

I

# THE SANSKRIT LANGUAGE

An Introductory Grammar and Reader

WALTER HARDING MAURER



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## THE SANSKRIT LANGUAGE

This grammar offers a completely new approach to the study of Sanskrit, aimed at students with no previous specialist knowledge of the categories of grammar. It is a stimulating and infectious approach, designed to cultivate rapid and lasting enthusiasm for Sanskrit.

Drafts of the Grammar have been tested successfully at the University of Hawaii and at Brown University, and it has already been selected for class

use at Columbia and the University of Wisconsin.

Important features of the work are the use of connected passages for exercise which are intrinsically more interesting and challenging than the unrelated sentences found in other grammars; the great deal of attention given to the explanation of the Devanagari system; and the extensive appendices and glossaries in a separate volume. The work uses material from, among others, the Hitopadesa, Kalidasa's Sakuntala, the story of Puruvaras and Urvasi, the Mahabharata, the Ramayana and the Bhagavadgita. All the exercises have detailed grammatical and cultural notes.

Vol. 1: Lessons 1-32

Vol. 2: Appendices, English-Sanskrit Glossary, Sanskrit-English Lexicon

Professor Walter Harding Maurer has taught Sanskrit and allied languages (Pāli, Prakrit, Buddhist Hybrid Sanskrit, Old Persian and Avestan) at the University of Hawai'i at Mānoa since 1962. Prior to this he was employed in the South Asia Section of the Library of Congress. He received his doctorate from the University of Pennsylvania under Dr. W. Norman Brown. Professor Maurer's most important publication is *Pinnacles of India's Past: Selections from the Rgveda* (Amsterdam, John Benjamins, 1986; in University of Pennsylvania Studies on South Asia, 2). He is planning a similar volume of selected hymns from the Atharvaveda and a Sanskrit reader containing a wide range of selections amply annotated with a full glossary.

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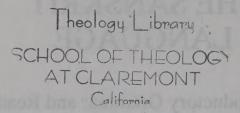
An Introductory Grammar and Reader

#### Walter Harding Maurer

Professor of Sanskrit University of Hawai'i at Mānoa

Volume One Lessons One – Thirty-Two





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To my wife

Geraldine

without whose insistence

and inspiration

it would not have been written

#### Foreword

There are numerous grammars, some old, some new, available to the student who wishes to study the elements of the Sanskrit language. Why, then, it may be reasonably wondered, is it desirable to write yet another textbook to join this long line of predecessors? While not wishing in the least to cast praise or dispraise on any of these many introductory works, it seems to me that another grammar is indeed wanted, but a grammar of a different kind, more in conformity with the needs of the majority of students nowadays, who, through no fault of their own, come to the study of Sanskrit with no knowledge or insufficient knowledge of the categories of grammar, the so-called 'parts of speech' and some fundamental concept of the structure of a sentence.

Not only do students need to be provided at the outset of their study with this basic knowledge, but, in their progression through the elements of Sanskrit grammar, they need to have an extended explanation of each new matter that is taken up. For example, it does not suffice to say 'the middle voice is formed in the following way', with perhaps the addition of a few words of explanation concerning the difference in meaning between the active and the middle. It should, in my view, first of all be made abundantly clear what is meant by the term *voice*, why it is called *middle*, how it happens that its meaning in Sanskrit in most instances is indistinguishable from that of the active, along with other particulars of interest. By extended explanations that anticipate the sort of questions that they unconsciously would like to ask, but as beginners find difficult to formulate, students gradually acquire an insight into the language and almost inevitably become fascinated by the way the language works and ultimately infected with what I like to call the 'Bacillus Sanskriticus', an incurable affliction which is notably conducive to further study.

The Sanskrit exercises in most of the existing manuals typically consist of ten or twelve sentences unrelated in content from one to the other, which, so I think, are rather more a practice in decipherment than in reading Sanskrit. Far more desirable and instructive are passages of *connected* material, texts simplified from Sanskrit originals, which are intrinsically interesting and challenging by their degree of difficulty. Reading integrated passages at an early stage in one's study

creates a feeling of perceptible progress in learning the language.

The Devanāgarī writing system is complicated and takes time and patience to learn. It is not only the signs themselves and their phonetic values that pose difficulty, but also the concept of voiced and voiceless consonants, aspirated and unaspirated, and the classification of the consonants by organ of speech, matters alien to the beginner, yet so important in grasping the sound changes that have later to be learned. In this work a great deal of attention has accordingly been given to the explanation of the Devanāgarī system, to the traditional method of writing each sign, and to the pronunciation of every sound.

Following the chapter on the system of writing is a short section bearing the forbidding title 'Rattling the Dry Bones of Grammar'. In spite of the repelling title, this section is intended to help the student who has not been exposed to the parts of speech and other elementary aspects of grammar. However, as these matters are treated rather more from the focal point of Sanskrit than that of grammar in general, it is hoped that this section may serve as a bridge to the first lesson for *all* beginners.

Volume I, the instructional manual, contains thirty-two lessons, which my use of this work in its earlier drafts has shown can be comfortably covered in two academic years, sixteen lessons each year, in a class that meets three times week in fifty-minute sessions. Of course, this pace may be accelerated or decelerated according to a varying frequency and length of sessions and certainly also according to the general background of the students and their receptivity.

The order in which the topics of grammar are treated in these lessons does not correspond, except fortuitously or by absolute necessity of early presentation, to that of any other textbook: the sequence of topics is based upon my own feeling of the degree of importance and frequency of occurrence of the various declensional and conjugational forms and syntactical constructions. Accordingly, I have presented the gerund in Lesson Three, simply because it is of so extremely frequent occurrence that the postponement of it seems to me unrealistic. The formation itself is easily taught and even more easily recognized when it occurs in reading. Similarly, the use of the past passive participle in place of a finite verb in the past tense is taught in Lesson Six, because of its ubiquitousness in the works most likely to be read by students in their early study of the language.

Each lesson begins with a discussion of some topic of grammar, usually including the presentation of a new declension or verb formation, followed by a passage of some length in Sanskrit. Many of these passages have been composed entirely by me, others simplified from Sanskrit originals, as, for example, the stories from the Hitopadeśa. The story of Sakuntalā is skeletonized from Kālidāsa's play, the story of Purūravas and Urvaśi is a composite version I have pieced together from various retellings of the legend. The Churning of the Ocean is drawn chiefly from the Mahābhārata, but its opening part has many threads from the version in the Viṣṇu Purāṇa. The Story of Sagara and His Sons is based on the Rāmāyaṇa. Lessons Twenty-Seven through Thirty-Two contain excerpts from the Bhagavadgitā. All these exercises are provided with detailed grammatical and cultural notes.

The notes are followed by a vocabulary which lists most of the words of the foregoing passage, with omission of those that have recurred repeatedly in the earlier lessons. Through Lesson Sixteen these lists are arranged in the order of their occurrence in the exercise; beginning with Lesson Seventeen, however, the

vocabulary entries are arranged in the order of the Devanāgarī alphabet, <sup>1</sup> this being a relatively painless means of familiarizing students with the arrangement of entries in the Sanskrit-English Lexicon at the end of Volume Two and, of course, the various Sanskrit dictionaries and wordlists in other grammars.

Throughout I have tried to follow the principle of 'going from the known to the unknown', as the best and clearest means of explaining something new or difficult. So, for example, in introducing the subject of compounds, I start with compounds in English (the 'known') and, after showing how they are put together and how they may be analyzed, proceed to apply the Sanskrit names to the various English types and finally to the analysis of Sanskrit compounds (the 'unknown'). Since it is usual in English to write without intervening space only those compounds that consist of two members, but longer compounds with their members spaced apart (as, for example, 'life insurance company'), students need first to be made aware of the existence of long compounds in English that not infrequently extend to considerable length and are really a pervasive feature of modern English. It has been my invariable experience that, once they do become aware of compounds in English, students enjoy analyzing them and experience the same joy in analyzing Sanskrit compounds.

There is, however, an exception to using the principle of 'going from the known to the unknown', viz, when the 'known' (English) is more difficult to grasp or analyze than the 'unknown' (Sanskrit)! This is true, for example, in explaining the locative absolute. The Sanskrit construction is, in fact, easier to grasp than its English counterpart, the nominative absolute, the use of which, incidentally, is by no means as prevalent as it used to be. The difficulty is due in part to the lack of case endings in English which obscures the use of the nominative case in the absolute construction, unless an inflected personal pronoun (he, she, they) is used instead of a noun. The difficulty is due also to the less transparent reason for the use of the nominative in English. In this instance, the Sanskrit use of the locative in its frequent sense of 'with reference to' offers a clearer point of departure for explaining the construction than the English.

There is an aspect of pedagogy, which, while not precisely to be called a principle of instruction, ought to run like a golden thread through the entire fabric of a textbook. I refer to an *affection* for the subject that is taught therein. Of course, this cannot be *taught* like a construction of grammar or the rigmarole of a declension or conjugation: it has to be *conveyed indirectly* by the avoidance of tedium, by the student's sense of progress in something wholly new to him or her, by the clarity of explanation, in short by the methodology that runs its course through the whole work, and it is closely related to the *Bacillus Sanskriticus* I spoke of earlier. It is apparent that, if students enjoy what they are studying, they will apply themselves to it, they will not have to be told how many hours a day to devote

<sup>&</sup>lt;sup>1</sup>This change in the order of vocabulary entries was made as a result of a suggestion by Timothy Cahill.

to the work assigned. I can but hope that this golden thread, so essential an aspect of pedagogy, may be found shining not too faintly here and there to inspire and impel students to a further study of Sanskrit.

Every lesson through Twenty-Six contains also a passage in English to be translated into Sanskrit. In most instances, the English passage is based on the Sanskrit that precedes it, so that the student may have pattern to serve as a guide in the translation. The *English-Sanskrit Glossary* in Volume II contains all the words that occur in these passages. English passages have not, however, been included in the last six lessons which contain excerpts from the Bhagavadgitā, the reason for the omission being the undesirability of adding to the greater abundance of matter for translation in those lessons.

Volume II is the product of a unanimous suggestion by my students at the University of Hawai'i at Mānoa who constituted the class with which I tried out my grammar in its first draft. In that draft, what is now denominated Volume II was then a series of appendices to the thirty-two lessons, somewhat loosely connected with them. They felt, with good reason I think, that these appendices along with the English-Sanskrit Glossary (then only projected!) and the lengthy Sanskrit-English Lexicon could be more conveniently used as a separate work because of the purely referential character of the appendices on the one hand and the great frequency of use of the Glossary and Lexicon on the other. The paradigms and the survey of sandhi rules are essential for practice and reference, although they are not entirely summary and repetitive, but do contain additional matter.

Included also in Volume II as Appendix I are the first five cantos of the Story of Nala and Damayanti in the critical edition with an introduction and detailed notes extending to 40-odd pages and, forming Appendix IV, an essay entitled 'Sanskrit

and its Relationship to the Other Indo-European Languages'.2

A peculiar feature of this work is the fairly frequent use of labels for the various functions of the cases, e.g., ablative of separation, dative of purpose, instrumental of description, genitive quasi-dative, ablative of comparison, accusative of the place to which, accusative of duration of time, etc. These expressions, taken, mutatis mutandis, from traditional Latin and Greek grammar, seem to me useful in succinctly referring to particular usages and even conducive, so I hope, to their easier comprehension and recollection.

This grammar has been used in a class or perused by several Sanskrit instructors and by others in self-instruction. Some question has occasionally been asked as to why I have used the anusvāra sign for a final -m in sentence combination before vowel-initial as well as consonant-initial words, instead of only before the latter in accordance with the usual procedure. I have adopted this practice for pedagogical reasons, preferring this expedient to writing -m with the virāma sign (-म) before vowel-initial words, a circuitous procedure which would otherwise

<sup>&</sup>lt;sup>2</sup>I should like to express my thanks to Dr. Albert Lawrence Lloyd, Professor of German, University of Pennsylvania, for his careful perusal of this appendix and the suggestions he made.

have been necessary until the introduction of combinatory Devanāgarī writing in Lesson Twenty-Six. This use of the anusvāra is, then, a sort of *compendium scripturae* which in due course is replaced by the standard usage.<sup>3</sup>

I have also been asked why I do not teach the dual from the very beginning, instead of postponing the matter until Lesson Twenty, since, unlike the virtually fossilitic dual in classical Greek, the Sanskrit dual is very much a living form. While I quite agree about the living character of the Sanskrit dual, I feel that the hurdles that the beginning student must surmount are sufficient to deter the addition of yet another hurdle that can more easily be surmounted at a later stage, when familiarity with the commoner forms and constructions has been acquired.

I have learned in the course of writing this book that a textbook is a kind of work, which by its very nature is never really finished: it is something ever in progress, needing addition or modification here or there, further tinkering with this or that detail, to bring greater clarity, cohesion and indeed correctness to it, yet never seeming to be ready to start on its journey.

It is with this permeating sense of incompleteness, perhaps of insufficiency too, that I offer these volumes to those who would not, in their quest to learn

Sanskrit, be dissuaded by their inordinate length.

When I came to my *alma mater*, the University of Pennsylvania, during my sabbatical year of 1989-90 to begin this work, which my wife had been pressing me to do for years, I was not only given a comfortable office, but all manner of computerized equipment, which, as a remnant of the older school, I had no idea how to use. Though I was told, upon the confession of my ignorance, that I could become familiar with the use of it within a month or two, I was skeptical about the celerity with which this feat could be accomplished. Without much hesitation, therefore, I decided to spend all the time of my sabbatical on the writing of my introduction to Sanskrit and employ graduate students to do the text-formatting.

Since that crucial decision to avoid the captivating charm of the computer, I have come to know a galaxy of bright students, all having some affiliation with the Department of South Asia Regional Studies, expert not alone in the mysteries of the computer, but also in the Sanskrit language. The first star in the galaxy was Lynken Ghose, now a student of Buddhism at McGill University, then David J. Fern who was, so it would turn out, responsible for a very considerable portion of the work in its first draft, then Jerome H. Bauer, whose special and many-sided skill has suffused itself throughout the two volumes, and Loriliai Biernacki, who worked assiduously on various parts just before leaving for India, and finally Timothy C. Cahill, who contributed immensely not only of his knowledge of the computer, but

<sup>3</sup>Upon noting this somewhat deviant use of the anusvāra sign, Timothy Cahill, with his customary insight, called to my attention a nyāya regarding the elusive star Arundhati, which is more easily pointed out by first calling an unimportant nearby star Arundhati, then rejecting that before pointing out the true Arundhati (अरुन्धती दिदर्शियषुस्तत्समीपस्थां स्थूलां ताराममुख्यां प्रथममरुन्धतीति ग्राह्यित्वा तां प्रत्याख्याय पश्चादरूधतीमेव ग्राह्यति).

of his learning and fluency in Sanskrit. I owe an incalculable debt to these fine young scholars who it is my firm belief will one day be the principal preceptors of various branches of Indological learning in this country.

I must express my manifold gratitude and appreciation to the Department of South Asia Regional Studies for providing me with the facilities I have mentioned in addition to constant access to the computers and printers used by the graduate students named above – and all this not only during my sabbatical, but repetitively and unstintingly for the past five summers, during which the core of the work done in 1989-90 was supplemented and modified until it was completed in the summer of 1994.

This work in its first draft was used in my elementary Sanskrit class in 1991-92, during which the first sixteen lessons were covered, and with the same students in 1992-93 for the remaining sixteen lessons. These were wonderful students, keen to learn and question, whom it was a joy to teach and to know. All of them contributed in some way to the final form of this work. I cannot and would not wish to single out individuals from this class, lest I do injustice to anyone through failure of memory, but let the names of all be mentioned here: Ok Sun An, Donna Marie J. Anderson, Richard S. Girven, John C. Hodges, In-Sub Hur, Mei-Huang Lee, Gregory P. Merrill.<sup>4</sup>

During the past academic year (1993-94), I used this work in its third draft with another elementary class, the names of whom are here also recorded: Jeffrey T. Giesea, Kurtis G. Hagen, Guy S. Porter, Janice C. Rieger, Dmitri A. Siegel,

Ranjan K. Umapathy.

Finally, I come to what is perhaps an unprecedented source of help, though the many involved are quite unaware of their contribution. I refer to the squirrels that make their home in the park behind Independence Hall, where my wife and I habitually ensconced ourselves on weekends. They provided us with endless pleasure and stimulus: we looked forward to seeing them (and offering them food), and we are sure they looked forward to our long sessions there. In our fancy we like to think that, in subsequent summers, they remembered us by their seemingly salutatory movements.

Walter Harding Maurer

University of Pennsylvania Philadelphia July 1994

<sup>&</sup>lt;sup>4</sup>Subsequent to this class, Gregory Merrill had occasion to provide a remarkable graduate student of philosophy, y-clept John Smith, with tutorial lessons in Sanskrit, using my grammar in its third draft. I have with pleasure and profound thanks incorporated all their kindly proffered *corrigenda* and suggestions.

#### Introductory Remarks to the Student of Sanskrit

A study of Sanskrit, the classical language of India, will undoubtedly prove much more interesting and meaningful, if at the outset we may form some conception of the relationship of Sanskrit to other languages and the character of its literature. It is unfortunate that the name 'Sanskrit' suggests something exotic -- to many not even a language! -- but, in any case, an alien thing that would occupy only a few thick-lensed scholars interested in curiosities. While it is certainly true that to write a Sanskrit grammar advanced age (not necessarily accompanied by thick spectacles!) is a desirable attribute, the study of Sanskrit transcends the geriatric aspect. In truth there is nothing exotic or alien about Sanskrit, except that many think it so, and it may seem well nigh incredible that this 'exotic' language bears the closest kinship with our own English language as well as with most of the languages of Europe. By kinship I mean precisely genetic relationship, not just superficial external resemblances to individual words. Anyone who has studied even a little Latin and one or more of the Romance languages cannot help but observe the close similarity, for example, between the Romance and Latin numerals. Thus, compare French deux, Spanish dos, Portuguese dois and Italian due, all meaning 'two', on the one hand, and Latin duo on the other. Other perfectly obvious similarities can be illustrated with all the numerals. How is this to be explained? The Latin language, which was in ancient times just one of many interrelated speeches in the Italian peninsula, gradually became the dominant language there, and as Rome's power and conquests grew, Latin was brought by the Roman legions to almost every part of Europe. Latin, thus spread far and wide by conquest and the migration of the Italic peoples, was inevitably affected by the local, indigenous languages. As a result of this process over the centuries, the Latin language was gradually reshaped in accordance with the speech habits of those peoples who fell under the sway of Rome. From this extended process of transformation the Romance languages were born. Spoken Latin, called 'Sermo vulgaris', was, of course, not a unitary unvarying language as we might think from a study of the classical language we learn in school, but it had, like all languages, dialectal variations as well as individual idiosyncrasies from one part of Italy to the other. The Roman poet Catullus had a friend Arrius by name who, much like the cockneys of England, had the habit of putting h's where they didn't belong, and would say, for example, 'Hionian Sea' for 'Ionian' Sea'. That many of the Roman soldiers were addicted to the same habit, is shown by the modern French word huit for 'eight' which is the lineal descendant of hocto, a common spoken form corresponding to the classical octo without h.

But what, it may be asked, has this got to do with our assertion that Sanskrit, English and most of the languages of Europe are genetically

related? When the Italian merchant Filippo Sassetti visited India in the 16th century, he noted in a letter to Bernando Davanzati that many words in India's classical language Sanskrit were very similar to Italian words of the same meaning. Among examples, he gave the Sanskrit sarpa 'snake', which he compared with Italian serpente. Two centuries later, in a now famous lecture presented to the Asiatic Society of Bengal Sir William Jones, judge of the Supreme Court in Calcutta, suggested that the similarities between Sanskrit, Latin, Greek, Gothic, Celtic and Persian were due to their coming from the same source. From this assertion and a gradual recognition among scholars of its ineluctable correctness, a new science came into being within a few decades, the science of comparative philology, nowadays generally called 'comparative linguistics'. In remote, prehistoric antiquity there existed a people, probably to the East of Lithuania, who spoke a language which, in the course of their subsequent expansion in many directions, became the languages of most of Europe, Iran and northern India today. To this vast array of languages belong also Icelandic and English, both of which are members of the Germanic family of languages, whose speakers are otherwise concentrated in Germany, the Netherlands and Scandinavia. This immense assemblage of languages, ultimately stemming like a gigantic banyan tree from a single source, is called 'Indo-European' and the people who spoke it are called 'Indo-Europeans' for want of a more specific or ethnic name. Years ago, interestingly enough, the British philologist P. Giles proposed the name 'Wiros' for the ancient Indo-Europeans, a name based on their word for man as postulated by scholars. 1 But this suggestion was not widely accepted and is now quite forgotten.

The Indo-European languages are now classified by scholars into a dozen or so families, each of which embraces those languages that belong particularly closely together. According to this classification, English, which is descended from the fusing of several Germanic dialects brought to England in the mid-fifth century A.D., forms one of the numerous languages that constitute the pedigree of the Germanic family. Latin and its Romance descendants, along with the ancient Italic languages Oscan, Umbrian and a few others known only from scattered fragments, make up the Italic family. Of the dozen or so families of Indo-European, the one to which Sanskrit belongs is the so-called Aryan or Indo-Iranian family, which has two principal divisions, the Irano-Aryan and the Indo-Aryan, thus:

<sup>&</sup>lt;sup>1</sup>The Cambridge History of India (1922), vol. I (Ancient India), chapter 3, p. 66 ff.

#### The Aryan or Indo-Iranian Family

1. Irano-Aryan		2. Indo-Aryan	
Avestan	Old Persian	Vedic	
(the language of the scriptures of the Zoroastrians, the followers of Zoroaster or Zarathushtra)	(attested in the inscriptions of the Achaemenian dynasty of ancient Persia, 559-330 B.C.)	(the language of the Vedas including the Brāhmaṇas, Āraṇyakas and Upaniṣads)	
	Middle Persian (or Pahlavi, embracing the language of the Arsacid and Sassanian dynasties and the literary works of the Zoroastrians)	Sanskrit (i.e., the classical language of the Mahābhārata, Rāmāyaṇa and and all subsequent texts)	Prakrit (i.e., the spoken language from which ultimately arose the modern
	New or modem Persian (or Fārsī)		languages, Hindi, Urdū, Bengali, Oṛiyā, Gujarāti, Marāṭhi, etc.)

In summation of our brief account of the interrelation of Sanskrit with the Indo-European languages (and hence our own English!), we may select the Sanskrit word *bhrātar* 'brother' and compare it with the genetically related word in the other Indo-European languages. The words are arranged under the family to which each language belongs.

#### 1. Aryan (Indo-Iranian)

Sanskrit bhråtar

Avestan brātar

Old Persian brātar (from which Modern Persian bärādär)

#### 2. Hellenic

Greek phrấtor ('member of a clan')

#### 3. Italic

Latin frāter

#### 4. Baltic

Lithuanian broterelis ('little brother') Lettish or Latvian bralis ('little brother'), brataritis ('dear brother') Old Prussian brati

#### 5. Germanic

Gothic brōthar
Old Norse brōthir
Old Saxon brōthar
Old Frisian brōther

Old High German *bruoder* (whence Modern German *Bruder*) Old English *brōthor* (whence Modern English *brother*)

#### 6. Celtic

Old Irish *brāthir*Old Welsh *broder*Old Cornish *broder* (whence Modern Cornish *brawd* )

#### Gypsy (Romany)

a) European Gypsy pral

b) English Gypsy pal (whence borrowed English 'pal'!)

The language of the Gypsies, collectively called 'Romany', should properly be classed under the Aryan family. This is due to the fact that the people we call Gypsies, in spite of their widely scattered habitats, ultimately originated in India, whence they migrated many centuries ago, partly of their own volition, but, in all probability, partly also because they were displaced and forced to flee due to the numerous invasions to which the subcontinent was constantly subjected.

Astonishing as may seem the close genetic relationship of Sanskrit with English and most of the languages of Europe, equally astonishing will prove to be the vast extent and diversity of Sanskrit literature, especially to those who possess no prior knowledge of it beyond having heard of the Bhagavadgītā and perhaps read a few pages in translation. It must by all means be remembered that Sanskrit is an ancient language, one of the very oldest offshoots of its parent Indo-European, that for the past 3000 or more years it has been a vehicle of expression of Indian civilization and culture. As a spoken language, to be sure, it was in the course of time superseded by its many derivative speeches, just as in Europe spoken Latin was superseded by its descendants. As a literary language, however, Sanskrit never died out, but surprisingly is even nowadays written by a small number of cultivated Hindus, and books and articles are published in it. During its long history thousands of works were composed in Sanskrit, in the earliest times transmitted orally, but later committed to writing on birch-bark or palm-leaves, eventually on paper after about 1000 A.D. It is remarkable that so much of this

vast and diverse output has been preserved, saved from the perpetual ravage of hungry insects, but consider how dismayed we would be, were we to know how much has been irrevocably lost!

The oldest literature that has come down to us in Sanskrit is known by the generic name 'Veda', the earliest portion of which, the four Vedas properly known as the Rg-, Sāma-, Yajur- and Atharva-veda, is composed in a much more highly inflected language than the later, so-called classical Sanskrit. This earlier stage of Indo-Aryan speech is generally referred to as Vedic to distinguish it clearly from the later. It is not possible to assign dates to these or the later Vedic works (Brāhmaṇas, Āraṇyakas and Upaniṣads), as, in the first place, they were not the production of a single author and so cannot be assigned to a point of time. All that can be said with some element of certainty is that the Rgveda, the oldest of the four Vedic collections, must have assumed its *present form* c.1000 B.C., but it would be the purest conjecture to say how long a time was occupied by its composition. Some of the hymns which make up the collection may indeed go back to a very ancient time, perhaps long before the Aryans entered the passages of the northwest, which might have taken place c.1700 B.C.

The four Vedic collections were followed by several strata of derivative treatises concerned with the sacrificial rituals, their origin and their interpretation, culminating in manuals of lofty and mystical character which teach the unity of the self or soul with God, conceived as an absolute or neuter principle. These final treatises of the Vedic period, whose language, though still marked by occasional archaisms, is very nearly classical Sanskrit, are the well-known Upaniṣads, also termed Vedānta 'End of the Veda', both in the literal sense of their standing at the very end of Vedic composition and figuratively as reflecting the highest point to which Vedic speculation and

mystic thought had attained.

All this vast literature that is embraced under the name Veda (in the broadest application of the term) is referred to as *Sruti* or 'What is heard', *i.e.*, what has been heard in the sense of communicated orally to the ancient seers by divine inspiration and thereafter transmitted orally from generation to generation; loosely, then, 'revelation'. The subsequent literature is called *Smṛti* 'What is remembered', *i.e.*, passed on from teacher to pupil, hence 'authoritative tradition'. The earliest *Smṛti* literature consists of separate manuals called *sūṭras*, which treat of six subjects regarded as essential for the performance of the Vedic ceremonies, understanding the hymns and reciting them correctly. These subjects are: 1. *Kalpa* or Religious Practice, 2. *Sikṣā* or Phonetics, 3. *Chandas* or Metre, 4. *Nirukta* or Exposition (of difficult or rare Vedic words), 5. *Vyākaraṇa* or Grammar, held to be essential for unerring analysis of the language of the hymns, and 6. *Jyotiṣa* or Astronomy, for determining the correct and auspicious time for the performance of the sacrificial acts. Collectively they are known as the Six

Vedāngas 'Limbs of the Veda', by which are probably meant not limbs as mere branches or appendages, but rather limbs as essential parts of the body of the Veda, as are the arms and legs to the human body.

A word needs to be said here regarding the format of the manuals called *sūtras*,<sup>2</sup> as much subsequent literature, especially that of a technical character, is modelled on them. *Sūtras* are manuals on a particular subject composed with the greatest economy of words imaginable, only the absolutely basic ideas being actually expressed, the remainder implied. A telegram is the closest analogy, if it were extended to the communication of an entire department of knowledge, but even a tersely worded telegram would be a prolix and wordy document compared to a *sūtra*. Thus, verbs and all adornment are freely omitted, leaving the barest skeleton to convey the essential sense and serve as a thread in the memory to the full expression of

the subject.

Occupying a dominant place in Sanskrit literature are the two great epic poems, the Mahābhārata and the Rāmāyana. Although both are written in the classical language, the former is in a simpler, more popular style, while the latter is on a loftier plane, with a good deal of ornamentation and rhetorical figure, the very beginnings of a tendency that continued to be developed and, in the much later literature, carried at times to considerable extreme. The Mahābhārata is an immensely long work, in its complete extent filling out an entire bookshelf, whereas the Rāmāyana is approximately equivalent to the Iliad and Odyssey of Homer combined. Although Indian tradition attributes it to a single author, the Mahābhārata is clearly the product of many authors of many different times, whose separate works are often strung rather loosely together, to contribute in one way or another to the basic theme of the work, i.e., the great war between the Kauravas and the Pāndavas. 'Mahābhārata' is a somewhat abbreviated name for the 'Great [War] of the Bhāratas', the line of kings descended from Bharata, specifically the Kauravas and Pāndavas, sons of the two brothers Dhrtarastra and Pandu. Among the numerous episodes that are told incidentally to the main story is the Bhagavadgita or 'Song of the Blessed One', a sort of dialog between the Pāndava warrior Arjuna and his charioteer Krsna, who is an incarnation of the god Visnu. This dialog takes place just as the two opposing armies are about to clash in battle, whereupon Arjuna becomes dismayed at the thought of slaying his kinsmen. This powerful work, which has been translated countless times and subjected to endless sectarian and scholarly

<sup>&</sup>lt;sup>2</sup>Although there is a wide divergence of opinion on the sense originally intended by the application of the word *sūtra*, literally 'thread', to these manuals, very probably they were called 'threads' simply because, just as the threads, both the vertical and the horizontal, constitute the entire cloth, so do the phrases of which these manuals consist also constitute an entire department of knowledge.

interpretations, has become virtually the bible of modern Hinduism and furnishes spiritual inspiration and solace to millions of Hindus. Another famous episode is the story of Nala and Damayanti, which for the past 150 years or so has served as the first connected text for beginning students in Sanskrit in most Western countries because of its relative simplicity and intrinsic charm.

The Rāmāyaṇa or 'Adventures of Rāma', on the other hand, is the work of an individual author named Vālmīki. As its title indicates, it is a kind of biographical account of the hero Rāma, in great part of his adventures in the Daṇḍaka Forest, where he was obliged to spend an exile of fourteen years, the abduction of his wife Sītā by the demon Rāvaṇa, her ultimate rescue by Rāma with the help of the monkey king Hanumat, and Rāma's restoration to the throne of Ayodhyā. All these and the many other adventures of Rāma and Sītā related in Vālmīki's Rāmāyaṇa are intimately familiar to every Hindu,<sup>3</sup> for whom they have incalculable and unending appeal, and it is scarcely necessary to add that Rāma is universally viewed as the ideal of heroic man and devoted husband, the embodiment of all virtues, as Sītā is of all the most superlative womanly qualities.

Indians are among the best storytellers in the world, and even in early post-Christian times the fame of their beast fable literature had, so tradition has it, come to the ears of the Persian king Khusrū Anūshirvān, who dispatched to India a physician named Burzuye to procure the collection, apparently called the Pancatantra, and translate it into medieval Persian (Pahlavi). Burzuye carried out this mission, but unfortunately his translation has not come down to us. Such was its popularity, however, that it was turned into Arabic in the eighth century by the well-known Persian writer Ibn al-Muqaffa'. As the Arabic language had by this time been spread from Spain to Persia, the Kalila wa-Dimnah, as the Pañcatantra was now called, became so widely known that it was translated into the principal languages of that immense area. Through the medium of a Latin version entitled Directorium Vitae Humanae, made from a Hebrew translation of the Arabic (!), these Indian fables finally came to Europe, whence, from an Italian translation of the Latin, they were put into English by Sir Thomas North in 1570. But the story of their migrations does not end with their rendition into English: in due course, by one route or another, these fables, which, in spite of many alterations as they proceeded from translation to translation, remained essentially the same, came to practically every country in the world and, by a full circle, through a later Persian adaptation, they were translated into various languages of India!

<sup>&</sup>lt;sup>3</sup>Perhaps in some measure they are even better known from their retelling in the early Hindi work Rām Carit Mānas 'Lake of Deeds of Rāma' of Tulasi Dās.

The Paricatantra is a collection of stories in which animals play the role of human beings, as in the fables of Aesop. Apart from this, however, there is scarcely any similarity between them, and the relationship between Aesop's fables and those of the Pancatantra, if indeed it is other than fortuitous, has never been convincingly set out. The purpose of the Pañcatantra is to teach statecraft, specifically to the dissolute sons of a certain ancient Indian monarch. The fables are set within a simple frame-story, in which a learned Brahman Visnuśarman undertakes to inculcate in these misbehaving princes the sort of behavior at home and abroad that is appropriate to them in the administration of the affairs of the kingdom. He gathers them together on the roof of the palace and relates the stories which make up the collection of five books. The stories are intricately imboxed, one leading into another and that into yet another in a seemingly endless train, so that it is oftentimes difficult to keep the thread of a particular story because of the interposition of subsidiary stories. The original Pañcatantra, which was translated into Pahlavi by Burzūye, is no longer extant, but there are various works bearing the title Pancatantra which are ultimately derived from it via separate lines of transmission, some of which have become conflated with one another over the centuries. There are also reworkings of the old Pañcatantra material with additions from other similar story collections. Perhaps the best known of these is the Hitopadeśa 'Instruction in Welfare', to which, like the story of Nala and Damayanti, beginning Sanskrit students are generally subjected. The fables in all these derivative versions are, on the whole, composed in fairly simple, straightforward Sanskrit, and it is doubtlessly a source of some comfort to young students in their struggle to acquire the elements of the language to have before them the model of untutored beasts of the forest conversing with one another in fluid Sanskrit!

It is unfortunate that many Western students of Sanskrit do not proceed sufficiently far in their studies to read a play, as the plays are undoubtedly among the fairest gems of Sanskrit literature. The greatness of Sanskrit play lies, however, not so much in the cleverness or originality of the plot, which is oftentimes based on a familiar episode in one of the epics, but rather in the beauty of the language, the imagery and skillfulness of the ornamentation, the delineation of the characters and such matters a full appreciation of which is not easily attainable in an ordinary university course of two years.

Perhaps the best known Sanskrit play, both in India and the West, is Kālidāsa's Abhijñānaśakuntala 'Sakuntalā [Recognized] through the Signet Ring', in English usually called simply Sakuntalā after the name of the heroine. This play, the story of which was not invented by Kālidāsa, but is found with variations in the Mahābhārata and the Padmapurāṇa, won the high praise of the German poets Goethe and Schiller. The story has several times been made the basis of an opera libretto, although none of these operas seems

to have achieved lasting success.<sup>4</sup> Much less widely known outside India, though in many ways far more accessible to Western taste, is Śūdraka's Mrcchakaṭika 'The Little Clay Cart', so named from an incident in Act Six. Revolving around the love of the impoverished Brahman Cārudatta for the beautiful courtesan Vasantasenā, the Mrcchakaṭika is replete with human touches and a universal realism that transport it beyond the purely Indian milieu in which it is set.

Although, as indeed with most Indian authors, it is practically impossible to assign dates to Sanskrit dramatists, there is one whose date is fairly accurately known. He is Harṣa or more fully Harṣavardhana, a king who ruled the greater part of northern India in the seventh century A.D. Though he engaged in wars in the course of the expansion of his kingdom, he was yet a man of letters and an excellent poet. Three plays have come down under his name: the Ratnāvalī ("The Necklace'), Nāgānanda ('The Serpent's Joy') and the Priyadarśikā. The last is the oldest Sanskrit play, which, like Hamlet, contains a play within a play. The Nāgānanda is Buddhist in character and may be the very play by Harṣa which the Chinese Buddhist pilgrim Houen Tsang says he witnessed.

A play entirely devoted to political intrigue is Viśākhadatta's Mudrārākṣasa 'The Drama of Rākṣasa and the Signet Ring', the central figure in which is Cāṇakya, the prime minister of Candragupta Maurya, the well-known king who, after the death of Alexander the Great, united most of northern India under his rule. In the consolidation and administration of this enormous kingdom he was assisted by this Machiavellian minister, who is thought to be identical with the author of a cunning work on statecraft called the Arthaśāstra 'Treatise on Polity'.

Second only to Kālidāsa is Bhavabhūti, who lived about a century after King Harṣa. Bhavabhūti wrote two plays dealing with Rāma. The one called Uttararāmacarita concerns Rāma's activities following his return to Ayodhyā and hence the name, which means 'The Later Life of Rāma'. The other is entitled Mahāviracarita 'The Life of the Great Hero'. Perhaps, however, his most remarkable play is the Mālatimādhava 'The Drama of Mālati and Mādhava', the plot of which has a very familiar ring, as the heroine Mālati is compelled to marry someone she does not love, but is united with her true love by a ruse.

Next to Aśvaghosa, who possibly flourished in the second century B.C. and of whose plays only fragments have been preserved, the earliest Sanskrit dramatist was Bhāsa. Although Bhāsa's name was celebrated from ancient times, however, it was generally accepted that all his compositions had been

<sup>&</sup>lt;sup>4</sup>The first of these operas was by the conductor-composer Felix Weingartner in 1884. More recent are those by the pianist Ignacy Jan Paderewski and Franco Alfano, nowadays remembered chiefly for his having completed Puccini's *Turandot*.

irretrievably lost. But about 80 years ago twelve complete plays and a fragmentary play were discovered, which are believed by many to be the works of Bhāsa. The fragment called Daridracārudatta 'The Drama about Poor Cārudatta', consisting of but four acts, seems to have furnished the material for Sūdraka's Mrcchakaţika.

A very voluminous branch of Sanskrit literature is constituted by the Purānas, a generic name for a group of works traditionally numbering eighteen, but actually far exceeding that number, especially if included are the so-called Upapurānas 'Subsidiary (or 'Minor') Purānas'. Sometimes referred to as the 'Fifth Veda', they have in fact affiliations to the Mahābhārata and other works. So varied in content and so enormous in bulk are the Purānas that it is hard to characterize or define them. According to a persistently prevalent notion, they are supposed to deal with five subjects, viz., primary and secondary creation, genealogy, the periods of time ruled over by the Manus (Manvantaras) and history. But this fivefold subject matter, generally speaking, can scarcely be said to dominate any of the Purānas. Some of them, like the Agnipurāna, are virtually encyclopedias and as such treat of everything imaginable. They are often termed sectarian treatises, i.e., devoted to the worship of Visnu or Siva, but it cannot be said that every Purana is wholly devoted to the one or the other; for sometimes their loyalty is mixed, and sometimes a Purana may even be non-sectarian.

Held in particular veneration is the Bhāgavatapurāṇa ('the Purāṇa concerning the Blessed One', *i.e.*, Viṣṇu) and especially its tenth chapter which recounts in minutest detail the life of Krsna, the incarnation which

Viṣṇu assumes in the Bhagavadgitā as Arjuna's charioteer.

There are in the Purāṇas many geographical references and lists of kings, but scholars are far from agreed on their trustworthiness and value. But whatever may be said about these bewilderingly diverse and immense works, there is no doubt that they do contain much that is intrinsically interesting, and all-in-all they tell us a great deal about Hinduism on the more popular level. Their style is in general much like that of the Mahābhārata, straightforward and unadorned, unmarked by the rigid adherence to grammatical rule that is the norm of the classical language.

In sharp contrast to this is the highly ornate poetry of later Sanskrit, called  $k\bar{a}vya$ , literally 'the work of a poet (kavi)'. In its developed form a  $k\bar{a}vya$  is notable, among other things, for its rhetorical figures, polished phraseology, elaborate descriptions, the sonority of its verses, in general for its lofty, courtly style of composition. The plots, which are usually founded on material contained in the Mahābhārata and Rāmāyaṇa, are worked out in a profusion of detail. Several of these  $k\bar{a}vyas$  have attained an especially revered status for their perfection and are styled  $mah\bar{a}k\bar{a}vyas$  'great  $k\bar{a}vyas$ '. Often regarded as the greatest of the  $mah\bar{a}k\bar{a}vyas$  are the Kumārasambhava ('Birth of Kumāra', i.e., Skanda, the war god) and the Raghuvaṃśa ('The

Family of Raghu', i.e., the progenitor of Rāma), both by the renowned Kālidāsa, author of the play about Sakuntalā. Also by Kālidāsa is a short kāvya, a lyrical poem entitled Meghadūta ('Cloud Messenger'), by some Indian commentators termed a mahākāvya in spite of its brevity and simplicity of plot. The story concerns a certain demigod or yakṣa, as he is termed, who for some unspecified dereliction of duty to his overlord Kubera is compelled to leave his domain in the Himālayas and live for a year in the mountains of central India in separation from his wife. At the onset of the rainy season, a time when Indian husbands are reputed to be particularly distraught to be away from their wives, this pathetic yakṣa pours forth his plight to a low-hanging cloud which he asks to deliver I message to his wife at the end of its long voyage northward toward the Himālayas. The many sights on the cloud's way are charmingly described and so also the route it is to follow in reaching the yakṣa's abode. This short poem is in the opinion of many one of the classics of world literature.

Apart from works of literary character and merit, there are in Sanskrit numerous treatises on technical subjects. Some of these technical treatises, as for example, those concerned with astronomy and mathematics, grew out of the needs of the Vedic sacrifice, which, especially in its later extreme complexity, involved an accurate knowledge of celestial phenomena for determining the precise time of the sacrifice, as well as mathematical knowledge for the measurement and construction of the altar.

The study of grammar too, ultimately owes its origin to the Veda, as it arose from the necessity of analyzing correctly and minutely the words of the Vedic hymns, the mode of construction of the words, the phonetic changes they underwent in combination and the relationship expressed by their varying endings -- in short the rationale of the language in which the hymns were composed. Most remarkable is the grammatical manual of Pāṇini called Aṣṭādhyāyī ('The Eight Chapters'), a work of the fifth century B.C., if not earlier. Composed in the sūtra style and hence incomprehensible without a commentary, the Aṣṭādhyāyī is a work of truly miraculous ingenuity: in hardly more than 40 pages when printed in a modern edition, it provides an analysis of the entire structure of the Sanskrit language. This feat is accomplished by the adoption of a meta-language of formulaic words, special uses of the grammatical cases and yet other devices. Pāṇini's grammar is a reflection of the profound and subtle grammatical activity of ancient India, which far exceeded that of any other nation of ancient and medieval times.

Of exceptional importance are the manuals called *dharmaśāstras*, which prescribe in detail the religious and moral conduct that devolves upon the devout Hindu. Best known is the Mānavadharmaśāstra, in English generally called the 'Law Book of Manu', a work of endless fascination and interest in its coverage not only of purely religious observances and customs, but also of the duties of a king, the origin of the world and the four castes, the

four ages of the world and the doctrine of transmigration with its concomitant, the law of *karman*. <sup>5</sup>

There are six great Indian philosophical systems, and an enormous literature has sprung up around them, partly in the form of commentaries and subcommentaries on their fundamental texts and partly in the form of relatively independent treatises. Particularly voluminous is the literature that concerns the Vedānta system, due in large measure to the many diverse interpretations that are accorded to its principal doctrine, *i.e.*, the relationship of the individual soul or self, called ātman, to the absolute cosmic principle or brahman. These philosophical systems have in varying degrees permeated Indian thought through the course of many centuries, and allusions to them, especially to the Vedānta, Sāṃkhya and Yoga, are ubiquitous in Sanskrit literature.

Finally, mention may be made of the Sanskrit medical treatises, not only for the intrinsic interest attaching to them, but for their great value to the study of comparative medicine. A characteristic doctrine, which runs through all these compendia and is generally held to this day by Hindu physicians (vaidyas), is that of the three dhātus 'elements' of the body, i.e., wind, bile and phlegm, which, when in equilibrium, are responsible for the body's health, but are otherwise the cause of illness. Remarkably similar is the doctrine of the four humors in the teaching of Greek medicine, which prevailed in the West until just a few hundred years ago and is responsible for the characterization of the differing temperaments as sanguine, melancholic, choleric and phlegmatic due to the prevalence of the humors blood, black bile, yellow bile and phlegm respectively. Striking in the Indian treatises is the use of the term madhuprameha 'honey(-like) or saccharine urine' as applied to diabetes, a significant symptom of the disease unrecognized outside India until recent times

<sup>5</sup>Karman (or karma without 'n' in less scientific form) literally means 'action', but in its religious usage 'action' plus the 're-action' or consequence which every action is believed to involve. The consequence of one's actions may be experienced immediately or later in life or, if sufficiently pervasive, may only be realized in a subsequent birth of the individual's soul. Thus the 'law of karman' is closely connected with the soul's transmigration, and a person's present lot is the consequence of accumulated prior karman.

#### The System of Writing

The script in which Sanskrit is usually written and printed nowadays is called Devanāgarī, a name which means the 'Nāgarī Script of the Gods' or, what is nearly the same thing, the 'Divine Nāgarī Script'. It has been a custom in India from time immemorial to attribute a divine origin to writing, and this is reflected in the names of other Indian scripts too. Thus, the oldest script of all the many in India, apart from the writing system employed by the people of the Ancient Indus Valley civilization, is known as Brāhmī, which means the 'Script of Brahmā', *i.e.*, the script emanating from or bestowed by Brahmā, the god of creation in the Hindu triad of Brahmā, Viṣṇu and Siva, who embody the great cosmic forces of creation, continuity and dissolution. Another example is the Nandināgarī, the 'Nāgarī Script of Nandi', a rather ambiguous name, since Nandi ("The Gladdener') is a designation of both Viṣṇu and Siva.

In addition to the Devanāgarī script Sanskrit books are sometimes also printed in the scripts of India's regional languages, Bengali and Malayāļam probably being the most frequently used. Throughout the centuries, moreover, practically all of India's hundreds of scripts have been used for the writing of Sanskrit manuscripts. But during the course of the past hundred years or so the tendency has become more and more deeply rooted to use Devanāgarī, as though it were a kind of pan-Indian script. This is due in great part to the fact that several of the most widespread regional languages are written in Devanāgarī, as, for example, Marāṭhī and Hindī. But in the manuscriptal tradition too, in spite of the diversity of scripts employed in the transmission of Sanskrit texts, the Devanāgarī has probably been the most predominant.

Although these numerous scripts differ greatly from one another in their outward appearance, all of them are ultimately traceable back to the Brāhmi script mentioned above, the earliest examples of which belong to the fourth century B.C. The Brāhmi script may be fittingly likened to a great banyan tree from whose central stem have been engendered numerous subsidiary trees, which, in the course of many years, have attained a life of their own, some entirely separated from their venerable parent and flourishing in their independent growth.

As a lineal descendent of the old Brāhmī, the Devanāgarī seems first to have attained separate and independent status at least as early as the seventh

<sup>&</sup>lt;sup>1</sup>It is also often more simply called Nāgarī, really the earlier name before the divinizing element Deva-'god' was prefixed; for further details, v. Walter H. Maurer 'On the Name Devanāgarī' in *Journal of the American Oriental Society* Vol. 91, No. 6 (1976), pp. 101-104.

century A.D., from which has been preserved a copperplate inscription of King Dantidurga of the Rāstrakūta dynasty of southern Mahārāstra.

Like all the descendants of Brāhmi, the Devanāgari is essentially a syllabic script. By this is meant that the writing unit is the syllable as opposed to the minimal sounds (consonants and vowels) into which words may be resolved. The Devanāgari script consists of signs for 13 vowels (and diphthongs) and 33 consonants, which, together with two special signs, make a total of 48. Each of the 33 consonant signs stands for a consonant with the vowel -a following it, e.g.  $\overline{\mathbf{q}}$  (na),  $\overline{\mathbf{q}}$  (ga),  $\overline{\mathbf{q}}$  (da),  $\overline{\mathbf{q}}$  (ba),  $\overline{\mathbf{q}}$  (ma), etc. If a vowel other than -a is to be expressed, the -a is cancelled by the writing in of the appropriate vowel sign, e.g. (ki), (ki), (ki), (ku), (ku), (ku), etc. Thus, a word written in Devanāgarī consists of a series of signs each of which is a syllable, i.e., either a vowel (or diphthong) or a consonant with an inherent -a (or with another vowel specifically indicated, which cancels out the -a). For example the word nagari (नगरी) 'city' is composed of three syllables na-ga-ri, the first two of which are written with the 'naked' signs  $\overline{4}$ (na) and  $\P$  (ga), whereas -ri, being vocalized with a vowel other than -a, must have the vowel sign for -i written in, thus cancelling out the inherent -a of the sign  $\overline{\xi}$  (ra).

#### The Consonants

In learning Devanāgarī it is best to start with the consonants, then learn the subsidiary signs for the vowels other than -a, and lastly the 13 vowel signs that are used when the vowels form syllables by themselves, i.e., when not following a consonant. In reciting the sounds of the Devanagari and also for pedagogical purposes, the consonants are traditionally arranged in various groups and sub-groups, as will become clear subsequently. The first and largest group of consonants is that called 'stops' or 'mutes' by Western grammarians. These are sounds, like English d or b, which involve momentary stopping of the breath when produced. This stopping of the breath can be simply enough demonstrated if an attempt is made to pronounce a d or b without any vowel following. The ancient Sanskrit grammarians termed these sounds 'touched sounds', because they are made by some sort of touching, whether due to contact between the tongue and some point in the mouth or due to bringing the lips together. With remarkable astuteness they arranged each group of stops that are articulated at the same point according to the progression of their articulation from the point farthest back on the roof of the mouth (or soft palate) to that farthest

forward, *i.e.*, the lips. Within each group of stops or touched sounds there is a further arrangement which does not vary from one group to another, but a consideration of this will become clearer as the consonants of each group are discussed. Here below is a tabulation of the five groups of stops, in which the value of each syllabic sign of the Devanāgarī is given in standard transliteration:

#### Stops or 'Touched Sounds' of Sanskrit

1. Gutturals	ka	kha	ga	gha	na <sup>2</sup>
2. Palatals	ca	cha	ja	jha	ĩа <sup>2</sup>
3. Cerebrals	ţa	ţha	ḍа	фhа	ņa <sup>2</sup>
4. Dentals	ta	tha	da	dha	na <sup>2</sup>
5. Labials	pa	pha	ba	bha	ma <sup>2</sup>

The Devanāgarī equivalents of these sounds will be given after the whole system of consonants has been surveyed and the pronunciation of each explained.

#### 1. The Gutturals

The word 'guttural' is derived from Latin gutturālis 'pertaining to the throat (guttur)', and it is just a translation of the Sanskrit term kaṇṭhya used by the Indian grammarians to describe the first series of touched sounds articulated rather far back in the mouth, in the throat, as it were. They are produced by raising the back-middle of the tongue so as to touch the roof of the mouth, more precisely the soft portion or soft palate that lies behind the bony vault, as shown in the illustration:

<sup>&</sup>lt;sup>2</sup>The sounds na, na, na and ma, called 'nasals', are strictly not stops, because there is no stoppage of breath involved in their production.



The letters k and g in English, as in the words sky and go, are pronounced identically to the Sanskrit consonants k and g (of ka and ga), but c in English is often also pronounced in the same way as k (in sky), as exemplified by English scum. The same sound appears again as k in skull. The spelling of English, where different written sounds may in fact represent the same spoken sounds, as in these examples, is unfortunately very unhelpful to the student.

The second consonant in the guttural series, kh, is the same as k, except that there is a clearly audible breath immediately following the k, as indicated in the transliteration by the k. Whenever a k (or k pronounced like k!) begins a word in English, it too, is accompanied by this rather noticeable breath or aspiration. The difference between English and Sanskrit in this matter is that the aspiration is not indicated in written English, where its presence is not really significant, no words being distinguished from each other by the presence or absence of this seemingly unimportant breath. But in Sanskrit many words are distinguished from each other by the contrast of aspiration and non-aspiration. For example, khala "threshing-floor' and kala 'indistinct'.

Since aspiration of consonants, though occurring in spoken English under certain conditions, is not a meaningful phenomenon of which we are normally aware (except when we study Sanskrit!), it will be instructive to describe a simple test for determining the occurrence or absence of this elusive breath. If a sheet of paper is held close to the mouth and the word *kayak* is uttered, emphatically if possible, it will be noticed that the paper is caused to flutter by the breath following the initial *k*. But when *sky* or *skull* is similarly pronounced against the paper, there is no disturbance of the paper at all.

The fourth consonant in the guttural series, *i.e.*, gh (of gha) bears the same relation to g (of ga) as kh to k. It is, then, a g with accompanying aspiration. Unfortunately, the sound represented by this gh does not occur in

English<sup>3</sup>, except for a suggestion of it in compound words like dog-house or log-house, if the g and h are pronounced with particular emphasis and exaggeration. This can best be practiced by first pronouncing dog-house or log-house in the normal way, then repeating it with some dwelling on the g and articulating the h rather explosively, and after this dropping off the do-or lo- and saying ghouse! In this third, but not yet final attempt care must be taken not to insert a slight vowel-fragment between g and h: the two sounds must be brought together and pronounced as one, i.e., a g with a breath. As if all these lingual acrobatics were insufficient to dull the ardor of the most adventuresome beginner, an attempt must now be made to pronounce only gh without -ouse!

The last sound in the guttural series, i.e.,  $\dot{n}$  (or  $\dot{n}a$ ), is common enough in English. It is the same as the n in finger or tank, but it should be observed that not every n in English, when followed by g is pronounced like the Sanskrit  $\dot{n}$ . The n in tangible, for example, is not so pronounced.

While all the sounds in the guttural series are produced by touching the tongue to the soft palate, there is a difference between the way k and kh are made as compared with g, gh and  $\dot{n}$ . The last three are all accompanied by a tensing of the vocal cords, which are thereby caused to vibrate as the breath passes between them. This tension is technically termed 'voice', and sounds that are accompanied by voice are called 'voiced' sounds. In the case of the nasals (appended to all the classes of stops), like  $\dot{n}$ , the voice is made to resonate in the nasal cavity instead of issuing through the mouth. The vibration that accompanies the voiced sounds can be felt by lightly touching the Adam's Apple. But in performing this test care must be taken *not* to pronounce a vowel with the g, gh or  $\dot{n}$ , as vowels are by nature voiced.

It was stated above that in each of the five series of stops or touched sounds, the sounds are arranged according to the same pattern, As should now have become clear, it is meant by this that in each series of stops (produced at the same point of contact) the first two sounds are invariably voiceless and the remaining three voiced. Further, the first and third of each series is without aspiration, *i.e.*, unaspirated, while the second and fourth are the corresponding aspirated sounds. Finally the fifth is the nasal of the particular class. In view of the this identical arrangement within each of the five series, the vertical rows may be captioned or labelled in the following way:

 $<sup>^3</sup>$ A gh does occur in very many English words, as, for example, ghost, through, though, tough, but the divergent sounds which these spellings with gh represent have nothing to do with the aspirated gh in Sanskrit.

Voiceless		Voiced			
Unaspirated	Aspirated	Unaspirated	Aspirated	Nasal	
k(a)	kh(a)	g(a)	gh(a)	$\dot{n}(a)$	

#### 2. The Palatals

In accordance with this scheme the palatals may be presented as follows:

Voiceless		Voiced			
Unaspirated	Aspirated	Unaspirated	Aspirated	Nasal	
ca	cha	ja	jha	ña	

This series is produced by raising the forepart, but not the tip, of the tongue toward the *hard palate*, *i.e.*, the bony arch of the mouth.



Practically speaking, the unaspirated c (of ca) is pronounced like the ch of English church and, almost needless to say, the aspirated counterpart ch (of cha) is the same sound accompanied by a strong release of breath. This aspirated ch occurs in English only in emphatically and emotionally articulated speech, often where contrast between two things is involved, as in 'Bring me the chair (pronounced as though written ch-hair), not the stool!' It is important to note that the use of c in the transliteration of the unaspirated consonant is purely a convention that has nothing to do with English spelling, as English c is never pronounced like the ch in church. This practice of using c for the unaspirated sound is due to the fact that, h being everywhere utilized in the system of transliteration to mark an aspiration, the unaspirated counterpart of cha logically has to be represented by the same sign without h.

Formerly and even nowadays in the transliteration of the modern vernaculars, however, ch and chh (!) are often used instead of c and ch.

The voiced sound j (of ja) is close to English j of jolly or the dg of hedge. Care must be taken to avoid the tendency, common among beginning

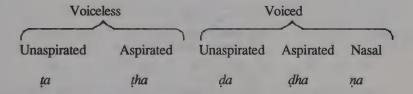
students, to pronounce the j of French jour.

The aspirated *jh* is a fairly rare sound in Sanskrit, and one need not therefore expend too great an effort in trying to produce it. Just as in the case of the aspirated voiced sounds in all the series, the sound *jh* is found in English only at word junctures or junctures between the members of compounds, where the last sound of the first word ends in a *j*-sound (however it may be written!) and the next begins with *h*. It will be remembered that *dog-house* and *log-house* served approximately for Sanskrit *gh*; for *jh* perhaps *hedge-hog* may be used. Bear in mind theat the *-dge* is sounded like the *j* in *jolly*.

The palatal masal  $\tilde{n}$  (of  $\tilde{n}a$ ) is approximated by the n in English pinch or any n followed by ch, the nasal in this case being naturally adapted or

assimilated to the class of ch and articulated at the same point.

#### 3. The Cerebrals



The strange name applied to this important and very distinctively Indian class of sounds requires some explanation. 'Cerebral' means 'pertaining to the brain' (from Latin cerebrum 'brain'), but it is really an erroneous translation of the indigenous technical term mūrdhanya, literally 'pertaining to the highest point (of the mouth)', applied to this class of sounds as being produced by touching the peak of the mouth with the tip of the tongue. But the Sanskrit word mūrdhan, from which mūrdhanya is derived, in ordinary parlance happens to mean also 'head', and this apparently gave rise to the notion that the sounds designated mūrdhanya were 'head-sounds', and 'cerebral' is but a further misinterpretation of this misconception. An accurate equivalent of the Sanskrit mūrdhanya would be 'cacuminal', from Latin cacūmen 'peak, highest point', but though this term has been occasionally suggested, it has never won general acceptance. Instead of cerebrals, these sounds are very often called 'linguals' in grammars, but this rather persistent substitute is to be avoided, as 'lingual' simply means

'pertaining to the tongue' (Latin *lingua*), which, being applicable to nearly all sounds in the language, is hardly a desirable substitute for the older term 'cerebrals'. Yet another term in fairly common use is 'retroflex', literally 'turned back' with reference to the fact that the tongue-tip is slightly turned back on itself as it touches the roof of the mouth. This term is perhaps the most suitable of the various terms that are used to name this class of consonants, and it might have been adopted here except for the fact that it is in much less general use than 'cerebral'.

Although the cerebrals are formed, as just stated, by a slightly retroflex action of the tongue-tip as it touches the roof of the mouth -- strictly speaking, the area well above the gum-ridge (the 'alveolar ridge') extending over the upper teeth -- an acceptable approximation to these difficult sounds are the ordinary t 's and d 's of American English, which are produced by the tongue-tip against the gum-ridge, *i.e.*, on a slightly lower point of contact. In fact, English t 's and d 's sound precisely like cerebrals to an Indian, who, in taking over into any vernacular language English words like *ticket* or *dumb*, represents them invariably, both in pronunciation and writing, with cerebrals. Conversely, *in English as spoken by Indians* almost every t and d is spoken as a cerebral, the former usually also without the aspiration that generally accompanies initial voiceless sounds in English.



Thus, then,  $\blacksquare$  fairly accurate rendition of the cerebral series by an English speaker is easily attained, the only exception being the voiced aspirate dh, which, as with the voiced aspirates of all the series of stops, is absent in English. In practicing these sounds the following points must be borne in mind. The aspirated th (of tha) is like any English t that begins a word, for example, tub. But this th must not be associated in any way with the th of English thing or this; the th in the transliteration th is simply a mark of aspiration as with th and th of the guttural and palatal series. While the aspirated th is not difficult to produce, the th unaspirated th (of th requires the same attention as the th and th sounds described so far, th (and yet to be described: th and th). In the discussion of th, the aspirated counterpart of th, it was pointed out that when th so precedes English th (or th when

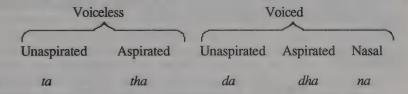
pronounced as k!), the k is without aspiration. Thus, the unaspirated sound of Sanskrit k may be produced by practicing the English words skull and scum without the initial s-, using the paper-test suggested on p. 16. Unfortunately, there are no similar practice-words in English to help in pronouncing the cerebral t, since an English t following s- is not pronounced with the tongue in the same position as when t comes first in a word. It might be helpful to compare the remarks made on p. 22 in the discussion of the voiceless dentals and similarly the remarks concerning the voiceless labials on p. 23.

The voiced d (of da) is close to any English d beginning a word, for example, dull or dub. The aspirated dh (of dha) is approximately to be heard in mud-house, which should be practised as indicated for gh with the

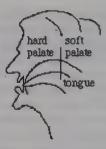
illustrative words dog-house and log-house.

The nasal n (in na) is similar to an n at the beginning of a word in English, but, as with all the cerebrals, with the tongue-tip somewhat higher than in English and slightly retroflexed. In English n, however, is less close to cerebral n than are initial t, th and d to their cerebral counterparts.

#### 4. The Dentals



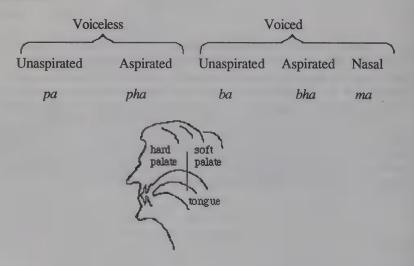
Notice that the transliteration of the dentals differs from that of the cerebrals in the lack of the subscript dot, but it should not be assumed, therefore, that the dentals are to be exactly equated with English sounds written t, th, etc. The fact of the matter is that true dentals are scarcely to be found in standard English. It was amply shown above that English t 's and d 's are really alveolar sounds, close to the Sanskrit cerebrals. The dentals, on the other hand, must be pronounced by placing the tongue-tip almost between the teeth, i.e, almost in the same position as for English th in thing or this The th in these words (voiceless in thing and voiced in this) is a true interdental sound, i.e., produced by placing the tongue between the teeth.



The unaspirated t (of ta) is approximately like the t of English stub, or any t preceded by an s. This is due to the fact that English s is a dental sound and a t immediately following s is articulated also at the teeth. But when tub is pronounced, the tongue-tip moves into the alveolar position. Taking these points into consideration, it is best for the student to learn the aspirated th by continuing to use stub as his guide, but forcing out a breath after the t, as might be done when the word is said with great emphasis: st-h-ub. Then an effort must be made to say the sound in isolation.

The voiced d (of da) can probably best be practised by saying a d with the tongue-tip between the teeth and similarly with dh (of dha), using mud-house as previously described and also n (of na).

#### 5. The Labials



As the name indicates, the labials are lip-sounds, i.e., sounds that are produced by bringing the lips together. The sounds b (of ba) and m (of ma) are identical to English b and m in bumble and mumbo, i.e., like b or m.<sup>4</sup> A p at the beginning of an English word, being aspirated, as similarly a k and t, is pronounced exactly like ph. Thus, English pull is really p-h-ull, as may be shown by applying the paper test. The un-aspirated p (of pa) is heard in English only when p is preceded by an s, as in spun, the p of which should be contrasted with the strongly aspirated p of pun. The bh (of bha) may be learned in the same fashion as the aspirated voiced stops of the other classes by taking a compound word the first member of which ends in b and the second of which begins with h. A good example of this is club-house.

#### The Semivowels

After the stops or touched sounds the Devanāgarī contains group of four sounds technically called 'semivowels', viz., ya, ra, la, and va. They are called semivowels because they are closely akin to vowels and, as will be seen later on in the grammar, they can be replaced by their cognate vowels under certain conditions, e.g. y may become i, and v may become u. They could, perhaps with equal justification and logic, have been called 'semiconsonants' because of their ambivalent nature, being only half consonants. The Sanskrit grammarians call them 'antahstha', literally '(the sounds) that stand between' scil. vowels and consonants. Like the touched sounds, these four semivowels are classified according to the point in the mouth where they are produced, not, however, by contact between the tongue and a particular point, but rather by a slight movement of the tongue toward that point without actual contact. The semivowels are classified as follows:

Palatal ya Cerebral ra Dental la Labial va

The y (of ya) and l (of la) are essentially the same as English y in yes or young and l in lump or luxury <sup>5</sup> Labial v (of va) is generally pronounced as a labio-dental, i.e., with the teeth and lips as v in English valve or villain. But

<sup>&</sup>lt;sup>4</sup>But not a final unaccented m as in *bottom*, which is really a vowel m.

<sup>&</sup>lt;sup>5</sup>But not like the l in the unaccented syllables of words like *little* or *bottle*, which is really a vowel.

in some parts of India it is pronounced approximately like a w when it follows a stop; thus,  $dv\bar{a}ra$  'door' may be pronounced  $dw\bar{a}ra$ . Finally, r (of ra), although classified as a cerebral is no longer so pronounced. Its current pronunciation is closer to an alveolar sound with a slight flap. There is really no analog in English, so that it must be learned from a teacher. All the semivowels are voiced.

#### The Sibilants

There are three s-sounds or sibilants, a palatal, cerebral and dental:

Palatal śa Cerebral ṣa Dental sa

The palatal  $\dot{s}$  is similar to the sh in she or shell, the dental like the s in sum or sultry (not like the s in sugar, which is closer to  $\hat{s}$ ). Cerebral  $\dot{s}$  may be approximated by an English sh when followed by u or o, viz., shun or shot. Though in writing and for various phonetic reasons Sanskrit  $\dot{s}$  and  $\dot{s}$  are sharply distinguished, in some parts of India (e.g. Bengal), these two sibilants are not kept apart, both being pronounced like sh in English she. All the sibilants are voiceless.

# The Aspirate

The last consonant in the Devanāgarī system is ha. Though in origin and in the kinds of sound changes that take place before it, h is voiced, it is pronounced without voice, as an ordinary English h at the beginning of a word,  $e.g.\ hum$  or honey.

## The Devanāgarī Signs and Mode of Writing

All the sounds represented by the Devanāgarī system having now been presented and their peculiarities of pronunciation discussed, the individual signs and the method of writing them in traditional fashion must be given.

The student must be reminded that every consonant sign in the Devanāgarī script stands for a particular consonant followed by the vowel a or, put slightly differently, each sign is not simply a consonant, but a syllable consisting of a consonant plus a. Before the signs are given, it is necessary to say a few words regarding the correct pronunciation of this ubiquitous a,

which, while not a difficult sound at all, is frequently wrongly pronounced by Western students. The difficulty is that it is *not* pronounced like an English a in any of the values the English a has in accented syllables, a and yet, through association of the a used in transliterating Devanāgarī with an English a, Western students naturally attach to it the pronunciations typically heard in such words as garden, father or even bat, mat, etc. But the Sanskrit as pronounced like the u (!) in bundle or dub, and for this reason early travellers to India from England, in quoting commonly heard words, especially place-names, tended to represent this vowel a with a  $u^7$ . Thus, they wrote Punjab and Ahmednugur, where the u's were intended to be pronounced like the u in pun and similar words. The correct pronunciation of this vowel a cannot be sufficiently emphasized, as its extreme frequency is in large measure responsible for the characteristic timbre of Sanskrit.

Every Devanāgarī sign is topped by a horizontal line or headline, which in printed Devanāgarī, where the signs are much closer together, tends to flow together from one sign to another in the same word, thus forming a continuous line surmounting the whole word.<sup>8</sup> But in Devanāgarī as traditionally written each sign has its own headline, and there is a slight space separating one sign from the other. In writing nowadays, however, it has become a common practice to write out all the letters of a word first exclusive of the headline and then to draw the headline continuously from one sign to the other, so that each word has an unbroken headline over it. This procedure arose from a need to write quickly, but its adoption should be avoided, at least until the student has thoroughly acquainted himself with the traditional style of writing that is universally seen in Sanskrit manuscripts.

The signs, including the headline, are written from left to right and, in the case of vertical lines from top to bottom. If lined paper is used for practice in writing, the signs may be made directly under these lines, which thus can serve as the headlines, needing only to be gone over with the pen or pencil as each sign is completed. As will be seen below in the steps given for writing each sign, the headline is the final stroke of each sign.

<sup>6</sup>But English as well as other English vowels occurring in unaccented syllables come close to the Sanskrit sound; thus, the a of sofa, the o of welcome or the vowel sound of the suffix -tion, as in position. In fact, English has a strong tendency to pronounce all vowels following the principal accented syllable in a muted, indeterminate fashion.

<sup>7</sup>In all vernacular languages of India the vowel a is pronounced exactly as in Sanskrit, except in Bengali and Oriyā (of the state of Orissa) where it has the sound of a short o.

<sup>&</sup>lt;sup>8</sup>This headline in not found in the parent Brāhmi script, but had its beginning centuries later in some descendants of Brāhmi, where it arose from a slight serif or thickening that was imparted to the upper parts of the vertical lines of the signs, which gradually came to be flared out and extended over the top of every sign.

#### The Gutturals

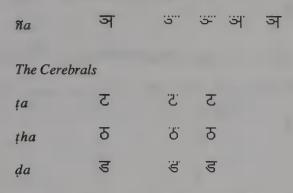
Transliteration	Sign	Meth	od of	Writin	ng
ka	क	ċ	ġ.	ণ	क
kha	ख	€	€	ख	ख

ग

Note: This method of writing the sign for kha is really a very recent phenomenon. In traditional writing the sign consists of two distinct elements,  $\mathsf{T}$  and  $\mathsf{T}$ , written closely together ( $\mathsf{T}$ ), but not joined as above. It happens, purely fortuitously, that these two elements  $\mathsf{T}$  and  $\mathsf{T}$  are identical to the signs for ra and va, as will be seen later. Since in quick or careless writing this has often led to confusion, the  $\mathsf{T}$  and  $\mathsf{T}$  are linked as shown by a curved stroke extended from the  $\mathsf{T}$  to the  $\mathsf{T}$  to prevent the sign from being taken as a sequence of the signs for ra and va.

ga	•					
gha	घ	E.	ધ.	घ		
'nа	<del>ড</del>	·\$``	<u>.e.</u>	ङ		
The Palatals						
ca	च		·च'	च		
cha	ভ	₹	8	ভ		
ja	অ	·	2	.લ.	ज	
jha	झ	.ş	.₹	·\$1.	झ	
or:	भ	۹	J	<b>H</b> .	¥₩	<b></b>

Note: In this last sign (which is rather rare) the headline must not be drawn over the loop which forms the upper left portion, but there should be a slight gap between the loop and the headline.



Note: This sign is identical to the guttural nasal  $\frac{1}{5}$  (na) except for the dot on the middle right.

dha ढ ं ढ

Note: Care must be taken *not* to end the loop with a tail or flourish, thus  $\overline{\triangleleft}$ , as this is nearly identical to the voiced dental  $\overline{\triangleleft}$  (da).

na प ण पा पा पा

Note: Another sign for this sound, especially in the Mahārāṣṭra region, is ( \( \text{Another sign} \) \( \text{Another sign} \) \( \text{Either may be used, but it would not be proper to use both.} \)

The Dentals

ta त हैं तित tha ध ध ध ध Note: Here again the headline must not be drawn over the loop. The loop is essential and should be carefully drawn so as not to confuse this sign with  $\Psi$  (ya).

da द द द

Note: The tail is important and serves to distinguish this sign from **6** (*dha*).

dha ध ध ध ध na न ≔ ∺ न

The Labials

pa प प प प pha फ प प फ

Note: The same as  $\P(pa)$  except for the extra stroke on the right of the vertical line.

फ

*ba* ब ङ ङ ब ब *bha* भ भ भ भ

Note:  $\P$  differs from  $\P$  (*jha*) as  $\P$  (*pa*) from  $\P$  (*pha*), *i.e.*, by lacking the extra stroke on the right of the vertical line.

та म т म म म

The Semivowels

ya य <sup>3</sup> ध य ra र <sup>3</sup> र र

Note: Because of the particular font of Devanāgarī used here, the headline is drawn *over* the loop, contrary to the usual practice.

Note: The first stroke is identical to  $\overline{\langle}$  (ra).

The Aspirate

Examples of the signs in combination:

## 1. Words of two syllables

कण (grain)	चल (unsteady)
खग (bird)	छद (cover)
गल (throat)	जन (people)
घन (striking)	झष (fish)
कट (mat)	तल (surface)
मठ (ascetic's hut)	दल (petal)
नड (reed)	धन (wealth)
पद (step)	দল (fruit)

बक	(heron)	भट	(servant)
मद	(exhilaration)	यव	(barley)
रण	(battle)	वन	(woods)
मल	(filth)	शश	(hare)
शर	(arrow)	हर	(Siva)

### 2. Words of three syllables

कनक (gold)	दशम (tenth)
तनय (son)	तपन (burning)
पतन (falling)	नगर (city)
दमन (subduing)	नमन (bending)
शरण (refuge)	फलक (plank)
बहल (thick)	भजन (worship)
मनन (thinking)	मकर (sea-monster)
यवस (grass)	रजत (silver)
वचन (word)	लवण (salt)

### The Vowels

It was stated earlier that there are 13 vowels, including diphthongs, in Sanskrit, for each of which, when following a consonant, there is a separate sign, except for -a which is not written. Every vowel, with but one exception, has both a short and a long counterpart, the long vowel having, technically (or musically) speaking, twice the duration of the short vowel, as may be seen in the correspondence between the u in English put and lute. In the standard transliteration of Devanāgarī a long vowel is topped by a horizontal line called a 'macron', while the short vowel is unmarked. Thus, there are the pairs  $a-\bar{a}$ ,  $i-\bar{i}$ ,  $u-\bar{u}$ , etc. But although English too, has long vowels corresponding to the short, there is no systematic device for representing them in the orthography, as, for example, through the use of the macron or doubling as in Finnish and some other languages. As long vowels in English

are very variously represented in the spelling, the pairing of short and long vowels to illustrate the sound values of the Sanskrit pairs is inevitably confusing to beginners. Thus, for long  $\bar{i}$  double ee and ea are used as in meet and meat; for long  $\bar{u}$  a double oo as in noon, and so on.

The vowels, exclusive of the diphthongs, are as follows:

$$a-\bar{a}$$
,  $i-\bar{i}$ ,  $u-\bar{u}$ ,  $r-\bar{r}$ ,  $l-[\bar{l}]$   
 $a-\bar{a}$ 

Though  $\bar{a}$  is treated as the long counterpart of a, it has really a quite different quality from that of a. While  $\bar{a}$  is like the  $\bar{a}$  of tub,  $\bar{a}$  of tub,  $\bar{a}$  is like the  $\bar{a}$  of tub,

i-i

Short i is pronounced as i in pit or middle; long  $\overline{i}$  as the double ee in peel or the ea in beat. Thus, the correspondence between i- $\overline{i}$  in English is i-ee (or ea).

The writing of the sign for short i in Devanāgarī is peculiar, as it is put before the consonant after which it is pronounced! The sign consists of a vertical staff (like that for  $\bar{a}$ ) with a curve at the top, turned or leaning slightly to the left, thus: The righthand end of the curve must be brought down to touch the vertical portion of the following consonant sign. The headline surmounting the two signs, which form a unit, is drawn last. Thus, in writing ki, first the vertical staff is written, then the following consonant sign (after a very slight space) is written, then the following consonant sign (after a very slight space) is written, then the loop, written so as to connect the staff and the vertical part of the consonant sign is and finally the horizontal line is, and in the same fashion is (di), is (gi), but note that in (thi), is (dhi) and if (bhi) the headline is broken, as it should not be drawn over the loop of a consonant sign.

The sign for long  $\vec{i}$  is similar to that for short i, but it is written after the consonant sign to which it is attached, i.e., in its logical position; thus  $\vec{n}$  ( $k\vec{i}$ ), to be written in the following sequence:  $\vec{n}$ ,  $\vec{n}$ ,  $\vec{n}$ . Note that the

loop here is more nearly a semicircle, i.e., it is usually made so as not to lean to the right or left. Other examples are:  $\exists \hat{l} (gh\hat{l}), \vec{c} \hat{l} (t\hat{l}), \vec{d} (t\hat{l})$ .

 $u - \bar{u}$ 

The short vowel is identical to u in pull or full; the long  $\bar{u}$  corresponds to the double oo in pool or fool. But observe that sometimes oo in English has the value of a short u, as in soot!

The Devanāgarī signs for these vowels are written beneath the consonant sign and attached to it. The sign for short u is a mere hook: and for long  $\bar{u}$  it is reversed: and thus, when subjoined to  $\overline{\Phi}$ , we have  $\overline{\Phi}(ku)$  and  $\overline{\Phi}(k\bar{u})$ . In writing these combinations the vowel signs may be written as a continuation of the vertical part of the sign to which they are attached: and  $\overline{\Phi}$  or written after the completion of the consonant sign: and finally  $\overline{\Phi}$ . Other examples are:  $\overline{\Phi}(bu)$ ,  $\overline{\Phi}(b\bar{u})$ ,  $\overline{\Phi}(mu)$ ,  $\overline{\Phi}(mu)$ ,  $\overline{\Phi}(khu)$ ,  $\overline{\Phi}(khu)$ . Note that in the case of the last sign, which consists of two parts, the vowel sign should be attached to the second part. Due to the design of this particular font it does not appear that way here.

ŗ-Ī

To the student it will doubtless seem strange that r can be a vowel, yet even in English an r-vowel occurs in unaccented syllables, where, however, it is written -er, as in butter or clatter. An r-vowel also occurs in some Slavic languages, such as Czech and Serbian, as evidenced by place names like Brno and Brdy in Czechoslovakia and Brčko and Brza Palanka in Yugoslavia.

The vowel r in Sanskrit is no longer pronounced as it seems to have been in ancient times, when the pronunciation may have resembled the -er in butter or perhaps the r in these place names. Nowadays the pronunciation of r varies from one part of India to another. Thus, in Mahārāṣṭra it is pronounced as a trilled r with a definite u-quality (u as in put) following it, somewhat as the roo in English brook. But in Bengal it is not distinguished in pronunciation from ri, which is often written for ri in manuscripts originating in Bengal. Thus, the name of the God Kṛṣṇa is pronounced in Mahārāṣṭra almost as though written Kruṣṇa, whereas in Bengal as though written (as it frequently is!) Kriṣṇa. In the light of these and yet other divergent pronunciations, what should the student do? The only answer that

can be given is to adopt consistently the one or the other, as none is, in all probability at least, more historically correct than the other.

The short  $\underline{r}$  is also a subscript sign in Devanāgari like the signs for  $u-\overline{u}$ , from which, of course, it has to be carefully distinguished;  $\underline{r}$  is, then, also a hook, but, unlike the sign for  $\underline{u}$  or  $\overline{u}$ , it opens to the right: and is attached to to the vertical bar or lowest part of the sign after which it is pronounced, as in  $\overline{\underline{\tau}}$   $(k\underline{r})$ , written according to the sequence  $\underline{\tau}$   $\underline{\tau}$ 

The long  $\bar{r}$ , which, while far less frequent than r, is of considerable importance for its occurrence in certain grammatical endings, is pronounced according to the description above concerning short r, but with prolongation of the sound. The sign for  $\bar{r}$  is formed by doubling the sign for short r, the one being written directly *under* the other:  $\bar{r}$  as in  $\bar{r}$  ( $\bar{r}$ ). Other examples need not be given, as  $\bar{r}$  usually occurs after  $\bar{r}$ .

# 1-[[]

The vowel l, which, incidentally, occurs in the various forms of only one root-word, is a vocalic l, just as r is a vocalic r. A vocalic l is heard in final unaccented syllables of English words like bottle, myrtle, which may not be far from the pronunciation in ancient times. Nowadays, however, the pronunciation of l is a strange amalgam of l and l is a sort of diminutive l in Mahārāṣṭra and like lri in Bengal! The sign for l is a sort of diminutive l (la), but without the headline and with a l-like hook ending the vertical line: l It occurs only after l, thus: l which may be written as follows:

There is no long  $\overline{l}$ , although it is found in some Sanskrit grammars, especially those published in India. It arose as a grammatical invention by Indian grammarians, who felt its presence in the sound system necessary to balance out the other pairs of long and short vowels.

### The Diphthongs

Four diphthongs are usually listed in Sanskrit grammars, viz., e, ai, o and au. But e and o, though ultimately derived from short diphthongs in the parent Indo-European language and probably still so pronounced in the

earliest period of Indo-Aryan speech, gradually lost their diphthongal character and became monophthongs or simple long vowels. Thus, e is pronounced as though  $\bar{e}$  (and so transliterated in many early Sanskrit grammars, *i.e.*, like the a (!) in English bagel or made. The o, really  $\bar{o}$  (also so transliterated in older books), is like the o in English ogle or open.

The true diphthongs ai and au have no precise equivalents in English.. The ai is similar to the ai of aisle, but the initial element is not a long  $\bar{a}$ , as is the case with ai of aisle. Rather it is the colorless, somewhat indeterminate Sanskrit a. It is this sound that is heard in the name of the religious sect of the Jains (properly Jainas), which to many visitors to India sounds like 'Jayns' and is often so mispronounced by them. But for practical purposes the student may pronounce ai like the ai in aisle. The diphthong au involves the same difficulty: while similar to the sound written ai in English words like ai or ai in ai in

e

The sign is a looped slanted line written above the consonant after which it is pronounced and connected to the vertical portion of that sign:  $\stackrel{\cdot}{\Rightarrow}$  as in  $\stackrel{\cdot}{\Rightarrow}$  (ke), written according to the following sequence:  $\stackrel{\circ}{\Rightarrow}$   $\stackrel{\cdot}{\Rightarrow}$   $\stackrel{\cdot}{\Rightarrow}$  and finally  $\stackrel{\cdot}{\Rightarrow}$ . So also  $\stackrel{\cdot}{\Rightarrow}$  (be),  $\stackrel{\cdot}{\Rightarrow}$  (de),  $\stackrel{\cdot}{\Rightarrow}$  (me), when as here, there are two vertical lines, the sign for e is connected to the second),  $\stackrel{\cdot}{\Rightarrow}$  (khe).

ai

The sign for ai consists of two of the signs for e with their lower, pointed ends meeting on the headline: ें and thus के (kai), written के के के के के and so also तें (tai), दें (dai), में (mai), बें (bai).

0

The sign for o consists of the sign for e attached to a vertical staff: ो as in को (ko), written  $\overset{\circ}{\circ}$   $\overset{\circ}{$ 

au

The sign for au consists of the two hooks of ai attached to a vertical staff: ै as in की (kau), written ं वं कं का की की की and so also यौ (yau), पौ (pau), ढी (dhau).

The following is a list of words of common occurrence in Sanskrit works, which the student should try to transliterate according to the roman equivalents of the Devanāgarī signs. The key is given in Exercise B, but it should be consulted only when absolutely necessary, *i.e.*, when a particular sign has been forgotten and cannot be found in the foregoing explanations. The meanings of the words are not given because, at this stage of the student's progress, no useful purpose would be served by adding yet another burden to his memory. Words and their meanings should properly be learned as one comes upon them in reading, when they have been seen in a meaningful setting. These words, as will be immediately apparent, are of a varying number of syllables, purposely not arranged according to any principle beyond the fact that all the signs occurring in them have been explained. When Exercise A has been completed and checked against errors in B, the words in B should be converted back into Devanāgarī.

#### Exercise A

गीता। यौवन। कोप। छाया। जननी। जीव। तिथि। देव। दोष।
निधन। नैषध। पित। फल। बाल। पाटव। पूजा। पिरदेवित। भारत।
कुतूहल। गभीर। दीपावली। धन। नाग। नारी। चूत। घट। घोष।
भोजन। मनुज। रमणीय। भुवन। रावण। सती। सकाश। हेतु। सोम।
सुकुमार। वीरसेनसुत। महीपति। सिखगणावृत। नृपित मानुष।
तथाविध। दुहितृ। पृथिवीपाल। कुशल। लोक। जीवित। शासन।
अतिथि। विशेष। महाराज। विमान। शूर। सौदामनी। सुसमाहित।
सिवतृ। वसुधा। वारि। शोक। मूल। रिव। मित। लालस भूमि।
लोचन। विनता। शरण। साधु। रामायण। गणिका। कृषि।
कोलाहल। महाभारत। कुसुम। तीर। देवी। तोरण। भूषण। सुरिभ।
विराजित। शुभानन। विवाह। नरािधप। मिथुन। विबुध। लघु।
पुरोगम। महाबाहु। वारण। देवदूत। नरपित। मुदित। गुण। देह।
वारण। पीडित। गमन। समय। कृत। राजकूल। वेद। हिर। हीन।
सभा। महायान। वसित। सभा। शोभा।

#### Exercise B

gitā | yauvana | kopa | chāyā | jananī | jīva | tithi | deva | doṣa | nidhana | naiṣadha | pati | phala | bāla | pāṭava | pūjā | paridevita | bhārata | kutūhala | gabhīra | dipāvalī | dhana | nāga | nārī | cūta | ghaṭa | ghoṣa | bhojana | manuja | ramaṇiya | bhuvana | rāvaṇa | satī | sakāśa | hetu | soma | sukumāra | vīrasenasuta | mahīpati | sakhigaṇāvṛta | nṛpati | mānuṣa | tathāvidha | duhitṛ | pṛthi vīpāla | kuśala | loka | jīvita | śāsana | atithi | višeṣa | mahārāja | vīmāna | sūra | saudāmanī | susamāhita | saviṭr | vasudhā | vāri | śoka | mūla | ravi | mati | lālasa | bhūmi | locana | vanitā | śaraṇa | sādhu | rāmāyaṇa | gaṇikā | kṛṣi | kolāhala | mahābhārata | kusuma | tīra | devī | toraṇa | bhūṣaṇa | surabhi | virājita | śubhānana | vivāha | narādhipa | mithuna | vibudha | laghu | purogama | mahābāhu | kāraṇa | devadūta | narapati | mudita | guṇa | deha | vāraṇa | piḍita | gamana | samaya | kṛta | rājakūla | veda | hari | hīna | sabhā | mahāyāna | vasati | sabhā | śobhā |

# Other Devanāgarī Signs: Anusvāra and Visarga

There are two additional signs in the Devanāgarī script, both traditionally placed after the vowels and diphthongs and before the consonants. They are called anusvāra and visarga respectively. Anusvāra (literally 'after-sound', *i.e.*, a sound that follows another), which consists simply of a dot written above a sign, indicates that the vowel of that syllable is nasalized, *i.e.*, made to resound in the nose, like the vowels in French that are followed by n in writing, as in bon, encore. Anusvāra, which means both the sign itself as well as the sound denoted by it, if properly used, occurs only before the three sibilants ( $\Re$  śa,  $\Re$  ṣa and  $\Re$  sa), the semivowels and the aspirate  $\Re$  (ha). In transliteration it is represented by m or m, some scholars preferring the one, others the other symbol. Thus,  $\Re$  is transliterated vamsa or vamsa,  $\Re$   $\Re$  havimsi or havimsi,  $\Re$  himsā or himsā and  $\Re$  simha or simha. In this book, however, m will be consistently used.

simha or simha. In this book, however, m will be consistently used.
Anusvāra is also used to indicate the final m of a word when the following word begins with a consonant, e.g. नगरं गच्छामि (nagaram

gacchāmi). In this latter case, however, the anusvāra is pronounced as an m, not as a nasalization of the foregoing vowel. This extremely prevalent usage is, as will be explained in a subsequent lesson, merely a so-called

compendium scripturae (an abbreviated way of writing).

The other sign, visarga, which means literally 'emission (of breath)', precisely resembles in writing and printing the English punctuation mark called a 'colon' and is used at the end of a word for a peculiar sort of breath into which an -s or -r is liable to be changed under certain conditions. It is transliterated as an h with a subscript dot, thus h, but its pronunciation is peculiar and requires some extended explanation. Visarga is pronounced as an ordinary English h or breath, but with an echo or rebound of the vowel preceding it; thus,  $H_{\overline{1}}$ : (manuh) is pronounced manuhu, i.e., with a fragment of the preceding u after it. Similarly  $\overline{\overline{4}}$ : (devah) is pronounced devaha with a fragmentary a thereafter. When the diphthong ai precedes visarga, the fragment or echo vowel is i (the last part of ai!), thus  $\overline{\overline{4}}$ : (devaih) pronounced devaihi, and similarly when the dipthong au precedes visarga, a fragmentary u is pronounced, thus  $\overline{1}$ : (gauh) pronounced gauhu. But the monophthongs e and o are echoed by a fragmentary e and o, as  $\overline{1}$ : (kaveh), which is pronounced kavehe, and  $\overline{1}$ : (bhānoh), pronounced

bhānoho. Visarga is a very important and frequent sound in Sanskrit, and more will be said about it in a later lesson.

#### The Virāma

Another sign, while not a phonetic sign and so only a part of the Devanāgarī writing system in a larger sense, is the virāma, a short oblique stroke placed at the foot of a sign to cancel the -a that would otherwise be pronounced. Thus, nagaram is written ন্যান্য which, without the little tail attached to म, would be read nagarama; similarly কামধুক্ with virāma attached to ক is read kāmadhuk, not kāmadhuka.

### Conjunct Consonants

When two or more consonants occur together without an intervening vowel, they are combined into a single complex sign, as a means of indicating that the vocalization, whether the inherent -a or other written vowel, follows the unitary sign. When two or more consonants are thus combined, all except the last consonant are abbreviated or reduced by the loss of their vertical stroke, and so  $\mathbb{H}(ma)$ ,  $\mathbb{H}(kha)$  and  $\mathbb{H}(kha)$  become respectively  $\mathbb{H}$ , and  $\mathbb{H}(kha)$  and  $\mathbb{H}(kha)$  become respectively  $\mathbb{H}(kha)$  in  $\mathbb{H}($ 

When the first of two signs does not have a vertical stroke on its right, as is true of a number of signs, such as  $\Xi$  (ta) or  $\Xi$  (ta), the second consonant is placed beneath and somewhat reduced in size, thus  $\Xi$  (tka) in  $\Xi$  (tka) and  $\Xi$  (tka) in  $\Xi$  (tka) and  $\Xi$  (tka) in  $\Xi$  (tta) i

In summary, then, when two or more consonants are combined into a single complex sign, the individual signs are arranged horizontally if their fusion can be effected by the omission of the vertical stroke of a preceding sign, otherwise by superposition, in which case they are to be read from the

top down. But there are many conjunct consonants of common occurrence whose constituent elements are so altered in combination as to be unrecognizable, as in  $\mathfrak{A}$  (ksa) (also written  $\overline{\mathfrak{A}}$ ), which is a combination of  $\mathfrak{A}$  (ksa) and also  $\mathfrak{A}$  (isa), made up of  $\mathfrak{A}$  (isa) and isa (isa). These special conjuncts should be learned as they occur in reading. However, a few words must be said here about the form that the semivowel  $\mathfrak{A}$  (isa) assumes according to whether it directly precedes or follows a consonant, because it bears no resemblance to the independent sign in either case and is of extremely frequent occurrence..

When  $\overline{\zeta}$  follows a consonant as in pra, the  $\overline{\zeta}$  is written as a slanted line to the lower left of the consonant sign; thus  $\overline{\eta}$ , also  $\overline{\eta}$  (kra),  $\overline{\eta}$  (bra),  $\overline{\zeta}$  (dra). But  $\overline{\zeta}$  (t) drops most of its characteristic curve in order to accommodate this slanted stroke:  $\overline{\eta}$  (tra), to be written  $\overline{\zeta}$   $\overline{\zeta}$   $\overline{\eta}$   $\overline{\eta}$ . When  $\overline{\zeta}$  follows the palatal  $\overline{\eta}$ , the  $\overline{\eta}$  is abbreviated to  $\overline{\zeta}$  and the  $\overline{\zeta}$  is written on the vertical stroke:  $\overline{\zeta}$  (sra). Other special combinations should be learned only as they are encountered.

When  $\xi$  (r) precedes a consonant, it is written as hook, opening to the right, above the consonant sign and connected to its vertical stroke, as in  $\frac{1}{\sqrt{2}}$  (parka),  $\frac{1}{\sqrt{2}}$  (mardana). If it precedes a cluster of two or more consonants, it is written above the last in the series, as in  $\frac{1}{\sqrt{2}}$  (martya) and  $\frac{1}{\sqrt{2}}$  (gārgya). Another peculiarity is that it is always written to the right of any superscript vowel marks or the anusvāra, as in  $\frac{1}{\sqrt{2}}$  (martyana),  $\frac{1}{\sqrt{2}}$  (martyana),  $\frac{1}{\sqrt{2}}$  (martyana) and, as is apparent from these examples, this extreme rightmost position leads to a somewhat awkward displacement of the sign from its place in the sequence of sounds as they are to be read. An extreme example of this sort of displacement is afforded by the rare word  $\frac{1}{\sqrt{2}}$  (kārtsnya), containing a cluster of four consonants preceded by  $\xi$ , which, in spite of its being read first, is actually placed over the last! In writing, the  $\xi$  is drawn simultaneously with the headline, with which it is made to form a part, the pencil or pen backtracking into the shape of the hook, thus:  $\frac{1}{\xi}$  (rda).

Here follows a list of conjunct consonants arranged in the order of the Devanāgarī alphabet. They are grouped according to the class to which the initial consonant belongs. The list contains all the consonant combinations that occur in this book in addition to a few of less frequent occurrence. Do not attempt to commit this list to memory: its purpose is merely to show how the combinations are put together. As will become apparent, the method of joining together two or more consonants, with but a few exceptions, follows the rules set out above. Alternative writings do often occur, especially in the case of the more complicated combinations, but these deviations are to be learned by experience.

k-ka क्क; k-kha क्ख; k-ta क्त / क्त; k-t-ya क्त्य; k-t-ra क्त्र; k-t-va क्त्व; k-ya क्य; k-ra क्र; k-la क्ल; k-va क्य; k-ṣa क्ष्र ) द्वः; k-ṣ-ṇa क्ष्ण; k-ṣ-ma क्ष्म; k-ṣ-m-ya क्ष्म्य; k-ṣ-ya क्ष्य; k-ṣ-va क्वः; kh-y a ख्यः; g-dha ग्धः; g-na ग्वः; g-ya ग्यः; gh-na च्वः; n-k-ṣa ङ्क्षः; n-k-ṣ-va ङ्क्वः; n-ga क्रिः; n-g-ya ङ्ग्यः; n-gha ङ्वः; n-ya ङ्यः;

c-ca च्च; c-cha च्छ; c-ch-ra च्छृ; c-ña च्ञ्ञ; c-ya च्य; j-ja ज्ज / ज्ञ; j-j-va ज्ज्व; j-jha ज्झ; j-ña ज्ञ; j-ma ज्म; j-ya ज्य; j-va ज्व; ñ-ca ञ्च; ñ-cha ञ्छ; ñ-ja ञ्ज;

t-ṭa ट्ट; ṭ-ya ट्य; ṭh-ya ठ्य; ḍ-ya ड्य; ḍh-ya ढ्य; ṇ-ṭa ण्ट; ṇ-ṭha ण्ठ; ṇ-ṭh-ya ण्ठय; ṇ-ḍa ण्ड; ṇ-ṇa ण्ण; ṇ-ya ण्य; ṇ-va ण्व;

t-ka त्कः; t-k-ṣa त्कः; t-ta त्तः; t-t-ya त्यः; t-t-ra त्तः) t-t-va त्वः; t-tha
त्थः; t-na त्नः; t-n-ya त्यः; t-pa त्पः; t-ma त्मः; t-m-ya त्म्यः; t-ya त्यः; t-ra तः;
t-r-ya त्र्यः; t-va त्वः; t-sa त्सः; t-s-na त्स्नः; t-s-n-ya त्स्न्यः; t-s-ya त्स्यः; t-tha
त्थः; th-ya थ्यः; d-ga दः; d-gha द्घः; d-da दः; d-dha दः; d-dh-ya द्वयः; d-na
द्नः; d-bha दः; d-bh-ya द्वयः; d-ma दः; d-ya दः; d-va दः; d-va दः; dh-na ध्नः;
dh-n-ya ध्न्यः; dh-ma ध्मः; dh-ya ध्यः; dh-ra धः; dh-va ध्वः; n-ta न्तः; n-t-ta
न्तः; n-t-ya न्त्यः; n-t-ra न्तः; n-t-va न्तः; n-da न्दः; n-d-ra न्दः; n-d-va न्दः;
n-dha न्धः; n-dh-ra न्धः; n-na न्तः / तः; n-pa न्पः; n-ma न्मः; n-ya न्यः; n-ra तः;
n-va न्वः; n-sa न्सः;

p-ta प्त; p-t-ya प्य; p-na प्न; p-pa प्प; p-ya प्य; p-la प्ल; p-sa प्स;
p-s-ya प्य; b-ja ब्ज; b-da ब्द; b-dha ब्ध; b-dh-va ब्ध्व; b-na ब्न; b-ba ब्ब;
b-bha ब्भ; b-bh-ya ब्भ्य; b-ya ब्य; b-ra ब्र; bh-na भ्न; bh-ya भ्य; m-na
म्न; m-pa म्प; m-ba म्ब; m-bha म्भ; m-ya म्य; m-la म्ल;

y-ya य्य; l-ka ल्क; l-pa ल्प; l-ma ल्म; l-ya ल्य; l-la ल्ल / ह्य; v-ya व्य; ś-ca श्च; ś-c-ya श्च्य; ś-na श्न; ś-ya श्य; ś-ra श्र; ś-la श्ल; ś-va श्व / श्व:

s-ka ब्क; s-ṭa ब्ट; ṣ-ṭ-ya ब्ट्च; ṣ-ṭ-ra ब्ट्; ṣ-ṭ-va ब्ट्व; ṣ-ṭha ब्ठ; ṣ-ṇa ब्ज; ṣ-pa ब्प; ṣ-pha ब्फ; ṣ-ma ब्म; ṣ-ya ब्य; ṣ-va ब्व;

s-ka स्क; s-kha स्ख; s-ta स्त; s-t-ya स्त्य; s-t-ra स्त्र; s-t-va स्त्व; s-tha स्थ; s-na स्न; s-n-ya स्न्य; s-pa स्प; s-pha स्फ; s-ma स्म; s-ya स्य; s-ra स्र; s-va स्व;

h-ṇa ह्न; h-na हा; h-ya द्य; h-ra ह्न; h-la ह्न; h-va ह्व.

## Preconsonantal or Initial Signs for the Vowels

The vowel signs that have been presented so far are, it will be recalled, used when they follow a consonant, to which they form mere attachments written to the left, right, above and below the sign, as (ki), (k

अ a, as in अत्र (atra) आ ā, as in आगमन (āgamana) इ i, as in इह (iha)

used:

(Neither long  $\bar{r}$  nor l occurs at the beginning of a word).

These independent or initial vowel signs are written in the following manner:

 $i \in \mathfrak{T}$  (This hook exactly resembles the sign for  $\mathfrak{T}$  before a consonant).

и 3 Э

*ū* उ ऊ ऊ

r व व क क

e 5 6 6

ai एएऐऐ

० ३ अ आ ओ ओ

au 3" अ आ ओ ओ औ औ

<sup>&</sup>lt;sup>9</sup>Note that when ₹ combines with a following consonant, it takes the abbreviated form \*, but nowadays ₹ (with the vertical stroke omitted) is often used instead.

In Devanāgari manuscripts individual words were not written separately from one another. This was no doubt partly due to a conscious desire to conserve the writing material, as was true also in the case of Latin and Greek manuscripts. The chief reason, however, is probably the combinatory tendency of the Devanagari script, which makes it easier to write words together by utilizing the post-consonantal vowel signs instead of the initial signs (wherever possible) and by joining consonants together at word-junctures. Thus, the words एवम् उक्तस् तु are more easily written एवमुक्तस्तु by writing मु for मु उ and स्तु for सु तु. This natural combinatory tendency of the script and also the frequent fusing together of words by various kinds of vowel contractions and phonetic changes at word-junctures inevitably led to the conception of a sentence as a continuous flow, which the introduction of spaces would have disturbed. In the very earliest books printed in Devanagari writing without spaces was continued, but it was not long before the principle arose of introducing a space after words ending in visarga, anusvāra or a vowel or diphthong (when the following word began with a consonant). This is the policy invariably practiced nowadays not only for Devanāgari, but for all the scripts in India. 10 The writing of words together, even as modified in this way, is a cause of considerable difficulty for the beginner in Sanskrit, however, as in so early a stage of his knowledge of grammatical forms and vocabulary, he does not readily discern the wordjunctures that are immediately apparent to him at a later stage. Thus, the following sentence: munir iha vane vyāghresv isūn muñcantam ākhetakam iksate, with words spaced apart according to the practice in transliteration, but written without spaces at all in manuscripts, would appear thus in modern printed Devanāgari: मुनिरिह वने व्याघेष्विष्नमुश्रन्तमाखेटकमीक्षते, i.e., with a space only between iha vane and vane vyāghreşv because iha and

In view of the general rule that, when a word ends in a consonant and the following word begins with a vowel, they are written together as a unit, the occurrence of the initial vowel signs (as opposed to the attached postconsonantal vowel signs) is practically limited to the first word of a sentence and internally to where, under certain grammatical conditions, two vowels

vane both end in vowels and the following words begin with a consonant, 11

<sup>10</sup>But not so with the Burmese, Thai, Cambodian and Lao scripts, the eastern derivates of Brāhmi, in which words are also not spaced apart, even in newspapers. But this is perhaps due not so much to the continuation of the habit of Indian manuscripts as it is to the monosyllabic structure of these languages, the word-junctures being by nature clearly evident.

 $<sup>^{11}</sup>$ In this book, however, the use of combined Devanāgarī writing will be deferred until Lesson Twenty-four.

appear in hiatus at word junctures. Thus, in the example cited above, the i of *iha* in *munir iha* is not written with the vowel sign for initial i, even though it does begin the word *iha*.

When letters of the Devanāgarī script are referred to, just as when in English we say bee, dee, double u, aitch, etc., they are called either by their values as individual signs, e.g. 帝 (ka), 南 (ba), 南 (na), etc. or, less commonly, by these syllabic signs with the addition of the word 南元 (kāra), literally 'maker', as 南南元 (kakāra), 南南元 (bakāra), 南南元 (nakāra) 'kamaker', 'ba-maker', 'na-maker', i.e., 'that which makes ka', etc. The same procedure is followed for the vowels. The only exception to the use of 南元 is the semivowel ⋜, which is not called रकार (rakāra), but, most peculiarly, रफ (repha). These names in कार may refer either to the written symbols or to the sounds indicated by them.

written symbols or to the sounds indicated by them.

Now that all the signs of the Devanāgarī alphabet and their phonetic

values have been given and discussed, it may be helpful to have a synoptic view of the signs and their transliterations according to the sequence followed in Sanskrit dictionaries and also in recitations of the alphabet, which, it will be recalled, differs from our presentation in placing the vowels

first, then visarga and anusvara followed by the other consonants.

Vowels $\mathfrak{A}$  a,  $\mathfrak{A}I(I)\bar{a}$ ,  $\mathfrak{F}(f)i$ ,  $\mathfrak{F}(f)i$ ,  $\mathfrak{F}(g)u$ ,  $\mathfrak{F}(g)u$ ,  $\mathfrak{F}(g)v$ ,  $\mathfrak{F}($ 

<sup>&</sup>lt;sup>12</sup>Literally a 'snarl' or 'growl' and probably so-called from the roll or trill with which it is sounded, like the snarl of a dog! It is of interest to note that the only script in India in which the letters have names, like this one exception in the Devanāgari, is the Gurmukhi of Pañjābi, in which every letter has its own distinctive name. Thus, ga is called  $gagg\bar{a}$ , ta is called  $t\bar{a}l\bar{n}k\bar{a}$ .

Consonants	onants Voiceless		Voi	Voiced		
(stops and nasals)	Unaspirated	Aspirated	Unaspirated	Aspirated		
Gutturals	क ka	ख kha	ग ga	घ gha	ङ् na	
Palatals	च ca	ত cha	ज ja	झ jha	স ña	
Cerebrals	₹ ţa	ठ tha	ड <sub>ḍa</sub>	ढ <sub>dha</sub>	ण na	
Dentals	त ta	थ tha	द da	ध dha	न na	
Labials	Ч <i>ра</i>	听 pha	ब ba	भ bha	म ma	
Semivowels	य ya	₹ ra	ल la	व va		
Sibilants	श śa	षs a	स sa			
Aspirate	ह ha					

#### Accent

Finally, a word must be said about the nature and the position of the accent in Sanskrit. By accent is meant the greater stress or emphasis that is given to one syllable of a word over another. As contrasted with the early Vedic language, classical Sanskrit has what is called a 'stress' accent, <sup>13</sup> as is found, for example, in English, German and the Romance languages with the exception of French, which has a musical or pitch accent, *i.e.*, an accent based not on stress, but a rise or modulation of the voice on a particular syllable. But the stress accent of Sanskrit differs from that of the languages just mentioned in being less forceful, with an even distribution of accent over the syllables that do not bear the main stress, which, therefore, must on no account be slurred or reduced, as is typically the case with unstressed syllables in English.

The position of the accent in Sanskrit is based essentially on the same principle as prevails in Latin: if the second to the last syllable (called the 'penult') consists of a long vowel (or diphthong) or alternatively of a short yowel followed by two or more consonants, it is stressed or accented.<sup>14</sup>

 $<sup>^{13}</sup>$ Sometimes referred to as an *ictus* accent, the term *ictus*, literally 'a blow', being borrowed from Latin prosody.

<sup>14</sup>A long vowel or diphthong is said to be 'long by nature'; a short vowel followed by two or more consonants is said to be 'long by position'.

Otherwise, the accent falls on the third to the last syllable (called the 'antepenult'). Thus,  $\overline{\Phi HI}$  (kumāra) is accented on the  $\bar{a}$  (the penult) because it is a long vowel; similarly, अतीव ( $at\bar{i}va$ ) with the accent on the long vowel  $\bar{i}$ , and हितेषिन् (hitaişin) with the accent on the diphthong ai. Accented also on the penult are the following words, because their short penultimate vowel is followed by two consonants (an extremely common case): आदित्य (āditya) with the accent on i, भवन्ति (bhavanti) with the accent on the syllable ant, and also गन्धर्व (gandharva) with the accent on the syllable arv. On the other hand, when the penult is short, the accent is put on the antepenult, as in मन्ज (manuja), where it falls on the first syllable ma and दानव (dānava) where it rests on  $d\bar{a}$ . If, however, the last three syllables are all short, as is not uncommon, the accent moves back to the fourth to the last syllable (the so-called 'ante-antepenult'!), as in चोरयति (corayati) and धारियतुम् (dhārayitum). In determining the length of the penult (the key syllable!), anusvara is to be counted as a consonant, hence in शश्स (śaśamsa) the accent falls on śams, as the a, though short by nature, is long due to the following anusvāra (m) plus s.

The stress accent, described above, which has been in use probably for the past 2000 years or more, gradually came to supplant the musical accent of the older language, such as occurs in the hymns of the Rgveda and other early Vedic texts. This musical accent, which is marked according to various systems of notation in the different Vedic texts, essentially continued the accentual pattern of the parent Indo-European language and is reflected also in classical Greek 15

and Lithuanian.

<sup>15</sup>But in classical Greek too, the old musical accent had given way to a stress accent, but in contrast with Sanskrit the stress accent in Greek remains on the same syllable as the musical accent. In Sanskrit, however, the position of the stress accent, based as it is on the penultimate rule given above, has nothing to do with the position of the musical accent, except where it happens by coincidence to fall on the same syllable. Thus, samudra in the Rgveda has the tone on the last syllable, but in the classical language it is accented on the penult (which is long by position); śarira in the Rgveda bears the accent on the first syllable, whereas in the later language the stress accent falls on the long i of the penult.

## Rattling the Dry Bones of Grammar

### A Few Preliminary Remarks

In English the order of words in a sentence can be of cardinal importance. To make this clear, let us take the sentence 'The ascetic sees the god'. If we transpose the words 'ascetic' and 'god' and say 'the god sees the ascetic', the meaning is completely changed, although the words themselves are precisely the same. An analysis of this and similar sentences suggests that in English the agent or performer of an action is put before the word that expresses the action, after which, in turn, the one affected by the action is placed. The agent of an action is called the 'subject' in grammatical parlance, and the one affected by the action of the subject is called the 'object'. The word expressing the action is known as a 'verb'. The example above, which illustrates a simple, basic sentence, consists of the subject 'The ascetic', the verb 'sees' and the object 'the god'.

In Sanskrit it is usual to put the verb at the end of the sentence. In English, however, this word order (subject-object-verb) is found only in

poetry, where one might say 'The ascetic the god sees'.

But apart from word order, there is yet another difference between Sanskrit and English that must be explained and understood from the very outset; the subject and object are differentiated by a difference in the last syllable or ending of the word. Thus, as the subject of a sentence 'ascetic' is tāpasah, but as object it is tāpasam. Similarly, as the subject 'god' is devah, but as object it is devam. Since the ending indicates whether a word is the subject or object of a verb, word order in Sanskrit is not fixed or hard and fast, as it is in English. The sentence that has served as an example would normally be in Sanskrit: tāpasah devam paśyati ('sees'). The definite article, as grammarians call the word 'the', is generally omitted in Sanskrit, although it can be expressed, as will be seen in due course. It is also possible in Sanskrit, unlike English, to reverse the order of the subject and object and say: devam tāpasah paśyati, with no change in meaning. The difference between these two versions of the sentence is a difference of which of the two words (tapasah and devam) is emphasized. If the less usual order is adopted and the object is put first, then the object is being especially emphasized. Thus, the second version devam tapasah pasyati implies that it is a god, not anyone else, that the ascetic sees.

The endings of words are key factor in a Sanskrit sentence, and the student has to pay the closest attention to these final syllables, as we have seen in the words  $t\bar{a}pasah/t\bar{a}pasam$  and devah/devam. The verb pasyati 'sees' must

be changed to paśyanti, if more than two persons are doing the seeing. 1 When no subject (or doer) is expressed, the meaning will be 'he(she, it) sees' for paśyati, and 'they see' for the plural paśyanti. In these instances where the subject is omitted, the context or train of thought tells us whether the subject is he, she, it.<sup>2</sup> We may put the matter in another way by saying that when a particular subject of a Sanskrit verb is expressed, as in tapasah pasyati ('the ascetic sees'), it may be looked upon as defining or replacing the implicit he, she, it.

When the subject of a sentence like devah or tāpasah, is plural, that is, when it denotes more than two persons or things, the final -ah is replaced by  $-\bar{a}h$ . In other words, the 'a' of the ending -ah is lengthened. So, 'The ascetics see the god' is tāpasāh devam paśyanti' Bear in mind that a plural subject like tāpasāh must have its verb in the plural. Notice that in English too, there is a difference in the singular and plural verb forms here: in the singular we have 'sees', but in the plural 'see'. So, whereas in English an 's' is added when the subject is singular, but no ending when it is plural, Sanskrit has -ati in the singular, but -anti in the plural. Here follow some subject-object-verb sentences with singular and plural subjects to illustrate what has been said maharajaha rakshti deshm

महाराजः देशम् रक्षति The king protects the country.

तापसः योगम् आचरति The ascetic practices yoga.

वानरः वृक्षम् आरोहति The monkey climbs the tree.

सर्पः मानुषम् दंशति The serpent bites the man. 🥄 🕻 🚧 🔌

बाल: आहारम् खादति The child eats the food. valaha

तापसाः देवम् यजन्ति The ascetics worship the god-

शिष्याः ग्रन्थम् पठन्ति The pupils read the book.

नराः विहगम् पश्यन्ति The men see the bird. उन्हें पर देश M टेन मिल्युम्मिन्स् विकास कर्मिन्स A word that denotes a person or a thing is called a 'noun' by the grammarians. In the sentence we have been using as a typical example of the subject-verb-object variety, the words 'ascetic' and 'god' are nouns, as they designate a person. (It is best that we avoid the philosophical argument whether god is a person.) Any word that means a thing in the widest sense of the term is also a noun; for example, house, chair, table, book, etc. A noun is

<sup>&</sup>lt;sup>1</sup> In Sanskrit a special form is used when the subject is a pair or two persons or things. Called the 'dual', this will be dealt with later on.

<sup>&</sup>lt;sup>2</sup> Of course, if the verb is plural and no subject is expressed, it must be understood to be 'they'.

often preceded by a word that describes it in some way, for example, 'an old house, a wooden table, an interesting book, etc. These descriptive words are called 'adjectives'. They may also be used when a predication or statement is made about a person or thing (a noun!), generally after 'is' or 'are', 'was' or 'were'. Thus, 'The book is interesting', 'the house was old', etc. In Sanskrit adjectives, like nouns, have endings which change according to the noun they describe or qualify. Precisely what this somewhat mystifying assertion means will become clear as we proceed with our study of Sanskrit.

As we have seen, the different endings or final syllables of nouns and adjectives are used to indicate whether a word is the subject or performer or whether it designates the one affected by the action. Grammarians call these sense-relationships by the somewhat strange technical name 'cases'. There are various sense-relationships possible among the elements that make up a sentence. Thus far, only two have been mentioned, namely, the relationship of subject or performer of the action and that of the one affected. Other possible relationships are expressed in English by such words as by, with, of, from, to, for, in, at and by the use of 's (apostrophe followed by 's' as in 'the child's toy'). In Sanskrit all these relationships or cases are expressed by the different endings or final syllables of words. The words by, to, from etc. are not expressed separately, then, but their sense is conveyed by the case ending. There are in Sanskrit eight different cases, which, in the order in which they are traditionally given in Sanskrit grammars are: nominative (for the relationship or case of the subject or performer), accusative (for the one affected by the action), instrumental (for the instrument or means by which an action is performed), dative (denoting the idea of 'to' or 'for' someone), ablative (for the idea of 'from' someone or something), genitive (indicating the relationship of 'of' in the broadest sense), locative (for the place 'in' or 'at' which an action takes place) and finally the vocative (used to denote the person addressed, as in 'John, look at this!'). Though this may sound complicated and perhaps confusing, it is really not so difficult, especially if we bear in mind that English uses the ending 's to express the relationship or sense of the genitive case; the only difference is that Sanskrit has many more case endings in order to express the other relationships listed above.<sup>3</sup>

All of these cases would never be found in one and the same sentence, by the very nature of things. The sense relationships expressed by the eight Sanskrit case endings may be shown somewhat artificially by the following English sentence: O friend, the priest worships Viṣṇu for the king with rice from the field of the peasant in the country'. Thus,

<sup>&</sup>lt;sup>3</sup> The enthusiastic student who takes kindly to the subject of cases will surely be interested to learn that the Finnish language has 15 cases, almost twice as many as Sanskrit!

1. Nominative: 'the priest' as subject of 'worships'.

2. Accusative: 'Viṣṇu', the object of the verb 'worships'.

- 3. Instrumental: 'with rice', the *instrument* or *medium* used by the priest in his worship of Viṣṇu.
- 4. Dative: 'for the king', the person for whom the act of worship is performed.
- 5. Ablative: 'from the field' denoting the place *from which* the rice comes.
- 6. Genitive: 'of the peasant', which expresses the *of*-relationship, in this instance indicating the possessive relationship (alternatively, we might say 'from the peasant's field').
- 7. Locative: 'in the country', the place *in which* the act of worship is carried out.
- 8. Vocative: 'O friend', the one addressed, that is, to whom the whole sentence is spoken.

#### LESSON ONE

First Beginnings: 1. The Declension of देव and फल. 2. Gender.

3. Writing of Final -m (-म्).

# I. The Declension of देव and फल.

In the preliminary remarks it was mentioned that Sanskrit has eight grammatical cases or sense-relationships and these are indicated by the different endings of nouns as well as the adjectives that qualify the nouns. These endings vary considerably, as will be seen in the lessons that follow, depending upon the final vowel (or consonant) of the stem to which they are attached. In grammatical jargon presenting a noun or an adjective in its various cases is called 'declining' it, and this kind of presentation is known as a 'declension'. In this lesson we shall learn the declension of nouns that end in -a. At this point it needs to be mentioned that Sanskrit nouns and adjectives when referred to in discussion or listed in dictionaries and short word-lists are given in what is called the 'stem-form', that is to say, not with any particular case-ending, but in a caseless or endingless form which is just a sort of grammatical abstraction on which all the forms may be said to be based. The common word for 'god' that was used in the preliminary remarks is, for example, referred to in the dictionaries as deva (देव). The declension of देव in the singular and plural is as follows:

	Singular		Plural	/ 1	
Nominative:	devaḥ	देव:	devāḥ	देवाः	(subject of the verb)
Accusative:	devam	देवम्	devān	देवान्	(object of the verb)
Instrumental:	devena	देवेन	devaiḥ	देवै:	(by or with the god[s])
Dative:	devāya	देवाय	devebhyaḥ	देवेभ्यः	(to or for the god[s])
Ablative:	devāt	देवात्	devebhyaḥ	देवेभ्यः	(from the god[s])
Genitive:	devasya	देवस्य	devānām	देवाना	म् (of the god[s]
					or the god's[-s'])
Locative:	deve	देवे	deveșu	देवेषु	(in the god[s])
Vocative:	deva	देव	devāḥ	देवाः	(O god[s])

Note that the vocative happens to be identical to the stem form deva (देव).

#### II. Gender.

One other matter that is of first importance in the study of Sanskrit is gender, concerning which a few words require to be said here. All Sanskrit nouns have sex or 'gender', as the grammarians call it. Unfortunately, the gender of a Sanskrit noun does not have anything to do with the actual sex of a person, and things (whether material or abstract) also have gender. There are three genders: masculine, feminine and neuter (by neuter is meant neither masculine nor feminine). In Sanskrit, unlike English, gender is just a grammatical phenomenon. English may be said to have the same three genders, but they are based on the actual gender of the person or thing signified by the noun. Thus, 'wife' is feminine, 'father' is masculine, and 'book' is neuter. But in Old English, that is, our language during the period from c.800 to c.1200 A.D., the earlier forms of 'wife' (wift) and 'book' (boc) were respectively neuter and feminine! 1 In other words, they had grammatical, as opposed to natural, gender just as in Sanskrit. In Sanskrit the gender of a noun in general has to be learned, although there are some principles that might be given. Words that end in -a are masculine or neuter, never feminine. Their declension differs only in the nominative and accusative singular and plural where neuter words end in -am and -āni respectively. Thus, the nominative and accusative of the neuter noun phala (দল) 'fruit' is phalam (फलम) in the singular and phalāni (फलानि) in the plural.

In the preliminary remarks we learned that the action-word or verb normally, although not invariably, appears at the *end* of a Sanskrit sentence. Hence, whereas in English the normal order of words is subject-verb-object, in Sanskrit it is subject-object-verb. For example, the sentence 'The boy sees the book' is to be rendered बाल: पुस्तकं पश्यित. If there is an adjective qualifying either noun ('boy' or 'book'), it must come *before* the noun. Thus, 'The clever boy sees the book' would be निपुण: बाल: पुस्तकं पश्यित. In fact, it is a general rule of Sanskrit word order that any word that qualifies another should precede that word. So, if we should want to speak of 'the teacher's book', that is, not any book but specifically the *teacher's*, we would say आचार्यस्य पुस्तकं not पुस्तकं आचार्यस्य, because the genitive आचार्यस्य ('teacher's') qualifies or limits पुस्तकं ('book').

In translating a Sanskrit sentence into English the first thing to do is find out the verb, which, as has been explained, ordinarily comes last. So far we have learned that the verb ends in -ati (for the singular) and -anti (for the plural). The next thing to do is to see whether the subject of the verb is

<sup>1</sup> Somewhat startling is the fact that *dāra* (दार), one of the many words for 'wife' in Sanskrit, is *masculine* in gender and is used only in the *plural*!

expressed. If it is, it will, of course, be in the nominative case, which, for words of the masculine gender, ends in -aḥ, for neuter words in -am. If it happens that the subject is not expressed, it will be implicit in the verb-form itself, and for the singular 'he, she or it' will be the subject according to the train of thought. Of course, if the sentence is an isolated one, that is, separated from a narrative or context, then it cannot be decided whether the unexpressed subject is 'he, she or it'. But if the verb is plural, the implicit subject will have to be translated by 'they'.

After the verb and subject have been determined in this way, and the sentence in its simplest form obtained, an object should be looked for to complete the basic thought. The object, it will be remembered, must be in the accusative case and, so far as we have learned, for a masculine or a neuter word in the singular it must end in -am, in the plural it must end in  $-\bar{a}n$  for a masculine and  $-\bar{a}ni$  for a neuter.

Now the enlargement of the sentence, its extension and modification, needs to be ascertained. The sentence in its simplest form consists of the subject, verb and object. This is the mere skeleton, so to speak, all the rest is the flesh upon the skeleton. The enlargement or extension of a sentence consists of all the qualifying words, such as adjectives and the cases other than the nominative, accusative and vocative. These other cases (instrumental, dative, ablative, genitive and locative) introduce other limiting factors into the simple assertion consisting of subject, verb and object. They tell by what means the doer or subject performs the action, for whom it is done, where it is done and so on.

In analyzing a sentence in this fashion, we need not know the meaning of any word: it is just sort of mechanical process of going from the known (word-order, case endings etc.) to the unknown (the meanings of the words and the idea they express). Let us examine an example in order to see how this process of going from the known to the unknown works, as we try to unravel the meaning of the Sanskrit sentence: तापस: वनस्य मौने ध्यानम आचरति। The verb, the first thing that should be looked for, is आचरति, as it ends in -ati and stands at the end of the sentence. If no noun subject were expressed, we might thus far in our analysis say 'He, she or it does so-and-so'. But as we look at the endings of the other words, we see that तापसः ends in -ah, the nominative case ending for nouns listed in the dictionary or vocabulary as ending in -a. Now the sentence, as it has evolved, can be changed to 'X does so-and-so'. Of the remaining three words only ध्यानम्, because it ends in -am, can serve as an object. The sentence now can be extended to 'X (or तापस) performs the action of Y (or ध्यान)'. Of the remaining two words, वनस्य has the very characteristic ending -asya, which can only be genitive and must be translated 'of whatever वन means'! Finally,

मौने has to be locative and must mean 'in something or other'. The sentence now, without any of the meanings of the individual words known, can be thus construed: 'A तापस performs the action of ध्यान in the मौन of a बन'. It should be noted in passing that Sanskrit normally does not express the words 'the' or 'a/an', called the definite and indefinite articles respectively, so the use of 'the' and 'a' in the rigmarole above is only provisional, subject to change when the meanings of the words have been obtained and English idiom or our own feeling about the phraseology decides the issue. If now we consult the vocabulary in this lesson and substitute the meanings for तापस, ध्यान, मौन, बन and the verb, the sentence can be rendered thus: 'The ascetic performs meditation in the silence of the forest'. Or if we wish 'An ascetic . . . of a forest'.

# III. A Note on the Writing of Final -m (-म्).

It is usual in printed books and most MSS to write a final -m (-म्) with the anusvāra sign when the next word begins with a consonant. In some parts of India, notably in Bengal, a final -m before a consonant is usually replaced both in writing and pronunciation by the nasal belonging to the class of that consonant, but is kept before vowels. Thus, the most accepted practice would be to write, for example: नगरं गच्छामि ('I am going to the city'), but in some parts of India नगरङ्गच्छामि. When the anusvāra is used before a consonant according to the more usual practice, it may be pronounced either as an ordinary m or as the nasal of the class of the following consonant, i.e., as though so written.

In this book we shall use the anusvāra sign for every final -m ( $-\Psi$ ) within a sentence as a sort of compendium scripturae (abbreviated writing), in this way avoiding the combination of  $-\Psi$  with the virāma sign when the next word begins with a vowel. In Lesson Twenty-four, where combined Devanāgāri is introduced, this procedure will be replaced by the standard practice.

# IV. Conversion of Dental -n- (-न्) to Cerebral -n- (-ण्-).

A curious phonetic rule needs to be mentioned here, though, if it were not for the ubiquity of its application, it would be far better to let it die in obscurity in Appendix III. This rule concerns the replacement of dental  $-\overline{\eta}$ -(-n-) by the cerebral  $-\overline{\eta}$ -(-n-). This curious transformation takes place when one of the cerebrals  $\overline{\pi}$ ,  $\overline{\pi}$ ,  $\overline{\zeta}$  or  $\overline{\eta}$  happens to precede  $-\overline{\eta}$ -, when the  $-\overline{\eta}$ - occurs

in the same word and is followed by a -म-, -य-, -य-, by any vowel or by another -न्- (in which event both -न्-'s are cerebralized!). This substitution occurs no matter how far away the -न्- is from one of the mischievous letters. But it does not take place if a palatal (except -य-!), a cerebral or dental comes in between, because these letters are quite against the cerebralizing power of the altering letters. We need to pay some attention to this rule because it often causes the replacement of -न्- when, for example, the endings -एन and -अानाम् are applied. Since, however, this confusing rule is often neglected by Indian scribes and others who should know better, no beginning student need be too deeply disturbed about forgetting to apply it when composing Sanskrit.

Work out the translation of the following sentences according to the principles suggested above:

यज्ञस्य प्रभावेण मानुषः स्वर्गे गच्छति । शूरा युद्धे नृपाय जीवित त्यजन्ति । ८ 1. 2.

नरः सखं धनेन न विन्दति। 3.

कष्णाः अश्वाः क्षेत्रे धावन्ति । 4.

नरेश्वरस्य सुतः रथं आरोहति। 5.

शिष्यः आचार्याय दीर्घ पत्तं लिखति। 6.

अश्वः पार्थिवस्य रथं नगरस्य मार्गे<sup>3</sup> वहति । 7.

माल्येन युक्तः शिष्यः कटे सीदति। 8.

ब्राह्मणाः नुपाय अन्नेन देवं यजन्ति । 9.

कृषीवलाः ग्रामस्य दीर्घ मार्गे चलन्ति । 10.

फलै: युक्ता: वृक्षा: उद्याने रोहन्ति। 11.

बाह्मणः रामायणस्य<sup>⁴</sup> अध्यायं नृपाय पठति । 12.

-vansliterate first

## Notes

- 1. Verbs of motion like गच्छति ('goes') are used with an accusative of the 'place to which'.
- 2. Many verbs by reason of their meaning cannot take a direct object. They are called 'intransitive' in contrast to 'transitive' verbs which naturally are construed with an object. In this sentence धावन्ति 'run' is intransitive and has no object. If an accusative were used with this verb, the meaning would be 'run to', that is, the accusative would be of the 'place to which' variety.
- 3. In Sanskrit one says 'road of the city', whereas the English idiom is 'road to the city'; cf. also ग्रामस्य मार्ग in 10.
- 4. The Rāmāyaṇa is one of the two great Sanskrit epic poems. It relates the life and adventures of the great hero Rāma. It was composed by Vālmīki.

After successfully translating the sentences given above, apply the same principles in translating the following English sentences into Sanskrit.

- 1. There are (विद्यन्ते) many flowers in the king's 1 garden.
- 2. Various ascetics practise meditation in the hermitage in the vicinity of the palace.<sup>2</sup>
- 3. The sun's rays touch the tops of the mountains.
- 4. The man cuts down the tree near his<sup>3</sup> house.
- 5. The tiger drinks water from the lake in the forest.
- 6. The father gives books to the child.
- 7. The herd of elephants goes to the lake.
- 8. Herds of deer dwell in the forest.
- 9. The lord creates beautiful lotuses for the enjoyment<sup>4</sup> of people.
- 10. The sun illuminates the world for all creatures.<sup>4</sup>

## Notes

1. Note that the genitive must precede the noun that it particularizes, exactly as the English genitive in 's, as here in the phrase 'in the king's garden'. But note also that when the genitive is expressed in English by means of the preposition 'of', the of-phrase comes after the noun. In this sentence we would have to say 'in the garden of the king'. Thus the genitive may be said to precede the word it 'genitives'.

- 2. When there are two locative phrases as here, 'in the hermitage' and 'in the vicinity', they should be so arranged that the one that limits more closely comes first. So, here 'in the vicinity of the palace' defines the location of the hermitage and, therefore, should come first. Likewise in sentence 5 'in the forest' should precede 'from the lake'.
- 3. The possessive adjectives 'his, her, its, their' like the articles 'the' and 'a/an' are normally omitted in Sanskrit. So here we say literally 'in vicinity of house'. This is essentially true also of the modern Indian vernaculars like Hindi, which accounts for the frequent omission of these words in the speech of Indians speaking English.
- 4. A common use of the dative is to express the purpose of an action, so 'for the enjoyment' and 'for all creatures' in 10.

## Vocabulary

पत्त, n. a letter.

प्राम, m. a village.

#### Sanskrit

यज्ञ. m. sacrifice. प्रभाव. m. power. मान्ष, m. a man. स्वगे. m. heaven. गच्छति, goes. श्र, m. a hero. युद्ध, n. battle. नप, m. king. जीवित. n. life. त्यजति, abandons, gives up. नर, m. a man. सुख, n. pleasure, happiness. धन. n. wealth. न, negative adv. not विन्दति, finds. कृष्ण, adj. black. अश्व. m. a horse. क्षेत्र, n. a field. धावति. runs.

लिखति. writes. पार्थिव, m. a prince. नगर, n. a city, town. मार्ग, m. a road. वहति, pulls, draws माल्य, n. a garland. युक्त, adj. provided with (+ instr.) कट, m. a mat. सीदति. sits. बाह्मण, m. a Brahman (priest). अन्न, n. food. यजित, sacrifices, worships (with acc. of the deity to whom the worship is accorded, instr. of that which is offered and dat. of the one for whom the sacrifice is performed). कषीवल, m. a farmer.

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नरेश्वर, m. 'lord of men', a king. सूत, m. a charioteer. रथ, m. a chariot. आरोहति, mounts. शिष्य, m. a pupil. आचार्य, m. a teacher, preceptor. दीर्घ, adi. long. चलति, move, go. फल, n. fruit. वृक्ष, m. a tree. उद्यान, n. a garden. रोहति, grows. अध्याय, m. a chapter. पठति, recites.

# English

many, प्रभृत, adj. flower, पुष्प, n. king, नृप, m. garden, उद्यान, n. various, विविध, adj. ascetic, तापस, m. practise, आचरति meditation, ध्यान, n. hermitage, आश्रम, m. vicinity, समीप, n. palace, प्रासाद, m. sun, आदित्य, m. ray, कर, m. touch, स्पृशति top, शिखर, n. mountain, पर्वत, m. man, नर, m., मनुष्य, m.,मानुष, m. cut down, अवकृन्तति tree, वृक्ष, m. house, गृह, n. tiger, व्याघ, m. drink, पिबति

water, जल, n. lake, जलाशय, m. forest, वन, n. father, जनक, m. give, यच्छति book, पुस्तक, n. child, बाल, m. herd, युथ, n., गण, m. elephant, गज, m. go, गच्छति deer, मग, m. dwell, वसति lord, ईश्वर, m. create, सुजति beautiful, शोभन, adj. lotus, पद्म. n. enjoyment, भोग, m. people, जन, m. illuminate, प्रकाशयति world, लोक, m. all. सर्व creature, भ्त, n.

#### LESSON TWO

## The Sanskrit Verb.

Thus far we have had two common forms of the verb, the word that expresses the action performed by the subject. These forms end in -ati and -anti and are used when the subject is singular and plural respectively. A considerable range of nuance is expressed by these forms, which has to be determined from the context when a translation is made. Thus paśyati (पश्यति) may mean simply 'He (she, it) sees' or 'is seeing' or 'does see' or 'will see'. Of course, when there is no context, as in the case of an isolated sentence (with no foregoing or following text), then any of these translations may be used. Conversely, it follows that all these variant English verb forms are expressed by one and the same form in Sanskrit, a fact which has to be borne in mind when one is translating from English into Sanskrit.

The action that is expressed by a verb may be viewed as in progress (as in the forms above) or as completed or as to take place at some time in the future. These time spheres are called 'tenses' in grammar. To express these different tenses different endings are used. To form the past tense, the final -i of the singular is dropped and the -ti of the plural -anti, and the short vowel a-, called technically the 'augment', is put before. Thus, the present paśyati/paśyanti (पश्यति/पश्यन्ति) becomes apaśyat/apaśyan (अपश्यत्/अपश्यन्) This is only one of three past tenses in Sanskrit, all of which have the same meanings and are interchangeable. This particular past tense is called the 'imperfect'; the other two are the 'aorist' and the 'perfect'. These latter will be dealt with in subsequent lessons. Corresponding to the range of meanings of the present tense, the imperfect may be rendered, for example, by 'He (she, it) saw', 'was seeing', 'did see' or 'would see' (in the sense of habitual or repetitive action, as 'He would do this every day', that is, habitually do it).

The four forms we have studied, that is, those ending in -ati/-anti for the present and -at/-an (with the augment prefixed!) for the imperfect are all expressive of what the grammarians call the 'third person' by which curious term is meant the one or ones referred to, as denoted by the pronoun he, she, it, they' or by a specifically indicated subject, as for example 'the ascetic'. Other endings are substituted to express 'I/we' (the 'first person') and 'you' (the 'second person'). These other endings need not be learned now, as the third person is by far the commonest and hence most needing to be learned. But to show how the forms vary depending on the person and number (singular or plural), all the persons and both numbers are given below along

with just one of the possible translations for each.

#### Present

Singular

- 1. paśyāmi (पश्यामि) 'I see'
- 2. paśyasi (पश्यसि) 'you see'
- 3. paśyati (पश्यति) 'he, she, it sees'

Plural paśyāmah (पश्याम:) 'we see' paśyatha (पश्यथ) 'you see'

**Imperfect** 

Singular

- 1. apaśyam (अपश्यम्) 'I saw'
- 2. apaśyaḥ (अपश्य:) 'you saw'
- 3. apaśyat (अपश्यत्) 'he, she, it saw'

Plural

apaśyāma (अपश्याम) 'we saw' apaśyata (अपश्यत) 'you saw'

paśvanti (पश्यन्ति) 'they see'

apaśyan (अपश्यन्) 'they saw'

Note that 'you' in English is ambiguous, as it can be singular or plural. In older English 'thou' was used for the singular nominative, 'thee' for the accusative, and in the plural 'ye' for the nominative and 'you' for the accusative. In modern times 'thou, thee' and 'ye' have all been displaced by 'you' which is originally the accusative plural!

In an English dictionary a verb is listed by what is called the 'infinitive' form; this same form of entry is also used in dictionaries of the Romance languages, whereas Latin and Greek dictionaries enter a verb under the first person singular. In a Sanskrit dictionary, wordlist or indeed whenever verb is referred to in a general way (not by a specific form), it is given in a form that is termed its 'root'. Since this constitutes so important and ubiquitous a part of Sanskrit grammar, something needs to be said about it here, especially since this traditional way of listing verbs under their roots will be followed from now on.

Just as nouns are given in their stem form, a sort of endingless abstract from which, by the application of endings, the different cases are made, so verbs are referred to by a grammatical abstraction called a 'root', from which the many forms are made by the addition of endings and other grammatical operations. By a 'root' is meant a kind of basic, irreducible and minimal element that runs like a colored thread throughout all the possible forms of a particular verb. Though the root may be subject to alteration in some forms, the alterations follow certain rules. If we consider the forms  $y\bar{a}ti$ ,  $y\bar{a}syati$ ,  $y\bar{a}ta$ ,  $y\bar{a}tum$ ,  $y\bar{a}tv\bar{a}$ ,  $-y\bar{a}ya$ , we see that in spite of variations the element ' $y\bar{a}$ ' remains constant. All these and yet other forms are said to be from the root  $y\bar{a}$ . So this unvarying thread, which may be looked upon as the root or source of so many forms - really just a grammatical abstraction - serves as a convenient way of referring to a verb, instead of using a particular form like the first person singular as done in Latin and Greek books. It is customary to indicate a root by means of the

root-sign employed in mathematics, but without the horizontal bar, thus,  $\sqrt{y\bar{a}}$ ,  $\sqrt{pat}$ ,  $\sqrt{dh\bar{a}v}$ , etc.

There are approximately 2000 roots in Sanskrit, less than half of which, however, are in fairly common use. These roots were arranged by Indian grammarians at a very ancient time into ten classes, named by them according to the first root listed in each class. So, they speak of a tud-class, a div-class, and so on. The classes are also numbered from one to ten (in Roman numerals!). The purpose of these classes is to gather together roots which are treated grammatically in the same way. For example, roots of the div-class all add the syllable -ya-, as does  $\sqrt{pas}$  'see', a member of this class, before the endings that denote the persons (first, second and third), thus, (as we have seen!)  $\sqrt{pa\acute{s}+va+ti}\rightarrow pa\acute{s}vati$ . The ten classes fall into two great divisions, called conjugations, according to whether the stem, i.e., the form the root takes before the addition of the personal endings, ends in -a or does not. By this dichotomy, roots of the bhū-, div-, tud- and cur-classes belong to the one conjugation, and all the rest, namely the ad-, hu-, su-, rudh-, tan- and kri-classes, the stems of which do not end in -a, belong to the other conjugation. The following tabulation may help to make this clear:

Root		Stem	Present 3rd Person Singular		
First	I. bhū gun IV. div	bhav-a-	bhav-a-ti dīv-ya-ti		
Con- jugation		div-ya- tud-a- cor-aya-	tud-a-ti		
	X. cur gur	cor-aya-	cor-aya-ti		
Second	II. ad	ad-	at-ti		
Con-	III. hu redup.	ju-ho-	ju-ho-ti		
jugation	V. su	su-no-	su-no-ti		
	VII. rudh	ru-ṇa-dh-	ru-ṇa-d-dhi		
	VIII. tan	tan-o-	tan-o-ti		
	IX. kri	kri-ṇā-	kri-ṇā-ti		

Note that all the stems of the first group end in -a, whereas those of the second have either no addition (like  $\sqrt{ad}$ ) or are amplified in some way. A particular verb form is made by adding the personal endings (-mi, si-, ti, etc.) to the conjugational stem. So, the present second singular of  $\sqrt{pas}$  'see' is made by adding -si to the stem pas-ya- ( $\sqrt{qqq}$ ) because this root happens to belong to the div-class (which requires the addition of -ya to the root). From the root itself it is not possible to know the class to which a root belongs: the class must be determined from the third person singular, which is given after the root in the wordlists or dictionaries. Some dictionaries, instead of giving

the third singular, give the class-number, which in less transparent form

provides the same information.

All this undoubtedly seems very complicated, but the seeming complication, as will be seen in due course, is largely caused by the newness and unfamiliarity of it all. The only verb forms that the student need be concerned with in this lesson are the third person singular and plural present and imperfect, as typified by  $pa\acute{s}yati/-anti$  and  $apa\acute{s}yat/apa\acute{s}yan$  of  $\sqrt{pa\acute{s}}$ , also the general concept of the root as a sort of grammatical abstraction from which the various forms are derived, and finally the meanings that are associated with these two tenses. The scheme of the ten classes and their dichotomy into two conjugations based on whether the stem ends in -a or not will become clear in the course of the following lessons.

Of the following two passages that are to be translated into English, the first (A) contains verbs only in the present tense, the second (B) only in the imperfect. All the new words should be sought out in the appended

vocabulary.

A. अस्माकं¹ नगरं शोभनं स्थानम्²। उच्चाः वृक्षाः मार्गाणां पार्श्वे रोहन्ति। मार्गाः समाः भवन्ति। अतः नृपस्य रथः नगरस्य मार्गेषु शीघं गच्छति। केषुचिद्³ भागेषु मार्गाः न समाः। तत्र नरेश्वरस्य रथः न गच्छति। यदा यदा⁴ नृपः नगरस्य बहिः वनं रथे गच्छति तदा तदा⁴ प्रभूताः जनाः गृहेभ्यः नृपस्य दर्शनाय⁵ आगच्छन्ति। काले काले बालाः मार्गेषु क्रीडन्ति तदा सूतश्च भयात् शीघं रथं न वहति। नगरस्य मध्ये नृपस्य प्रासादः तिष्ठति। प्रासादस्य समीपे प्रभूतानि गृहाणि विद्यन्ते। गृहाणां कानिचिद् अल्पानि भवन्ति कानिचिद् मध्यमानि कानिचिद् महान्ति¹। अल्पेषु गृहेषु दरिद्राः जनाः वसन्ति महत्सु¹ गृहेषु सधनाः। इतस्ततः वृषभाः विविधैः फलैः संपूर्णान् शकटान् मार्गेषु वहन्ति। आदित्यस्य तापेन वृषभाः शनैः शनैः एव<sup>8</sup> चलन्ति।

B. यदा मालवदेशस्य नरेश्वरः वनं रथे अगच्छत् तदा सुन्दरं मृगं शरेण अविध्यत् । यदा मृगः मृतः अपतत् तदा नृपः अनुतापेन संपूर्णः अभवत् । सूतं अवदत् । मारणं अतिपापम् । नरः मारणेन स्वर्गे न गच्छति नरकं एव गच्छति इति । ततः नृपः प्रासादं पुनः अगच्छत् । तत्र विषादेन आक्रान्तः एकाकी एव निवेशने अवसत् ।

## Notes

A.

- 1. अस्माकं genitive plural of the pronoun अहम् 'I'; 'the city of us'='our city'. There is also an adjective अस्मदीय 'our' which might have been used here.
- 2. The Sanskrit equivalents of 'is' and 'are' are freely omitted. Here, then, we must understand the singular 'is': 'Our city [is] a beautiful place'.
- 3. केषुचिद् locative plural masculine of an indefinite adjective ('some'); कानिचिद्, the nominative plural neuter, occurs below, where it is thrice repeated and may be rendered 'some...others'.
- 4.When यदा 'when' is repeated, it denotes indefinitely repeated time, expressed in English by appending '-ever' to 'when', i.e., 'whenever'. The following clause which expresses the action that takes place under the circumstances of the 'whenever'-clause -- often, but not necessarily introduced by 'then' -- is normally introduced by an answering तदा तदा, as though to say 'thenever' in correspondence with 'whenever'.
- 5. दर्शनाय is a 'dative of purpose', literally 'for the seeing of the king' or freely 'in order to see the king'. But in Sanskrit and also the modern vernaculars which have inherited it, this word दर्शन has a special nuance, the 'seeing' of a great and highly respected person being synonymous with the conferral of a sort of benediction. Thus, in modern times, newspapers would often carry a photograph of Mahatma Gandhi amid an enthusiastic crowd, with some such caption as 'Gandhiji offering darśana on such-and-such an occasion'. So, in the present passage the people are turning out in the streets for the king's darśana in this sense, not merely to see him.
- 6. In Sanskrit the word ₹ 'and' is so-called 'enclitic', that is, a word that cannot stand first in a sentence or clause; or, to put it somewhat picturesquely, 'cannot stand on its own legs and leans for support on what precedes'. For this reason it follows the word (or words) it joins. Thus, 'the

flowers and the trees' would in Sanskrit be 'the flowers trees and' (पुष्पाणि वृक्षाणि च). Here तदा सूतश्च 'And then the charioteer...'

- 7. महान्ति and महत्सु are respectively the nominative neuter plural and locative neuter plural of महत् 'great, big' which belongs to a different declensional pattern from that of the type देव/फल. This pattern will be studied later.
- 8. एव is an extremely important word in Sanskrit. It has no one specific translation, but its effect is to throw emphasis on the forgoing word, an emphasis which can often be expressed by such English words as 'only, just' or by italics in printing or intonation in speaking.

B.

- 1. In Sanskrit, when someone's words or thoughts are directly quoted, technically termed 'direct discourse' or *oratio recta* (for the Latinist!), the adverb *iti* (इति) is placed at the end of the quoted words. The quotation may be *preceded* by a verb of saying or thinking (here अवदत्) or, perhaps more usually, *followed* by a verb of this meaning. In this sentence, the words from भारणं through गण्छति (directly before इति) constitute the words of the king to the charioteer. When the verb of saying or thinking follows the adverb इति, there can occasionally be some doubt just where the quoted words begin. In such a case, which is quite rare, only the context can determine the case.
- 2. एकाकी nominative singular masculine of एकाकिन्, an adjective meaning 'quite alone, all alone'. It belongs to a different declension from देव, as, of course, indicated by the fact that the stem form or dictionary form ends in -in, not -a.

Vocabulary

A.
नगर, n. a city or town.
शोभन, adj. beautiful.
स्थान, n. a place.
उच्च, adj. high, tall.
वृक्ष, m. a tree.
मार्ग, m. ■ road.

पार्श्व, n. side.

√रुह (रोहति, class I), grow.

सम, adj. even, level.

√भू (भवति, class I), be.

अत:, adv. therefore.

नृप, m. a king.

रथ, m. a chariot.

शीघ्रम्, adv. quickly.

√गम् (गच्छति, class I), go, walk.

भाग, m. a part.

तत्र, adv. there.

नरेश्वर, m. a king.

बहि:, adv. outside; as postp. with genitive.

वन, n. a forest, woods.

प्रभूत, adj. much (singular), many (plural).

जन, m. a person; in plural people.

गृह, n. a house.

दर्शन, n. the act of seeing, seeing, looking at, view.

आ-√गम् (गच्छति, class I), come.

काले काले, redup. adv. from time to time, sometimes.

बाल, m. a child.

√क्रीड् (क्रीडति, class I), play.

तदा, adv. at that time, then.

सूत, m. a charioteer.

भय, n. fear.

√वहू (वहति, class I), pull, draw.

मध्य, n. the middle.

प्रासाद, m. a palace.

√स्था (तिष्ठति, class I), stand, be situated.

समीप, n. vicinity.

विद्यन्ते. there are.

कानिचितद..कानिचितद indef. adj. some..others.

अल्प, adj. small.

मध्यम, adj. middling

दरिद्र, adj. poor.

√वस् (वसति, class I), dwell.

सधन, adj. rich, wealthy.

इतस्तत:, adv. here and there.

वृषभ, m. bull.

विविध, adj. various.

फल, n. fruit.

संपूर्ण, adj. full, full of (+ instr.).

शकट, m. a cart or wagon.

आदित्य, m. the sun.

ताप, m. heat.

शनै: शनै:, redup. adv. gradually, slowly.

√चल् (चलति, class I), move.

B.

मालवदेश, m. the Mālava country (in west-central India).

सुन्दर, adj. beautiful.

मृग, m. a deer.

शर, m. an arrow.

√न्यध् (विध्यति, class IV), pierce, hit (as with an arrow).

मृत, adj. dead.

√पत् (पतित, class I), fall.

√भू (भवति, class I), be.

अनुताप, m. remorse, regret.

√वद् (वदति, class I), say, say to (+ acc. of person addressed).

मारण, n. the act of killing, killing.

अतिपाप, adj. extremely or very evil.

स्वर्ग, m. heaven.

नरक, m. hell.

इति, adv. so, thus; used to mark the end of someone's thoughts or words, like the inverted commas or quotation mark at the beginning and end of direct speech or thought in English.

ततः, adv. therefore.

पुन:, adv. again.

तत्र, adv. there. विषाद्, m. sorrow, despair. आक्रान्त, adj. seized or filled with (+ instr.) एकाकिन्, adj. alone, by oneself. निवेशन, n. a dwelling; a room or chamber.

Translate the following passages into Sanskrit using the Sanskrit exercises as a guide.

- A. When the king of the Mālava country drives his chariot in the streets of the city, then the people, provided with garlands, come from their houses to see him (तस्य देशीनाय). Due to fear of killing people with the chariot, the charioteer drives the chariot ever so slowly.
- B. When the king shot a tiger with an arrow in the woods outside the city, then, seized with remorse, he said to the charioteer: 'Charioteer! Go (गच्छ) quickly to the palace! My heart (मम ह्रदयं) is filled with despair.'

## LESSON THREE

## The Mysterious Gerund.

There is a particular verb form which is of so frequent and pervasive occurrence in every branch of Sanskrit literature, <sup>1</sup> that some familiarity with it cannot efficaciously be deferred. This verb form is termed the 'gerund'. Although this curious term leaves something to be desired, it has become so firmly rooted in grammars of Sanskrit, that any attempt to find a substitute name or label for it would probably be limited to the innovator and ultimately ill-founded. As with so many grammatical terms, it is best to stick with tradition.

What, then, is this verb form called a 'gerund'? It is really a sort of adjunct or qualifier, usually of the subject, expressing an action performed by the subject prior to that expressed by the verb itself. It is adjectival by nature, as it characterizes the subject as would any adjective, but as it is made from a verb, it denotes an action that has been performed by the subject in addition to that expressed by the verb itself. In a very literal and preliminary translation, a gerund may be rendered, for example, 'having run', 'having read', 'having fallen' etc. But for the most part it is better to substitute a 'when'- or 'since'- clause, or often a full verb connected by 'and' with the verb. While all of this sounds very vague and even complicated, it is really very easy, as a few examples will make clear. But first it must be pointed out that the ending of a gerund is simply -tvā (or -itvā with an -i- interposed between the ending and the root) or -ya. The ending -ya is only used when the verb root is preceded by an adverbial word like ud-,  $\bar{a}$ -, pari-, etc. The rules by which to determine whether  $-tv\bar{a}$  or  $-itv\bar{a}$  is added are complicated and rather useless to learn, as there are so many exceptions. It is best to learn the correct gerund form by experience. In any case, it is very easy to recognize a gerund, as any word that ends in -tvā or -itvā is a gerund! Here are some examples of gerunds as used in sentences:

1. नगरं जित्वा (from  $\sqrt{\mbox{s}}$  'conquer' + -tvā) नृप: प्रासादं अगच्छत् । 'Having conquered the city, the king went to the palace' or 'When the king conquered the city, he went . . ' or 'The king conquered the city and went . . '.

2. दीर्घ कालं वने चिलत्वा (from  $\sqrt{=}$ ल 'wander' +  $-itv\bar{a}$  ) गजाः जलाशयं अविन्दन् ।

'Having wandered in the woods for a long time, the elephants found a lake' (or with the same variations of phraseology as in no. 1).

<sup>&</sup>lt;sup>1</sup>Except, of course, the type of composition known as the 'sūtra', which is so telegrammic as to avoid all verb forms whatsoever!

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But if a verb has a prefix, -ya is used:

3. प्रासादात् आगम्य (from आ + √गम् 'come') नृप: नगरस्य बहि: उद्यानं रथे अवहत् ।

'Having come from the palace, the king drove in his chariot to the garden outside the city.'

4. जलाशयात् आकाशं उत्पत्य (from उत्- $\sqrt{4}$ पत् 'fly') विहगाः व्याधस्य शरान् परिहरन्ति (from परि +  $\sqrt{\epsilon}$ ) ।

'Having flown up to the sky from the lake, the birds avoid the hunter's arrows'.

It is important to note here that any words that qualify ∎ gerund, such as an accusative or other case or an adverb, must precede, as is normally true of any words that limit or qualify others in a sentence. Thus, in sentence 2 above, the gerund चलित्वा 'having wandered' is limited by दीर्घ कालं 'for a long time' and by बेने 'in the woods', which, therefore, must come before चलित्वा. In 4 for the same reason the words जलाशयात् 'from the lake' and आकाशं 'to the sky' precede उत्पत्य. Therefore, when translating ■ sentence that contains a gerund, always look before the gerund for the words that are to be taken with it, never after the gerund!

One further note needs to be added here. Although the simple gerund (that is, without a prefixed adverbial element) always ends in  $-tv\bar{a}$  or  $-itv\bar{a}$ , sometimes there are changes in the final consonant of a root before  $-tv\bar{a}$  (not before  $-itv\bar{a}$ !). For example,  $\sqrt{yuj}$  (युज्) 'join, yoke' substitutes -k for -j when  $-tv\bar{a}$  is added, giving  $yuk-tv\bar{a}$  (युज्वा); similarly from  $\sqrt{tyaj}$  (त्यज्) we have  $tyak-tv\bar{a}$  (त्यज्वा). The palatal  $\hat{s}$  as in  $\sqrt{dr}\hat{s}$  (दृश्) 'see' is changed to the cerebral  $\hat{s}$ , yielding  $dr\hat{s}$ ; $v\bar{a}$  (दृष्ट्वा), a particularly common gerund.

In working out the sentences that follow, remember to find the verb first (usually the last word), then a noun subject if expressed (otherwise translate by 'he, she, it' or, if plural, by 'they'), then an object. After the skeleton has been gotten, see if there are any words in -tvā, -itvā or -ya; if so, translate them provisionally by 'having (whatever the root means)'. This having been done, bring into the translation the embellishments.

# A Heavenly Retreat

एकदा किश्चिद् नृपः सूतं अवदत् वनं मां नय¹ सूत इति । नृपस्य वचनं श्रुत्वा सूतः यथा आज्ञापयित देवः² इति उक्त्वा श्रुभान् श्वेतान् अश्वान् रथे अयोजयत् । ततः सर्वैः आभरणैः समुपेतः महाराजः रथं आरुह्य सूतस्य पार्श्वे अतिष्ठत् । तदनन्तरं नगरस्य मध्येन सत्वरं गत्वा वनं अविशत् । तत्र न्यग्रोधपादपस्य³ अधस्तात् रथं स्थापयित्वा⁴ सूतः महाराजं अवदत् अत्र वनं कुत्र अधुना देवः गन्तुं⁵ इच्छिति इति । तापसानां आश्रमस्य समीपे जलाशयं गन्तुं इच्छामि इति नृपः सूतं प्रत्यवदत्¹ । तथा इति उक्त्वा सूतः जलाशयं रथं अवहत् । जलाशयं आगम्य महाराजः अतीव संतुष्टः अभवत् । तीरस्य समीपे चित्राणि कमलानि दूरे अनेकान् हंसान् अपश्यत् । विह्गाः अगायन् । वृक्षाणां षण्डस्य पश्चात् वंशस्य शब्दः उदगच्छत् । ततः महाराजः सूतं अवदत् । अहो रमणीयं अहो सुन्दरं सर्व अत्र भवति । अत्रैव¹ स्वर्गस्य खण्डं दृष्ट्वा नरः कस्मात् कारणात्¹¹ स्वर्गं गन्तुं इच्छिति इति ।

# Notes

- 1. वनं मां नय 'Take me to the forest!' नय is the imperative of √नी (नयति, class
- I). The imperative form of the verb is used for giving an order or instruction to do something. In the singular (as here) it has no ending and is therefore identical to the stem. मां is the accusative singular of अहम्, the pronoun of the first person, corresponding to 'me' in English.
- 2. The words यथा आज्ञापयति देव: 'As the king commands' are the standard reply of a servant to a king in Sanskrit literature.
- 3. न्यप्रोधपादप 'banyan tree' is a compound word made up of न्यप्रोध 'growing downwards' and पादप 'tree', so literally the 'tree that grows downwards'. Anyone who has seen a banyan, especially an old one, will readily appreciate the descriptive literality of this common word.

- 4. स्थापयति is a so-called 'causative' verb meaning literally 'causes to stand' *i.e.*, 'stops'. Causative verbs and verbs of class X, both of which have -ayabetween the root and ending in the present and imperfect, make their gerund by substituting -itvā for -ati; hence, sthāpay-itvā (स्थापयित्वा) here.
- 5. गन्तुम् is the infinitive, *i.e.*, the 'to-form' of the verb, made from  $\sqrt{\eta}$ म् to which is added the infinitive ending -tum (-तुम्); the -m (-म्) of  $\sqrt{\eta}$ म् is changed to -n (-न्), thus gantum (गन्तुम्) 'to go'.
- 6. इच्छामि 'I wish' is the first person, *i.e.*, the I-form, of इच्छित made by substituting the ending -mi (-मि) for -ti (-ति) and lengthening the preceding -a- to  $-\bar{a}$ -.
- 7. The imperfect tense of बदित 'says' (from √बद्) is, conforming to the rules we have learned, अबदत्. When the adverb प्रति 'back' is placed before it, the -i is changed to -y; hence, praty-avadat for prati-avadat.
- 8. तथा as used here is short for तथा भवतु 'So be it!' It is one of several common ways of indicating 'yes' or acquiescence in what another says.
- 9. Hamsas are mentioned with great frequency in Sanskrit literature. They are a kind of goose which Indians believed is capable of separating pure milk from a mixture of milk and water. This special ability is often alluded to, particularly in comparisons that involve discriminatory ability. For example,

अनन्तपारं किल शब्दशास्त्रं स्वल्पं तथायुर्बह्वश्च विघ्नाः । सारं ततो ग्राह्मपास्य फल्गु हंसैर्यथा क्षीरिमवाम्बुमध्यात् ॥ 'Grammar is surely endless, life is so short, and there are many obstacles. Therefore, one should grasp the essence, leaving aside the trivial, just as do hamsas the milk from water.'

- 10. अत्रैव is a contraction of अत्र + एव 'right here.'
- 11. कस्मात् कारणात् 'for what reason, on what account, why?' कस्मात् is ablative singular neuter of the interrogative adjective (and pronoun!) किम् 'who, which, what?' कस्मात् qualifies कारणात्. The ablative here expresses cause.

# Vocabulary

एकदा, adv. at one time or one day, once upon a time.

कश्चिद्, indef. adj. a certain.

नृप, m. a king.

सूत, m. a charioteer.

√वद् (वदति, class I), say to, tell (+ acc. of person addressed ).

वन, n. a forest or woods.

माम्, acc. sing. of pron. अहम् 'I'.

√नी (नयति, class I), take, lead.

वचन, n. speech, words.

श्रुत्वा, gerund √श्रु (शृणोति, class V), having heard.

यथा, conj. as, just as.

आज्ञापयित, commands; caus. of आ-√ज्ञा (जानाति, class IX), understand, perceive.

देव, m. a god; a king.

उक्त्वा, gerund √वच् (विक्त, class II), having said or spoken.

शुभ, adj. beautiful.

श्वेत, adj. white.

সম্ব, m. a horse.

रथ, m. ■ chariot.

योजयित, harnesses, yokes, caus. of \युज् (युनिक्त, class VII), join.

तत:, adv. then.

सर्व, adj. all.

आभरण, n. an ornament.

समुपेत, adj. provided with (+ instr.).

महाराज, m. ■ great king, a supreme sovereign.

आ-√रुह (रोहति, class I), mount, ascend; gerund आरुहा.

पार्श्व, n. side.

√स्था (तिष्ठति, class I), stand.

तदनन्तरम्, adv. immediately after, thereupon.

नगर, n. a city or town.

मध्य, n. the middle.

सत्वरम्, adv. quickly.

गत्वा, gerund √गम् (गच्छति, class I), having gone.

√विश् (विशति, class VI), enter.

तत्र, adv. there.

न्यग्रोधपादप, m. a banyan tree.

अधस्तात्, postp. under, beneath (+ gen.).

स्थापियत्वा, 'having caused to stand', having stopped, gerund of caus. of √स्था 'stand'; on this v. note 4.

अत्र, adv. here.

कुत्र, interrog. adv. where?

अधुना, adv. now.

इच्छति, third sing. √इष् (इच्छति, class VI), wish, want.

तापस, m. an ascetic.

आश्रम, m. a hermitage.

समीप, n. vicinity; loc. समीपे + gen. 'near'.

जलाशय, m. a lake.

प्रति-√वद् (वदति, class I), reply to, answer.

तथा, adv. in that way, thus, so; v. note 8.

√वह (वहति, class I), draw, pull, drive (a chariot).

आगम्य, gerund आ-√गम् (गच्छति, class I), having come.

अतीव, adv. extremely, very.

संतुष्ट, adj. pleased, happy.

तीर, n. a bank or shore.

चित्र, adj. bright, bright colored, variegated.

कमल, n. a lotus.

द्वरे, adv. in the distance, afar.

अनेक, adj. 'not one', many.

हंस, m. a kind of goose (but v. note 9).

विहग, m. a bird.

√गा (गायति, class IV), sing.

वुक्ष, m. a tree.

षण्ड, m. a clump.

पश्चात्, postp. behind, in back of (+ gen.).

वंश, m. a flute.
शब्द, m. a sound.
उद्-√गम् (गच्छति, class I), go up (उद्), rise.
अहो, interjection, ah! oh! how (+ adj.).
रमणीय, adj. charming.
सुन्दर, adj. beautiful.
खण्ड, m. a piece.
दृष्ट्वा, gerund √दृश् (no present!) 'having seen'.

Translate the following passage, formulating your phrases as much as possible on the lines of the Sanskrit to English passage. The participial phrases formed with 'having', which occur profusely throughout, are to be rendered by gerunds.

An ascetic, having meditated (ध्यात्वा, gerund of ध्या 'meditate') for a long time, went to a village for alms (भिक्षार्थम्). After he had walked ever so slowly on the side of the road, having seen a banyan tree, stricken by the heat of the sun, he sat down (न्यषीदत imperfect of नि-सद, stem नि-षीद with change of स to ष and substitution of -ई- for -अ-) there. Thereupon, after seeing beautiful and bright colored flowers near a tree (and) after hearing the sound of a flute in the distance, the ascetic was very pleased. Having seen a farmer on the road (and) having gone up to him (तस्य समीपं) quickly, he said: 'How charming everything here is! Heaven itself is right here!' Having heard the ascetic's words, the farmer, filled with astonishment (विस्मयेन) (and) having stopped his cart (and) having gotten down (अनतीर्य, gerund of अन-त 'descend, get down'), from it (तत:), replied to the ascetic: 'Heaven is not right here, it is in a man's heart (हृदय, n.).' Having spoken thus (and) having mounted his cart again, he moved on slowly to the village. After hearing the farmer's words, not having gone to the village, having returned to the forest, the ascetic meditated (अध्यायत्) there for a long time.

#### **LESSON FOUR**

## Nouns in -ā. The Demonstrative तद.

#### I. Nouns in -ā.

In Lesson One the declension of nouns of the type বৈ and फল was given in the singular and plural. Some general remarks were also made about the subject of gender in Sanskrit. It was pointed out that there are three genders and especially that the gender of nouns does not necessarily correspond to the gender or sex of the persons or objects denoted by them. All nouns (and adjectives) that end in -a, as listed in the dictionary or vocabulary, that is, whose 'stem' ends in -a, are either masculine or neuter. The gender has to be learned from practice, but the case endings differ only in the nominative and accusative, where neuter nouns have -am in the singular and  $-\bar{a}ni$  in the plural.

Sanskrit nouns may, however, end in any of the vowels, and, unfortunately for the beginning student, the endings for the different cases tend to vary from the day ways. On the other hand, nouns that end in consonants have a fixed set of endings regardless of the final consonant. An alert student will certainly now ask: 'If the consonant stems have a fixed set of endings, why not learn the consonant stems first?' In answer it has to be said that nouns ending in consonants are, first of all, far rarer than those ending in vowels and, moreover, there are some difficulties involved in the declension of consonant stems that can be best dealt with later in a student's progress.

In this lesson nouns whose stem ends in  $-\bar{a}$  (long  $-\bar{a}$  as distinguished from short -a), all of which are feminine, are to be taken up. It will be best first to present the declension and then the points that need to be borne in mind. We shall use  $\frac{1}{2}$  'girl' as the representative or type-word of the  $\bar{a}$ -stems.

# Declension of कन्या 'girl'

	Singular		Plural	
Nom.	kanyā	(कन्या)	kanyāḥ	(कन्याः)
Acc.	kanyām	(कन्याम्)	kanyāḥ	(कन्याः)
Instr.	kanyayā	(कन्यया)	kanyābhiḥ	(कन्याभिः)
Dat.	kanyāyai	(कन्यायै)	kanyābhyaḥ	(कन्याभ्य:)
Abl.	kanyāyāḥ	(कन्यायाः)	kanyābhyaḥ	(कन्याभ्य:)
Gen.	kanyāyāḥ	(कन्यायाः)	kanyānām	(कन्यानाम्)
Loc.	kanyāyām	(कन्यायाम्)	kanyāsu	(कन्यासु)
Voc.	kanye	(कन्ये)	kanyāḥ	(कन्याः)

## The following points should be noted:

- 1. The nominative singular has no ending: cf. देव:, फलम्.
- 2. The accusative singular adds -m, just as do देव and फल.
- 3. The ablative and genitive singular are identical and distinguishable only from the context; in the plural the same is true of the nominative and accusative and the dative and ablative.
- 4. The dative and ablative plural both end in -bhyaḥ, as with देव and फल, but देव and फल substitute -e (ए) for the final -a of the stem, yielding the somewhat curious forms देवेभ्य: and फलेभ्य:.
- 5. The genitive plural is the same as for देव/फल.
- 6. The vocative plural is *always* the same as the nominative in *all* declensions.

## II. The Demonstrative तद्.

Voc.

A word of extremely common recurrence in Sanskrit is the word for 'this' or 'that', called by Indian grammarians বৰ্, but ব by Western grammarians. It is always troublesome for students to learn, as the forms the various cases take seem so bewilderingly different from the বৰ/দল and কন্যা types. Careful comparison, however, reveals many identical or nearly identical forms.

# Declension of तद् (or त)

Singular

#### Masculine Neuter Feminine सः [देव:] Nom तद् सा [कन्या] तम् [देवम] Acc. तद् ताम [कन्याम] तेन [देवेन] Instr. तया [कन्यया] तस्मै Dat. तस्यै Abl. तस्मात [देवात] तस्याः [कन्यायाः] तस्य ।देवस्य। Gen. कन्यायाः] तस्मिन Loc. तस्याम [कन्यायाम]

[no voc.]

## Plural

Nom. Acc.	Masculine	Neuter	Feminine
	ते	तानि [फलानि]	ताः [कन्याः]
	तान् [देवान्]	तानि [फलानि]	ताः [कन्याः]
Instr. Dat. Abl. Gen. Loc. Voc.		[देवेभ्य:] [देवेभ्य:]	ताभिः [कन्याभिः] ताभ्यः [कन्याभ्यः] ताभ्यः [कन्याभ्यः] ताभ्यः [कन्याभ्यः] तासाम् तासु [कन्यासु]

In brackets the corresponding cases of ইৰ/দল and কন্যা are given to bring out the similarities and serve as a help to remember the forms. Apart from the importance of तद् because of its extremely frequent usage, is its importance as furnishing the pattern for a number of other common words which will appear in subsequent lessons.

तद् is primarily a 'demonstrative', that is, a word that points out. But its demonstrativeness is somewhat indefinite, so that it may point to nearer or a farther object. Hence, both the meanings 'this' and 'that'. Thus, तद फलम् may mean either 'this fruit' or 'that fruit'. The noun to which तद refers may be omitted, in which case तद् functions as a pronoun (a word that stands for a noun); thus, বহু in a context about 'fruit' (দল) means 'this one' or 'that one' in the sense of 'the fruit' (previously referred to). Very often বহু has an attenuated meaning, no different from the English definite article 'the'. So, तद् फलम् can equally mean 'the fruit', if this sense is appropriate to the context and agreeable in English idiom to the translation. Since तद् may be used without a noun, that is, in the place of a noun, it occurs with the greatest frequency as a pronoun of the third person. Thus, the meaning 'that one' easily passes over into 'he, she, it, him, her' (depending on the case and the gender) and 'they, them' in the plural. For example, सा कन्या तं बालं पश्यति 'This (or 'that' or 'the') girl sees this (or 'that' or 'the') boy', but सा तं पश्यित 'She sees him', where सा and तं are made to do duty for सा कन्या and तं बालं. Consider also: तं व्याधं दृष्ट्वा ते विहगा: सहसा समुदपतन् 'When they saw the (or 'this' or 'that') hunter, the (or 'those') birds immediately flew up together'.

Or without either noun expressed, if the context is sufficiently clear: तं दृष्ट्वा

ते सहसा समुदपतन् 'When they saw him, they flew up together'.

It should be observed here that in Sanskrit the equivalents of English 'he, she, it' etc. are commonly left out, and it is only the train of thought whereby it can be determined what to supply. In English these words cannot be omitted. For example, we cannot say simply 'sees'; a pronoun (he, she, it) has to be expressed. Similarly, we cannot usually say 'she sees' without some object expressed in the form of a noun or pronoun. But in Sanskrit the pronouns are frequently omitted, if their sense is easily supplied.

# It's Harder than It May Seem

किश्चिद् कुमारः कितपयान् दिवसान् न्यग्रोधपादपस्य छायायां वने ध्यानं आचर्य तापसस्य अल्पां पर्णशालां गत्वा तं तापसं अवदत् । परमं महादेवं दृष्ट्वा स्वर्गस्य आनन्दं अन्वभवम् अतः िकं अधिकेन ध्यानेन इति क्षणं एव चिन्तियत्वा तापसः तं प्रत्यवदत् वस्तुतः परमं लोकस्य ईश्वरं न दृष्ट्वा स्वर्गस्य आनन्दं न अनुभूय त्वं ध्यानस्य मध्ये सुप्त्वा तानि द्रव्याणि निद्रायां एव अपश्यः प्रिरमं सत्यं दुर्लभम् । मोक्षस्य लाभः दुष्करः अतः नरः प्रभूतान् एव वर्षान् ध्यानं कर्तु अहित न कितपयान् दिवसान् इति विसस्य तापसस्य वचनं श्रुत्वा परं विषादं गत्वा तं ग्रामं प्रत्यागच्छत् यत्र कुलं अवसत् । सः जनकं अवदत् । अविरतं प्रयत्नं विना स्वर्गः दुष्प्रापः इति । जनकः तं प्रत्यवदत् अवश्यमेव पुत्र । तस्मात् कारणात् कितपयाः एव तं अधिगच्छिन्ति इति ।

# Vocabulary

कुमार, m. a youth, young man.

कतिपय, adj. some, a few.

दिवस, m. a day.

न्यग्रोधपादप, m. a banyan tree.

छाया, f. shade, shadow.

ध्यानं, n. meditation.

आ-√चर् (चरति), practise, engage in.

पणिशाला, f. a leaf-hut (used by ascetics living in the forest).

√दृश् see (not conjugated in the present and imperfect, where √पश् replaces it), gerund दृष्ट्वा.

परम, adj. supreme, highest.

महादेव, m. lit. 'great god', applied to both Visnu and Siva.

स्वर्ग, m. heaven.

आनन्द, m. joy, bliss.

अनु-√भू (भवति), experience; gerund अनुभूय.

प्रति-√वद् (वदति), reply to, answer.

अत:, adv. therefore.

अधिक, adj. additional.

क्षण, m. an instant.

√चिन्त् (चिन्तयति), think.

वस्तुत:, adv. really, actually, indeed.

लोक, m. the world.

ईश्वर, m. lord.

त्वम् , second pers. pronoun, you (nom. s.)

मध्य, n. the middle.

√स्वप् sleep; gerund सुप्त्वा.

द्रव्य, n. a thing, article.

निद्रा, f. a dream.

सत्य, n. truth.

दुर्लभ, adj. difficult to attain.

मोक्ष, m. release from rebirth, liberation, salvation.

लाभ, m. attainment, acquisition.

दुष्कर, adj. difficult to do, difficult.

प्रभृत, adj. much; in plur. many.

वर्ष, m. a year.

कर्तुम्, infinitive of √कृ (करोति), do, make.

√अर्ह (अर्हति), should, must (+ infinitive).

पर, adj. chief, highest.

विषाद, m. despair, despondency, dejection.

ग्राम, m. a village.

प्रत्य्-आ-√गम् (गच्छति), go back to, return to (+ acc.)

यत्र, adv. where.

कुल, n. a family.

√वस् (वसति), dwell, live.

जनक, m. a father.

अविरत, adj. uninterrupted, continuous.

प्रयत्न, m. an effort.

विना, without (+ acc., which it follows as a postposition).

दुष्प्राप. adj. difficult to reach or attain..

अवश्यं, adv. of course, indeed.

पुत्र, m. a son.

अधि-√गम् (गच्छति), go to, attain.

# Translate the following into Sanskrit:

Once upon a time a certain young man saw the great god Siva in person (মাধার) in a dream and therefore (প্রবিগ্রা), having thought liberation not hard to obtain, said to his father: 'What is the use of (कि with the instr., literally 'what's with--') much meditation? Attainment of liberation is not difficult!' When his father heard these words, seized with astonishment, he replied to that young man: 'My son, without continuous effort a man does not attain the bliss of heaven. Liberation is not merely a dream. Liberation is actually the highest truth in this world. Only ■ few ascetics, after meditating for many years on the great god in the silence (मोन, n.) of the forest, attain liberation!' Thereupon the young man, having gone to the forest outside his village, sat down in the shade of a banyan tree and having meditated there for a long time, thought: 'Liberation is really hard to attain!'

## **LESSON FIVE**

More about the Sanskrit Verb. Guna and Vrddhi.

In Lesson Two some very general remarks were made about the Sanskrit verb. The concept of the root was taken up in fair detail, and the division of the roots into ten classes by the ancient Indian grammarians was schematically presented. It is important to remember that these ten classes fall into two great groups, generally called the First and Second Conjugations, although it has to be added that in some grammars these numerical denominations are reversed: what is called First here is called Second and vice versa. This interchange of names is of no particular import, however, and need only be borne in mind if one should happen to resort to a grammar where the terms are reversed and some initial confusion result. The important point is that the stems of four of the classes (here embraced under the First Conjugation) end in short -a, whereas those of the remaining six classes do not. This short -a is technically called the 'thematic vowel', a term borrowed from Greek grammar. The First Conjugation is, therefore, often called the 'Thematic Conjugation', the Second the Athematic' or 'Non-thematic'.

In the Thematic Conjugation (or First Conjugation!) all the roots are turned into stems by the addition of a short -a or -ya or -aya; whether it is -a, -ya or -aya that is added to the root depends on which of the four thematic classes a particular root belongs to, and this can only be learned from a grammar or dictionary. There is nothing about a root which can give the slightest clue whether it is thematic or athematic, or to which one of the ten classes it belongs. Some roots can, in fact, be conjugated in more than one class! A grammar or dictionary gives this information either by including the number of the class or, more explicitly, by giving the third person singular of the present tense. Thus, if the Roman numeral VI is given, as, for example, after  $\sqrt{tud}$  'strike', the student has to form the stem by applying the appropriate rules for that class before attaching the personal endings; if, on the other hand, instead of a numeral, the third singular तदित (tudati) is given, then the student is relieved of this difficulty and by dropping the -ति (-ti) can make any form by simply adding the correct personal ending. In the athematic classes the personal endings are added either directly to the root, i.e., with nothing intervening, as in class II, or the personal endings are attached to the root augmented in one of several ways, depending on the class. All this has been shown in the tabulation in Lesson Two. So much, then, by way of review.

It is essential to understand that a verb form of the present or imperfect (the tenses that have been studied so far) consists of a root (unchanged from the dictionary form or changed according to certain rules to be given below), plus a class sign (for example, -a, -ya or -aya in the thematic roots), plus a personal

ending. Thus,  $\sqrt{bh\bar{u}}$  'be, become', changed to bhav-, plus -a-, the sign or marker for class I, which yields bhav-a-, to which in turn is attached the required personal ending: bhav-a-ti, bhav-a-ti, bhav-a-tha, etc. Herewith are the present and imperfect singular and plural of roots typical of the four thematic classes (I, IV, VI and X). Hyphens are employed in the transliterations, as above, to separate the three elements (root, class sign, personal ending) from one another.

$\forall$	()	5 I	IV	VI	X
	(0,0	≶ I √भू (bhū)	√दिव् (div)	√तुद् (tud)	√चुर् (cur)
		\	/	1	
Presen			2		
Sing.	1.	भवामि	दीव्यामि	तुदामि	चोरयामि
		bhav-a-mi	dīv-yā-mi	tud{ā-mi	cor-ayā-mi
	2.	भवसि	दीव्यसि	तुदसि	चोरेयसि
		bhav-a-si	dīv-ya-si	tud-a-si	cor-aya-si
	3.	भवति	दीव्यति	तुदति	चोरयति
		bhav-a-ti	dīv-ya-ti	tud-a-ti	cor-aya-ti
Plural	1.	भवामः	दीव्यामः	तुदाम:	चोरयामः
		bhav-ā-maḥ	dīv-yā-maḥ	tud-ā-maḥ	cor-ayā-maḥ
	2.	भवथ	दीव्यथ	तुदथ	चोरयथ
		bhav-a-tha	dīv-ya-tha	tud-a-tha	cor-aya-tha
	3.	भवन्ति	दीर्व्यन्ति	तुदन्ति	चोरयन्ति
		bhav-anti	dīv-y-anti	tud-anti	cor-ay-anti
Impert	ect				
Sing.	1.	अभवम्	अदीव्यम्	अतुदम्	अचोरयम्
		a-bhav-am	a-div-y-am	a-tud-am	a-cor-ay-am
	2.	अभवः	अदीव्यः	अतुद:	अचोरयः
		a-bhav-a-h	a-dīv-ya-h	a-tud-a-h	a-cor-aya-h
	3.	अभवत् ं	अदीव्यत्	अतुदत्	अचोरयत्
		a-bhav-a-t	a-dīv-ya-t	a-tud-a-t	a-cor-aya-t
Plural	1.	अभवाम	अदीव्याम	अतुदाम	अचोरयाम
		a-bhav-ā-ma	a-div-yā-ma	a-tud-ā-ma	a-cor-ayā-ma
	2.	अभवत	अदीव्यत	अतुदत	अचोरयत
		a-bhav-a-ta	a-div-ya-ta	a-tud-a-ta	a-cor-aya-ta
	3.	अभवन	अदीव्यन्		य-cor-aya-ia अचोरयन्
	J.	a-bhav-an	a-dīv-y-an	अतुदन्	
		a-onav-un	a-aiv-y-an	a-tud-an	a-cor-ay-an

From an examination of these forms the following points may be observed: Whenever the thematic vowel -a- is followed by an ending beginning with m- + vowel, as in the endings -mi, mah and -ma, the -a- is lengthened to  $-\bar{a}$ -; thus, भवामि, भवाम: and अभवाम. When an ending begins with a vowel, as third plural -अन्ति, first person imperfect -अम् and third plural -अन्, the thematic vowel is dropped, thus, भवन्ति, अभवम् and अभवन्.

The personal endings of the present and imperfect may now be given:

Present					Imperfect			
	Singular		ral			ular		al
1.	-मि (- <i>n</i>	ni) -म:	(-mah)	1.	-अम्	(- <i>am</i> )	-म	(- <i>ma</i> )
2.	-सि (-s	i) -थ	(-tha)	2.	-:	(-h)	-त	(- <i>ta</i> )
3.	-ति (-ti	i) -अन्	त्त (-anti)	3.	-त्	(-t)	-अन्	(-an)

Even the inattentive student will have noticed that the roots  $\sqrt{\frac{1}{2}}$  ( $bh\bar{u}$ ) and  $\sqrt{\frac{1}{2}}$  (cur) have been replaced by भन् (bhav) and चोर् (cor) throughout. On the other hand,  $\sqrt{\frac{1}{2}}$  (tud) remains unchanged, and  $\sqrt{\frac{1}{2}}$  (tuv) lengthens the -i-. The latter change is of no pervasive importance, as it occurs only in roots ending in -iv; these are few in number and, except for  $\sqrt{\frac{1}{2}}$  (tuv), are all uncommon. Roots of class VI like  $\sqrt{\frac{1}{2}}$  (tuv) normally remain unchanged, but there are a few common ones that insert a nasal before the final consonant; for example,  $\sqrt{\frac{1}{2}}$  (tuv) 'sprinkle' (tuv) 'sprinkle' (tuv) 'smear' (tuv), tuv) 'sprinkle' (tuv) 'break' (tuv), etc. 1

It is only roots of classes I and X where the substitutions भन् (bhav-) and चोर् (cor-) seen here are the rule. In order to understand more fully the nature of these substitutions, a word needs to be said about u process of vowel modification called 'guṇa' and 'vṛddhi' by the Indian grammarians and 'vowel gradation' or 'ablaut' by Western scholars. The vowel grades in Sanskrit may be tabulated as follows:

Simple	а	i i	u ū	ŗ	ļ
Guṇa	a	e	0	ar	al
Vṛddhi	ā	ai	au	ār	-

<sup>&</sup>lt;sup>1</sup> The inserted nasal must belong to the same class as the following consonant, otherwise the combination would be difficult to pronounce.

When read vertically, the guna and vrddhi vowels (and diphthongs) are to be viewed as gradations of the pairs of the long and short simple vowels. Thus, for example, the guna of i and  $\bar{i}$  is e, the guna of u and  $\bar{u}$  is o; similarly, the vrddhi of these same pairs is respectively ai and au. The rule of vowel gradation for classes I and X is that the guna gradation is substituted for the simple grade seen in the root. Since  $\sqrt{\frac{\pi}{4}}$  ( $bh\bar{u}$ ) contains  $-\bar{u}$ , by this rule the  $-\bar{u}$ is replaced by -o (the guna of u or  $\bar{u}$ ). By a certain phonetic rule, which will be dealt with in detail in a later lesson, the -o, when followed by a vowel, is changed to av-, hence,  $\sqrt{bh\bar{u}} > bho - > bhav - (-a-ti, etc.)$ . In the same way, the -u- of  $\sqrt{3}$  (cur) is replaced by its guna counterpart -o-, hence,  $\sqrt{cur} > cor$ (-aya-ti, etc.). By the same process, a root ending in -i or -ī, like √जि (ii) 'conquer' and  $\sqrt{-1}$  ( $n\bar{i}$ ) 'lead, guide', replaces  $-i/\bar{i}$  by -e, which by phonetic rule is changed to ay- when a vowel follows, just as -o, as we have seen, is changed to -av. Before the appended thematic vowel -a-, then, je (from  $\sqrt{s}$ ) and ne (from  $\sqrt{1}$ ) are replaced by jay- and nay-, thus: jay-(-a-ti, etc.) and nav-(-a-ti, etc.).

In ordinary Sanskrit prose there is not so much scope for the first and second persons of the verb, except where there are passages of conversation, in which, of course, the I-, we- and you-forms occur plentifully. But there is a frequent use of the first and second persons after verbs of saying, informing, etc. and after verbs of mental action, such as thinking, assuming, etc., where in Sanskrit the original phraseology is used in contrast to the practice in English, which prefers the indirect mode of expression, usually, but not invariably introduced by 'that'. For example, whereas in English we would say: 'He said that he would come', in Sanskrit we should say: 'He said: I will come' or more usually with the verb of saying (or thinking) at the end: 'I will come: he said'. Whatever the order in Sanskrit, the quoted words must be followed by the adverb इति (iti), literally 'thus', which serves as a quotation-marker. Since no such marker is used at the beginning of the quoted words, there are occasional passages in which the reader cannot be certain exactly where the quoted words begin. Of extremely common occurrence are the gerunds of verbs of saying and thinking, preceded by इति following quoted words. For example: नगरात् बहि: उद्यानं गन्तं इच्छामि इति सूतं उक्त्वा नृपः रथं आरोहत्। The words नगरात्...इच्छामि are the exact words of the king, as marked by the adverb इति; the verb of saying is expressed in the form of the gerund उन्त्वा (from  $\sqrt{a}$ च्), the object of which (सूतं) immediately precedes it. In idiomatic English, using the indirect form, we might translate the sentence: 'When he had said to his charioteer that he wanted to go to the garden outside the city, the king mounted the chariot.'

The Ways to Heaven
किश्चिद् तापसः वृक्षस्य छायायां न्यषीदत्। तस्य समीपं गत्वा एकः 1000 दरिद्रः मानुषः तं अवदत् । किमर्थे अत्र निषीदसि इति । तापसः तं दरिद्रं प्रत्यवदत् रिध्यानं आचरामि इति । ततः दरिद्रः तं अपूच्छत् --किमर्थे ध्यानं आचरसि इति । तदनन्तरं तापसः तं पुनः प्रत्यवदत् --ध्यानेन विद्यया च नरः स्वर्गे अधिगच्छति इति । दरिद्रः अधुना अचिन्तयत् -- यदि तस्मात् एव² स्वर्गस्य अन्यः मार्गः न विद्यते तदा किं करोमि इति । ततः सः तापसं पुनः अवदत् -- त्वां पृच्छामि मनुष्याणां पण्डिततम $^4$  -- स्वर्ग: तेभ्य: एव $^5$  विद्यते ये $^6$ ध्यानं आचरन्ति परमां विद्यां च विदन्ति<sup>7</sup> इति पततः दीर्घं कालं चिन्तयित्वा सः तापसः तं दरिद्रं अवदत् -- बहवः हिन्दाः विद्यन्ते अधमाः मध्यमाः परमाश्च । ये ध्यानं आचरन्ति परं सत्यं च विदन्ति तेभ्यः एव परमाः स्वर्गाः । अन्ये अधमान् मध्यमान् च स्वर्गान् शुभानां क्रियाणां अनुसारेण अधिगच्छन्ति अन्ये तु पापै: नरकं गच्छन्ति तिषु स्वर्गेषु उषित्वा सुकृतानां क्षयं कृत्वा अत्र पुनः जायन्ते इति तस्य वचनं श्रुत्वा दरिद्रः मन्दभाग्यः भवामि इति चिन्तयित्वा स्वग्रामं अगच्छत्।

# Notes

- 1. एक: literally 'one', but often, as here, used like the English indefinite article 'a/an'.
- 2. The ablative is used in Sanskrit with comparative adjectives (bigger, higher, smarter, etc.) where in English we say 'than so-and-so'. It is also used with the word अन्य 'other', as here. Notice that एव, which is always an important word in Sanskrit, throws emphasis upon तस्मात्: 'If there is no other path to heaven than this (i.e., the path of meditation and higher knowledge espoused by the ascetic)...'.

- 3. करोमि is the first person singular present of √कृ 'do', a rather irregular verb of class VIII. It is also a complicated verb whose forms will be learned in due course. But it is so extremely common by reason of its meanings 'do, make' in all the possible senses of these words, that some forms of it have to be presented early in spite of its difficulties. Here the present has future implication, as commonly in Sanskrit. It may be rendered here 'What am I going to do!'
- 4. पण्डिततम vocative!
- 5. Be careful of the ubiquitous एव!
- 6. ये is nominative masculine plural of the relative pronoun यद् 'who, what, which, that', declined precisely like तद्, *i.e.*, if य- is substituted for स- and त- of तद्, we have the declension of यद्.
- 7. विदन्ति third person plural present of √विद् 'know' which belongs to class II where the personal endings are added directly to the root, thus: विद् + अन्ति → विदन्ति.
- 8. बह्ब: nominative masculine plural of the adjective बहु 'much, many'.
- 9. अन्य 'other' is declined almost exactly like तद्; अन्ये is the nominative plural masculine like ते.

# Vocabulary

कश्चिद्, indef. adj. a certain, a/an.

वृक्ष, m. a tree.

छाया, f. shade.

नि-√सद् (सीदति, class I), sit down (नि). [The स् becomes ष् after the इ of the prefix.]

समीप, n. vicinity; acc. समीपं + gen. with verbs of motion 'to'.

गत्वा, gerund √गम् (गच्छति, class I), having gone.

दरिद्र, adj. poor.

मानुष, m. a man.

√वद् (वदति, class I), say, say to (+ acc.).

किमर्थम्, interr. adv. why?

प्रति-√वद् (वदति, class I), 'say back' (प्रति), respond to, answer.

ध्यान, n. meditation.

आ-√चर् (चरति, class I), practise.

√प्रछ् (पुच्छति, class VI), ask.

तदनन्तरम्, adv. immediately after, thereupon.

विद्या, f. knowledge.

नर, m. a man.

स्वर्ग, m. heaven.

अधि-√गम् (गच्छति, class I), go unto, obtain.

अधुना, adv. now.

√चिन्त् (चिन्तयति, class X), think.

यदि ... तदा, conj. if ... then.

<sup>2√विद् (विन्दित, class VI), find; विद्यते, literally is found, is; cf. French se trouver, Italian trovarsi.</sup>

त्वाम्, second pers. pronoun, you (acc. s.).

पण्डिततम, superlative adj. most learned; as m. most learned one.

परम, adj. highest, supreme.

1√विद् (वेत्ति, elass II), know.

दीर्घ, adj. long.

काल, m. time.

बहु, adj. much, (in plur.) many.

अधम, adj. lowest.

मध्यम, adj. middling, middlemost.

पर, adj. highest, supreme.

शुभ, adj. good.

क्रिया. f. action.

अनुसार, m. going after, following; instr. with gen. as a quasi-postp. in accordance with [literally, 'due to the following of . . .'].

त, conj. but [never occurs first in a sentence.]

पाप, adj. evil, bad.

नरक, n. hell.

उषित्वा, gerund √वस् (वसति, class I), having stayed, having abided.

सुकृत, n. a meritorious deed, merit.

क्षय, m. destruction; acc. क्षयं with √कृ 'make a destruction of', bring to an end, exhaust.

√जन् (जायते, plur. जायन्ते, class IV), be born.

वचन, n. speech, words.

श्रुत्वा, gerund √श्रु (शृणोति, class V), having heard.

मन्दभाग्य, adj. 'having little (मन्द-) luck', unfortunate.

स्वग्राम, m. one's own village.

Translate the following passage into Sanskrit, rephrasing the sentences so as to use as many gerunds as possible:

Once upon a time the king of the Mālava country went in his chariot to the forest near the city. Having come to that forest, the king got down from his chariot and after wandering around for a long time to see <sup>1</sup> the many beautiful flowers there, he decided <sup>2</sup> to return to his palace. At that instant a deer, pierced <sup>3</sup> by a hunter's arrow, came from the middle of the forest and fell dead by the side of the chariot. Stricken with sorrow, the king said to his charioteer: 'Charioteer, <sup>4</sup> go quickly to the palace! I do not wish to stay here now'. <sup>5</sup> Having mounted his chariot, he returned to the palace, entered his chamber and stayed there all <sup>6</sup> alone in silence for a long time.

## Notes

- 1. 'to see': Use either द्रष्ट्रम्, the infinitive of दृश्, and construe 'the many beautiful flowers' as its object, or use दर्शनाय, dative of the verbal noun दर्शन, n. 'seeing, the act of seeing' and put '... flowers' in the genitive, i.e. 'for (the purpose of) a seeing of ...'. दर्शनाय was similarly used as a 'dative of purpose' in Lesson Two, exercise A (on which v. note A.5).
- 2. 'he decided': By phonetic rule the -स् of the prefix निस् is changed to -र् before the voiced न्- of नी and the न्- is then cerebralized according to the bewildering rule given in Lesson One, Section IV. The form here, then, will be निरणयत्.
- 3. 'pierced': The form विद्ध, called a 'past passive participle', is an adjective, though genetically derived from a verb root ( व्यध्), and as an adjective must

be in the same case, number and gender as the one that is 'pierced', viz. the deer.

- 4. 'Charioteer': Vocative!
- 5. Do not forget to add the important word इति at the end of the quoted words!
- 6. 'all alone': On एकाकिन्, v. Lesson Two, note B.2.

# Vocabulary

get down, अव-√तु (तरित, class I), gerund अवतीर्य. wander, √चर् (चरति, class I), gerund चरित्वा, or परि-भ्रम् (भ्रमति, class I), gerund परिभ्रम्य. decide, निस्-√नी (नयति, class I). pierced, विद्ध, adj. hunter, व्याध, m. dead, मृत, adj.

fall, √पत् (पतित, class I).

stay, √स्था (तिष्टति, class I), infin.स्थातुम्.

enter, प्र-√विश् (विशति, class VI), gerund प्रविश्य.

chamber, निवेशन, n.

all alone, एकाकिन.

#### LESSON SIX

## The Past Passive Participle.

There is a particular verb form that is of so extremely frequent occurrence in Sanskrit works, especially those composed in the later history of the language, that an acquaintance with it cannot long be deferred. This verb form is called the 'past passive participle', and in a literal translation it may be equated with such English locutions as 'having been seen' or 'having been done' as well as with the short form made without 'having been'. These two versions of the past passive participle in English have, of course, different usages, although sometimes they are practically interchangeable. The short version is used in forming the compound past tenses in English in combination with the verb 'has/have/had'; thus, 'he has seen', 'they have done', 'she had said', etc., where the participial value is not so apparent. The short version is also used in forming the English passive voice, as will be seen below. The short as well as the long version is used, sometimes interchangeably, to characterize the noun qualified as having undergone the action the participle expresses. For example, 'The soldiers, having been harassed by the enemy, fled to safer positions'. Here the past participle 'having been harassed' characterizes, or describes the soldiers as having suffered or endured the harassment inflicted by the enemy. The short form 'harassed' might equally well have been employed, though perhaps with some loss of the nuance of prolongation the long form suggests: 'The soldiers, harassed by the enemy, fled' etc. In Sanskrit the use of the past passive participle in the formation of compound tenses of the has/have/had type is unknown, but the purely participial or adjectival use, where the short and long English versions are, as we have just seen, virtually interchangeable, is very common, much commoner than in current English, which tends to shy away from these participial constructions in favor of other modes of expression.

Participles, of which Sanskrit has an abundant supply, are adjectives and, like all adjectives in Sanskrit, they must conform to the case, gender and number of the noun or pronoun they qualify. A participle differs from an ordinary adjective, however, in having a verbal character, and this verbal character is due to the fact that a participle is born or derived from a verb root whose characteristics or genes it inherits. Just as its parent verb, a participle has tense (present, past and future!), and it may also take an object, provided that the parent verb is transitive, and finally it also inherits the property of 'voice' in the technical grammatical sense of this word. In this lesson, however, we are concerned only with the past passive participle, so that for the time being it will not be necessary or even desirable to enter upon all the details implied in what has just been said about participles in general.

First of all, we should see how the past passive participle is made from the root and then examine its various uses. The past passive participle is formed directly from a verb root and has nothing whatever to do with the class to which a root belongs. It is made by adding -ব (-ta) or - হব (-ita) or, most rarely, -7 (-na) to the unchanged root. Which of these three suffixes is added to the root has really got to be learned. Rules are often given for determining the particular suffix to be added, but there are many exceptions, so that it is best and simplest to learn the past passive participle with each root. But it would be a sheer waste of time and effort for the beginning student to attempt to learn the past passive participles of a large number of roots at the outset. They should be learned, rather picked up, in the course of one's reading. The important point is that it is very easy to recognize a past passive participle, whether it is formed with -त, -इत or -न, the inflection by case, gender and number being precisely identical to that of देव/फल and कन्या. Herewith are some examples of past passive participles of very common Sanskrit roots:

a) by adding -त (-ta)

√श् (śru) 'hear': श्रुत (śruta) '(having been) heard'

√कृ (kṛ) 'do, make': कृत (kṛta) '(having been) done or made'

√हन् (han) 'strike, kill': हत (hata) '(having been) struck or

killed'

√जि (ji) 'conquer': जित (jita) '(having been) conquered'

√नी (ni) 'lead': नीत (nīta) '(having been) led'

b) by adding -इत (-ita)
√लिख (likh) 'write': लिखित (likhita) '(having been) written'
√पठ् (paṭh) 'recite, read': पठित (paṭhita) '(having been) recited
or read'
√ईक्ष् (ikṣ) 'see': ईक्षित '(ikṣita) (having been) seen'

c) by adding -न (na), but usually with some modification in the root  $\sqrt{\text{+}\text{eq}}$   $(ml\bar{a})$  'wither': म्लान  $(ml\bar{a}na)$  '(having been) withered'

<sup>&</sup>lt;sup>1</sup>This is not strictly or invariably true, as some roots undergo various kinds of weakening processes and phonetic change of their final consonant; thus, from  $\sqrt{ac}$  'say' is formed uk-ta, from  $\sqrt{sth\bar{a}}$  comes sthi-ta.

√भिद् (bhid) 'split': भिन्न (bhinna) '(having been) split' (Note change of -द् to -न् before -न)
√भञ्ज् (bhañj) 'break': भग्न (bhagna) '(having been) broken'
(with loss of nasal and change of ज् to ग्)

Examples of sentences with participles in various cases:

 व्याधस्य शरेण हत: विहग: आकाशात् अपतत् । 'A bird, struck by the hunter's arrow, fell from the sky.'

2. तापसः व्याधेन हतं विहगं अपश्यत् । 'The ascetic saw the bird killed by

the hunter.'

3. सूतेन आदिष्टेन मार्गेण नर: ग्रामं अविन्दत् । 'By the road pointed out by the charioteer, the man found the village.'

4. तृष्णया आविष्टाय नराय कन्या जलं अयच्छत् । 'The girl gave water to the man (who was) overcome with thirst.'

Note that in each of these examples the past passive participle, functioning as does an ordinary adjective, conforms in case, gender and number to the noun it qualifies and, moreover, that, in accordance with the usual rules for word order, the past passive participle is preceded by its own limiting words. Except for the variations in ending required by the construction, the particular use of the past passive participle exemplified here is not different from English.

In English we find the past passive participle also joined with 'is/are/was/were' to form what is called the 'passive voice', in which the grammatical subject undergoes or experiences the action expressed by the verb without participating actively in the action as in the 'active voice'. For example, we may say 'The cat is seen by the child', 'The children are taught by their teacher', 'The poem was recited by the pupil', 'The pots were broken by the potter'. The compounds made with 'is/are' denote present time, even though the participle is past! Those made with 'was/were' are, of course, past. These passive locutions occur also in Sanskrit, although Sanskrit has special passive verb forms that are generally employed to express present time. These will be treated in a later lesson. But although the 'was/were' locutions, which are exemplified in the last two sentences, are also regularly found in Sanskrit, the construction differs in that in Sanskrit the equivalent verbs for 'was' and 'were' (आसीत्/अभवत् and आसन्/अभवन्) are almost always omitted, thus leaving the participle in effect to function as a verb in the past tense. Thus, the sentence 'The poem was recited by the pupil' would be rendered: कान्यं शिष्येण पठितं [आसीत् or अभवत् 'was' being omitted]. Of

course, these words might also be interpreted 'the poem (which was) recited by the pupil'; whether the past passive participle is doing duty as a full-fledged verb or is purely an adjective can only be resolved by the surrounding context.

Since this construction is plentiful enough in English, except for the dropping of 'was' or 'were', it should cause the beginner no difficulty. The point where Sanskrit parts company with English idiom is that in sentences cast in the past tense Sanskrit idiom prefers the use of the passive to the active mode of expression that is far more usual in English. There are some works in Sanskrit where the past tense is almost exclusively expressed in this fashion (past passive participle with the performer of the action in the instrumental). The student of historical linguistics will be interested to know that in the modern Indo-Aryan vernaculars the past tense of a transitive verb, if traced back to its oldest form, is simply a past passive participle, although the form is no longer felt as a passive, but merely as a past tense in the active voice.

Since so excessive a use of the passive voice is quite foreign to English idiom, the student must for the most part translate this particular use of the past passive participle by an appropriate active form. Consider the following example:

नृपेण उक्तं सूत रथं योजय उद्यानं गन्तुम् इच्छामि इति । तस्य वचनं श्रुत्वा तेन सूतेन अश्वाः रथे योजिताः । ततः तेन सः नृपः निवेदितः रथः सज्जीकृतः महाराज इति ।

Literally translated:

By the king it [was] said: 'Charioteer, yoke the chariot, I wish to go to the park!' By the charioteer, having heard his words, the horses were yoked to the chariot. Then by him the king [was] informed: 'The chariot [is] readied, your majesty.'

With changes appropriate to English idiom:

The king said, 'Charioteer, yoke the chariot, I wish to go to the park'. Upon hearing his words, the charioteer yoked the horses to the chariot. Then he informed the king that the chariot was readied.

In the case of *in*transitive verbs, *i.e.*, verbs that do not take a direct object, the past passive participle is *passive only in external form, not in meaning*. So सः गतः (for सः गतः अभवत्) means 'He went', literally 'He [was] having gone'. Here गतः is the equivalent of the imperfect अगच्छत्. Since गतः, though passive in form, has an active meaning, the performer of the action of going is expressed by the nominative, not by the instrumental, as would be so if the participle were really passive in meaning. Thus, 'He said' would be तेन उक्तम् [अभवत्], literally 'It [was] said by him', as  $\sqrt{a}$  'इंsay' is a transitive verb.

# The Brahman and the Mongoose

केनचिद् ब्राह्मणेन श्राद्धं दातुं आह्वानं नरेश्वरात् लब्धम् । यस्मात् तस्य भार्या तस्मिन् काले गृहे न अभवत् तस्मात् बालस्य रक्षार्थं तत्र न अन्यः अतिष्ठत् । यदि सत्वरं न गच्छामि तदा अन्यः किश्चद् आह्वानं ग्रहीष्यति इति चिन्तयित्वा तेन द्विजेन दीर्घ कालं पालितं नकुलं मम बालस्य रक्षार्थं अवस्थापयामि इति निर्णीतम् । अनन्तरं एकः सर्पः बालस्य समीपं आगम्य नकुलेन दृष्टः व्यापादितः च । श्राद्धं कृत्वा तेन ब्राह्मणेन गृहं प्रत्यागम्य रक्तेन विलिप्तं नकुलं अवलोक्य मम पुत्रः नकुलेन भक्षितः इति चिन्तयित्वा सः नकुलः लगुडेन हतः । सः सहसा एव पञ्चत्वं गतः । ततः ब्राह्मणः पुत्रं शय्यायां सुस्थं दृष्ट्वा महत् गापां मया वृतं इति विदित्वा परमं विषादं गतः ।

(Adapted from Hitopadeśa, Book IV, Fable 13).

## Notes

- 1. A śrāddha is a ceremony, incumbent upon every Hindu family, consisting of sacrificial offerings to deceased relatives. It is a supplement to the general funeral ceremony and is intended to pay homage to the deceased as well as to supply them with nourishment.
- 2. यस्मात् (ablative singular of the relative pronoun यद् expressing cause) to be taken with तस्मात् 'since . . . therefore', literally 'From which (reason) . . . from that (reason)'.
- 3. रक्षार्थ 'for the sake of the protection', i.e., 'in order to protect'. अर्थ (accusative singular of अर्थ 'object') can be joined to any noun in this way to express purpose. रक्षार्थ is to be construed with the genitive बालस्य, thus, 'for the sake of the protection of his child', or more freely 'to protect his child'.

- 4. अन्य: कश्चिद् 'someone else'.
- 5. ग्रहीष्यति 'will get', future tense of √ग्रह 'get'.
- 6. Observe the use of इति before the gerund चिन्तियत्वा to show that the preceding words contain the Brahman's thoughts.
- 7. বণুল 'a mongoose', a word borrowed from the Tamil language and having nothing to do with a goose, signifying a small weasel-like animal that is adept at killing snakes. It is often kept as a pet. The plural of mongoose, by the way, is mongooses (not mongeese!).
- 8. एक: the numeral 'one', which is often used practically as an equivalent of the English indefinite article 'a/an', as here. So, translate एक: सर्पे: by 'a serpent'.
- 9. There are altogether four gerunds in this long sentence, all qualifying तेन बाह्मणेन which serves as the logical subject of the past passive participle हत:. The construction is: 'By the Brahman, having performed (कृत्वा), having returned (प्रत्यागम्य), having seen (अवलोक्य), [and] having thought (चिन्तयित्वा) . . . the mongoose was struck with a club', i.e., in idiomatic English 'After the Brahman had performed . . . upon returning . . . , he saw . . . and thinking that . . . , he struck the mongoose with a club'.
- 10. पञ्चलं गतः 'went to five-ness', i.e., died. Traditionally, Indians speak of five gross elements (ether, fire, air, water and earth), whence are made all physical things, including the body. When death occurs, the body is said to be resolved into those constituent elements. Hence, 'to go to a condition of fiveness' means 'to die'.
- 11. महत् 'great' modifying पापं 'sin'. महत् is a consonant stem (as it ends in त्). Consonant stems have *no* ending in the nominative-accusative singular neuter, hence the absence of an ending here before the neuter noun पापं.
- 12. मया 'by me', instrumental singular of the pronoun अहम् 'I'.

## Vocabulary

केनचिद, indef. adj. instrumental masculine singular, a certain.

दातुम्, infin. of √दा (ददाति, class III), to give; with श्राद्धं 'to perform a śrāddha'.

आह्वान, n. an invitation.

नरेश्वर, m. a king.

লভ্ঘ, ppp. of √লম্ 'get, receive' (the combination -bh-ta, formed when making the ppp. becomes -b-dha by a regular phonetic rule, which requires the aspiration of -bh to be thrown forward and the -t- to be voiced, i.e., replaced by -d-.)

भार्या, f. a wife.

काल, m. time.

गृह, n. a house.

बाल, m. a child.

√स्था (तिष्ठित, class I), etymologically 'stand', but usually attenuated to 'be'.

यदि, conditional conj. if (picked up by तदा 'then' in main clause).

सत्वरम्, adv. quickly, right away.

√चिन्त्, (चिन्तयित, class X), think.

ব্লিজ, m. 'Twice-born', a term applied to a member of the upper three classes of Hindu society, because upon their investiture with the sacred thread, they are said to go through a second birth. Incidentally, any animal born of an egg, i.e., any oviparous animal, is also called ব্লিজ 'twice-born'.

दीर्घ, adj. long.

पालित, ppp. √पालय 'protect', a so-called 'denominative' verb, made from the noun पाल 'protector' by addition of the formative element or suffix -य, so literally 'act as a protector' of someone or something, hence 'protect', here 'keep' (as a pet). Denominative verbs, like causatives, are conjugated like verbs of class X; so pāla-ya behaves like cor-aya (√चुर्), as though consisting of pāl-aya, not pāla-ya. For further details, v. Lesson Twenty-eight.

नकुल, m. a mongoose.

मम, genitive singular of the pronoun अहम् 'I'.

अवस्थापयति, caus.of अव-√स्था, literally 'stand off or apart', hence as caus. 'causes someone to stand off or apart', leaves behind. (Causative verbs are conjugated exactly like verbs of class X).

निस्-√नी (निर्णयित, class I; note substitution of ण for न of the root. This change is due to the cerebralizing influence of the -r-), decide; ppp. निर्णीत '(having been) decided'.

अनन्तरम्, adv. then (like तत:).

सर्प, m. a serpent.

समीप, n. nearness, presence.

दृष्ट, ppp. (√दृश् 'see'), (having been) seen.

व्यापादयति, caus. of वि-आ-√पद् fall apart, disintegrate, perish; hence, the caus. means 'causes to perish', kills, destroys; ppp. व्यापादित.

रक्त, n. blood [really a ppp. of √रज् (रज्यित, class IV), be colored, be red; hence, literally 'colored, red'].

वि-√लिप् (लिम्पति, class VI), smear all over (the adverbial prefix वि means 'here and there'); ppp. विलिप्त.

अव-√लोक् (अवलोकयति), see, look at; ppp. अवलोकित.

पुत्र, m. a son.

√भक्ष् (भक्षयति) eat; ppp. भक्षित.

लगुड, m. a club or cudgel.

√हन् (हन्ति, class II), slay, kill; ppp. हत (having been) killed.

सहसा, adv. straightaway, immediately [in origin the instrumental singular of the noun सहस् 'might', so literally 'with might, forcibly, suddenly'].

शय्या, f. a bed.

सुस्थ, adj. safe and sound.

महत्, adj. great.

पाप, n. sin, wrong.

1√विद् (वेत्ति, class II), know; ppp. विदित.

विषाद, m. despair, dejection, despondency.

Translate the following passage, which is closely patterned on the story of the Brahman and the mongoose. Wherever possible use gerundial constructions and the past passive participle in place of the imperfect tense. Remember that, if the past passive participle is from a transitive verb (and so has truly passive meaning!), the subject or performer of the action must be expressed in Sanskrit by the instrumental, not the nominative.

Once upon a time a certain poor Brahman, having received (লঙ্গ্ৰা, gerund of লম্) an invitation from the king of the country (বঁश, m.) to

perform a śrāddha, thought: 'If I don't go to the palace immediately, then someone else will get the śrāddha', and he went to the king's palace. Since his wife had gone to the temple (मन्दिर, n.) to worship (पूजार्थम्), therefore no one (न कश्चिर) other than the Brahman (use the ablative after अन्य!) was at home to watch their child. Therefore, he thought: 'I'll leave here our mongoose which has been kept for a long time and go to the palace.' Thereupon a serpent that had gone up to the child was seen by the mongoose and immediately killed. When the Brahman came back home and saw the mongoose smeared with blood, he thought that his son had been eaten by him and struck the mongoose on the head. He died instantly (सपदि). Then, when the twice-born saw his son asleep and safe and sound in his bed, he was in deepest despair and was stricken with remorse for a long time due to his wicked deed (क्रिया).

### LESSON SEVEN

## Postprandial Exercises.

Too much of a good thing, for example, too much wedding-cake or too many participles and gerunds, can certainly cloy the taste and diminish our pleasure. By almost anyone's estimation the last lesson was a plenteous banquet, even for the hungriest student, and so, rather than add to that rich fare now, we must pause to savor its pleasures and serve no new courses until everything has been thoroughly digested. To this end, the present lesson consists of reading material that amply repeats forms and constructions that have been presented thus far. There follow two stories, which, like that of the preceding tale of the Brahman and the mongoose, are simplified from the Hitopadesa ('Instruction about What is Salutary'), a collection of beast fables compiled c. 1500 A.D. and intended for the edification of the dissolute and wayward sons of a king of Pāṭaliputra by name Sudarśana. These fables in greater part are drawn from the well-known Paffcatantra of c. 400 A.D., a translation of which was early made into the Pahlavi language, whence it has over the centuries made its way via successive translations into the principal languages of the world.

## A. The Lion and the Mouse

एकदा किश्चिद् सिंहः पर्वतस्य कन्दरे अवसत्। निशायां एकेन
मूषकेन निद्रां गतस्य तस्य सिंहस्य केसराग्रं छिन्नम् सिः सिंहः प्रातः
बुद्ध्वा केसराग्रं छिन्नं विदित्वा परमं क्रोधं गतः। अयं मूषकः क्षुद्रः
जन्तुः भवति जितः तं निहन्तुं न धर्म्यम्। सेन सदृशं एव जन्तुं तं
निहन्तुं पुरस्कर्तु धर्म्य भवति इति आलोच्य तेन सिंहेन स्वग्रामं गत्वा मार्जारः प्रयत्नात् आनीय कन्दरे धृतः। अनन्तरं यदा यदा तस्य मूषकस्य शब्दः श्रुतः तदा तदा सिंहेन मांसस्य खण्डः मार्जाराय दत्तः। ततः कितपयान् दिवसान् मार्जारात् भयेन मूषकः बहिः स्विवरात् न अगच्छत्। एकस्मिन् दिने तु क्षुधया पीडितः मूषकः निर्गम्य मार्जारेण दृष्टः तत्र एव विवेदा व्यापादितः भिक्षतः च।

(Adapted from Hitopadesa, Book II, Fable 4).

Eka Si mano

#### Notes

- 1. पर्वतस्य कन्दरे We would probably say 'in a cave on the mountain' rather than 'of the mountain'.
- 2. निशायां 'at night' comes first because it sets the stage, as it were, for the sentence as a whole.
- 3. Notice how frequently √गम् (गच्छति) is used with the accusative (as here with निद्रां and below with परमं क्रोधं and in the preceding lesson with पञ्चत्वं) to express a condition that is entered into by someone. So, here 'of the lion gone to (a condition of) sleep'. It happens that the English idiom 'gone to sleep' in this particular instance corresponds to the Sanskrit.
- 4. छिन्नम् past passive participle of √छिद् 'cut, trim, nibble', formed with -न, like many roots ending in -द्. It agrees with the grammatical subject केसराग्रं 'end of his mane', the agent of the action being expressed by एकेन मूषकेन, thus: 'by a mouse . . . the end of the mane of . . . [was] nibbled'.
- 5. केसराग्नं छिन्नं विदित्वा In connection with verbs of knowing, perceiving and the like, Sanskrit often expresses what is known or perceived not in the form of a 'that'-clause corresponding to the English idiom, but by an accusative with an adjectival modifier, as here with विदित्वा, literally 'having perceived the end of his mane (as) nibbled' which would be in English 'having perceived that the end of his mane had been nibbled'. The 'that' is sometimes omitted in English. If the exact phraseology of what is known or thought by someone is to be expressed, then the adverb इति is placed after the quoted words to serve as an 'end quote' marker, just as in connection with verbs of saying.
- 6. अयम् is the nominative singular masculine of the demonstrative इदम् 'this', which, like all the demonstratives, may be used as a pronoun or an adjective (as here).
- 7. तेन सदृशं एव जन्तुं 'a creature exactly (एव) similar to him'. Notice that adjectives denoting likeness or similitude are used with the instrumental of that with which someone or something is likened; where we say 'similar to' Sanskrit says 'similar with'.

- 8. A typical construction in Sanskrit, especially in narrative prose, much less in poetry, is the use of several gerunds -- six or more are common -- in a single sentence, all preceding the main verb (which may be expressed by a past passive participle, mostly with the equivalent of 'was/were' unexpressed). Each of the gerunds denotes an action that precedes that of the following gerund and, of course, also of the main verb itself. The limiting adjuncts of each gerund must come before it. So here: 'Having thought "...", by the lion having gone to his village, a cat, having brought [him] with an effort, [was] kept in the cave.' The three gerunds आलोच्य, गत्वा and आनीय all qualify तेन सिंहन 'by the lion' which is the logical, but not the grammatical subject of the verb धृत: [अभवत्]. The sentence in skeletal form may be thus rendered: 'The lion thought "..." and, having gone to his village, kept in his cave a cat which he had brought from there with effort.' Or we may keep आलोच्य as a participle and make गत्वा into a full-fledged verb parallel to धृत:, thus: 'Having thought "...", the lion went to his village and kept in his cave a cat which he had brought (from there) with effort.'
- 9. यदा यदा ... तदा तदा 'Whenever ... then'. The doubling expresses frequency of the action over a period of time, which is conveyed by the '-ever' in 'whenever'. In English, however, we would not say 'whenever . . . thenever'.
- 10. मार्जारात् भयेन 'due to fear of the cat'; words of fearing are construed with the ablative of the person or thing that is feared. This is really an 'ablative of separation', as one recoils from what is feared. So, whereas English speaks of 'fear of someone or something' (using an objective genitive), Sanskrit speaks of 'fear from someone or something'.
- 11. एकस्मिन् There are several words, some in fairly common use, that are declined wholly or partly like तद्. Among those entirely like तद् are अन्य 'other' and the relative यद्. Among those differing only in having -अम् instead of -अद् in the nominative and accusative neuter singular are सर्व 'all' and एक 'one'. Here एक is used as an indefinite adjective 'certain' or the indefinite sense of 'one'. Thus, एकस्मिन् दिने may be rendered 'on certain day' or 'one day'. Here the locative case expresses time, so we may call the usage a 'locative of time'.
- 12. বৰ एব Notice the force of एব (which is always an important word): 'right there' (not just there!).

## Vocabulary

एकदा, adv. at one time, at a certain time, once upon a time.

कश्चिद्, indef. adj. a certain, a/an.

सिंह, m. a lion.

पर्वत, m. a mountain.

कन्दर, n. a cave.

√वस्, (वसति, class I), stay, abide, dwell.

निशा, f. night.

मूषक, m. a mouse.

निद्रा, f. sleep.

गत, ppp. √गम् (गच्छति, class I), having gone.

केसराम, n. the tip or end of the hair or mane (a compound made up of केसर, m. the hair, mane + अम, n. the tip or end).

अग्र, n. the tip or end.

छिन्न, ppp. √छिद् (छिनत्ति, class VII), cut; nibbled.

प्रातर् (-:) adv. early in the morning.

बुद्ध्वा, gerund √बुध् (बोधित, class I), having become awake.

विदित्वा, gerund 1√विद् (वेत्ति, class II), having known.

क्रोध, m. anger.

क्षुद्र, adj. small, tiny.

जन्तु, m. a creature.

निहन्तुम्, infin. नि-√हन् (हन्ति, class II), to strike down (नि), slay.

धर्म्य, adj. righteous, proper.

सदृश, adj. like, similar to (+ instr.).

पुरस्कर्तुम्, infin. पुरस्-/कृ (करोति, class VIII), to put in front, appoint, enlist.

आलोच्य, gerund आ-√लोच् (लोचयति, class X), having reflected.

मार्जार, m. a cat.

प्रयत्न, m. effort; abl. with effort, with care.

आ-√नी, (नयति, class I), bring.

धृत, ppp. √धृ (धारयति, caus. √धृ, without caus. meaning); held, retained, kept. अनन्तरम्, adv. afterwards, thereupon.

शब्द, m. sound, noise.

श्रुत, ppp. √श्रु (शृणोति, class V), heard.

मांस, n. meat.

खण्ड, m. a piece.

दत्त, ppp. √दा (ददाति, class III), given.

कतिपय, adj. a few.

दिवस्, m. a day.

भय, n. fear.

बहि:, adv. out, outside.

विवर, m. an opening, hole.

क्ष्या, f. hunger.

पीडित, ppp. पीड् (पीडयित, class X), oppressed, pained, tormented.

निर्गम्य, gerund निस्- र्गम् (गच्छति, class I), having gone out.

दृष्ट, ppp. √दृश् (no present!), having been seen, seen.

व्यापादित, ppp. caus. वि-आ-√पद् (पद्यते, class IV), 'caused to fall away', destroyed, killed.

भक्षित, ppp. √भक्ष् (भक्षति, class I), eaten.

# B. The Brahman and the Three Rogues

एकः विजः ग्रामे छागं क्रीत्वा स्कन्धे निधाय नगरस्य मार्गे अगच्छत्।
सः त्रिभिः धूर्तैः अवलोकितः तिः धूर्तैः तस्य छागं चोरियतुं कपटेन
निर्णीतम् वितः तेषां कपटस्य अनुसारेण सः द्विजः एकेन धूर्तेन
अभिभाषितः भो ब्राह्मण किमर्थ स्कन्धे श्वानं वहिस इति विन
द्विजेन प्रत्युक्तं अयं न श्वा अयं छागः यज्ञार्थे छागः इति अनन्तरं
अन्येन धूर्तेन तं अधिगम्य तद् एव उक्तं भो ब्राह्मण किमर्थ स्कन्धे
श्वानं वहिस इति अधुना तस्य द्विजस्य चित्तं व्याकुलं अभवत् । तेन
श्वा भवति छागः एवं इति उक्त्वा पुनः पुनः निरीक्ष्य सः द्विजः अयं न
श्वा भवति छागः एवं इति उक्त्वा पुनः स्कन्धे स्थापित्वा प्रस्थितः।
ततः तृतीयेन धूर्तेन आगम्य तद् एव वचनं उक्तम् । तदनन्तरं सः द्विजः
छागं भूम्यां निधाय अयं निश्चितं न छागः अयं श्वा इति उक्त्वा मार्गे तं
त्यक्त्वा स्नात्वा अपगतः।

(Adapted from Hitopadeśa, Book IV, Fable 10).

#### Notes

- 1. एक: On the meaning of एक here, see note 11 above.
- 2. नगरस्य मार्गे Where we would say 'on the road to the city' Sanskrit says 'on the road of the city'.
- 3. রিমি: instrumental plural of the numeral রি 'three' (v. declension on p. 211).
- 4. श्वानं accusative singular of the consonant stem श्वन् 'dog'. The nominative श्वा occurs below.
- 5. यज्ञार्थ 'for a sacrifice' i.e., the goat is a sacrificial goat.
- 6. भूम्यां 'on the ground', loc. f. sing. of भूमि, on declension of which v. Lesson Ten.
- 7. The Brahman took bath in order to wash away the impurity due to having touched dog.

## Vocabulary

ব্লিজ, m. 'twice-born', a member of the upper three classes of Hindu society, viz., Brāhmaṇas, Kṣatriyas and Vaiśyas. But usually ব্লিজ is used of the priestly caste of the Brāhmaṇas.

छाग, m. a goat.

क्रीत्वा, gerund √क्री (क्रीणाति, class IX), having bought.

स्कन्ध, m. the shoulder.

निधाय, gerund नि-√धा (दधाति, class III), having put down (नि).

धूर्त, m. a rogue.

अवलोकित, ppp. caus. अव-√लोक् (लोकते, class I), but without caus. meaning, seen.

कपट, m. fraud, trickery.

निर्णीत, ppp. निस्-√नी (नयति, class I), decided.

अभिभाषित, ppp. अभि-√भाष् (भाषते, class I), spoken to (अभि), addressed, accosted.

भो, particle of address, O, sir. (strictly भो:, the visarga being lost before voiced consonants).

श्वन्, m. a dog. [v. note 3]

√वहू, (वहति, class I), carry, bear.

प्रत्युक्त, ppp. √वच् (विक्त, class II), answered.

अनन्तरम्, adv. immediately after, thereupon.

अधिगम्य, gerund अधि-√गम् (गच्छति, class I), having gone to (अधि), approached.

उक्त, ppp. √वच् (वक्ति, class II), said, spoken.

अधुना, adv. now.

चित्त, n. the mind.

व्याकुल, adj. confused, puzzled.

कारण, n. reason, cause.

भूमि, f. ground, earth.

पुन: पुन:, adv. again and again.

निरीक्ष्य, gerund निस्-√ईक्ष् (ईक्षते, class I), having contemplated.

स्थापियत्वा, gerund of caus. √स्था (तिष्ठति, class I), 'having caused to stand', having put or placed.

त्तीय, ordinal numeral adj., third.

प्रस्थित, ppp. प्र-√स्था, 'having stood forth', then having gone forth.

निश्चितम्, adv. surely, certainly.

त्यक्ता, gerund √त्यज् (त्यजित, class I), having abandoned, having left aside.

स्नात्वा, gerund √स्ना (स्नाति, class II), having bathed.

अपगत, ppp. अप-√गम् (गच्छति, class I), having gone away (अप).

## Translate into Sanskrit:

Thinking (use gerund of √चिन्त्) that heaven is not difficult to attain, a certain Brahman sat down in the shade of a tree full of many fruits and made (अकरोत्) a supreme effort to meditate. After falling asleep in the middle of (his) meditation, he saw the great god Siva in a dream and, awakened (प्रबोधित) by the fall (पतन, n.) of one of the fruits on (his) head (मस्तक, n.), he said aloud (प्रकाशम् or उच्चे:): 'After experiencing the bliss of heaven and returning to this earth (बासुधा, f.), I have gone to the deepest (use परम 'supreme'!) despair!'

#### LESSON EIGHT

## Nouns in -i. The Demonstrative इदम.

#### I. Nouns in -i.

It has been mentioned that Sanskrit nouns and adjectives may end in any of the vowels or diphthongs. Unfortunately for the learner, the declension of vowel stems varies, sometimes considerably, according to the final vowel; that is to say, there is not one *invariable* set of endings that is attached to the stem in forming all the declensions. We have dealt with stems in -a, which may be masculine or neuter, and feminines in  $-\bar{a}$ . There is also a large and important class of feminine nouns in  $-\bar{i}$ , which is best treated at this point because of the transfer of some of its endings to other classes of vowel stems. The somewhat perplexing variations in the declension of these other stems will be more readily understood -- or at least digested! -- if the  $\bar{i}$ -stems are learned first. We may take the very common noun  $\overline{\neg a}$  'river' as our type for this declension.

	Singular		Plural	
Nom.	nadī	(नदी)	nadyaḥ	(नद्य:)
Acc.	nadīm	(नदीम्)	nadīḥ	(नदीः)
Instr.	nadyā	(नद्या)	nadībhiḥ	(नदीभिः)
Dat.	nadyai	(नद्यै)	nadībhyaḥ	(नदीभ्य:)
Abl.	nadyāḥ	(नद्याः)	nadībhyaḥ	(नदीभ्य:)
Gen.	nadyāḥ	(नद्याः)	nadīnām	(नदीनाम्)
Loc.	nadyām	(नद्याम्)	nadīșu	(नदीषु)
Voc.	nadi	(नदि)	nadyaḥ	(नद्यः)

(y2i)

In learning anything, it is always best to proceed from the simple to the difficult or from what is obvious to what is obscure, a principle that is not always embraced as firmly as it should. If we apply this reasonable principle in learning this declension, we will see that there are, in spite of marked differences, many similarities to the कन्या declension: the nominative singular has no ending (नदी/कन्या), the accusative singular ends in -म् (नदीम्/कन्याम्), the accusative plural adds -: (नदी:/कन्या:), the instrumental, dative-ablative, genitive and locative plural add the same endings as कन्या (नदी-भि:/कन्या-भि:, नदी-भ्य:/कन्या-भ्य:, नदी-नाम्/कन्या-नाम्, नदी-षु/कन्या-सु, with change of dental स् to cerebral ष् as in देवेषु and फलेषु). Remember that

the vocative plural is the same as the nominative in all declensions. The instrumental, dative, ablative-genitive and locative singular of the -ideclension end in  $-\bar{a}$ , -ai,  $-\bar{a}h$  and  $-\bar{a}m$ , before which the  $-\bar{i}$  is changed to -y-; thus, in transcription for greater clarity in seeing the process:  $nad\bar{i}-\bar{a} \rightarrow$ nady-ā, nadi-ai → nady-ai, nadi-āh → nady-āh, nadi-ām → nady-ām. If we compare these particular forms with the corresponding ones of कन्या, we may see that कन्या uses these same peculiar endings, but with an interposed y- to keep the  $-\bar{a}$  of the stem intact, i.e., from contracting with the vowel of the endings: kanyā-y-ai, kanyā-y-āh, kanyā-y-ām, but in the instrumental the final -ā of कन्या is shortened: kanya-y-ā.

II. The Demonstrative इदम्.
In Lesson Four the declension of the demonstrative pronoun तद् was given. It was pointed out that तद has an indefinite reference and may mean 'this' or 'that' (more usually the latter), that it frequently means simply 'the', that it may be used as an adjective (for example, 'this or that fruit'), or independently as a pronoun, the person or thing referred to being clear from the context. Lastly, the important use of तद् in the appropriate gender as a pronoun of the third person ('he, she, it, her, him, they, them').

There is another demonstrative of common occurrence, more specifically meaning 'this', used both as a pronoun and an adjective. But as a pronoun, it still retains its demonstrative ('pointing out') force; that is to say, it is not used as a pronoun of the third person ('he, she, it' etc.). This pronoun is called इदम् by Indian scholars, but generally अयम् by Western scholars. As will be seen from the declension below, इदम् is the nominativeaccusative neuter singular, whereas अयम् is the nominative masculine singular. Here, as in the case of तद् (nominative-accusative neuter singular), we shall employ the Indian mode of reference in favor of consistency.

Declension of इदम् 'this'

Singular

	Masculine	Neuter	Feminine
Nom.	अयम्	इदम्	इयम्
Acc.	इमम्	इदम्	इमाम्
Instr.	अनेन (anena	a/tena)	अनया (anayā/tayā)
Dat.	अस्मै (asmai		अस्यै (asyai/tasyai)
Abl.	अस्मात् (asn		अस्याः (asyāḥ/tasyāḥ)
Gen.	अस्य (asya/i		अस्याः (asyāḥ/tasyāḥ)
Loc.	अस्मिन् (asn	nin/tasmin)	अस्याम् (asyām/tasyām)
	· ·	[no voc.]	
		Plural	
Nom.	इमे	इमानि	इमाः
Acc.	इमान्	इमानि	इमाः
Instr.	एभि:		आभि: (ābhih/tābhih)
Dat.			आभ्यः (ābhyaḥ/tābhyaḥ)
Abl.	एभ्यः (ebhyaḥ/tebhyaḥ) एभ्यः (ebhyaḥ/tebhyaḥ)		आभ्यः (ābhyaḥ/tābhyaḥ)
Gen.	एषाम् (esām/tesām)		आसाम् (āsām/tāsām)
Loc.	एषु (eşulteşu		आस् (āsu/tāsu)
Doc.	2 3 (còm reòm	[no voc.]	(wowwan)

At first sight these forms may seem discouragingly difficult. Close inspection, however, will show that many of the forms are identical to those of বৰ্ if the ব্ (t-) of বৰ্ is dropped. To bring this out more clearly, the forms of বৰ্ which are the same except for the initial t- are given in transliteration within parentheses, in juxtaposition with similar forms of হৰम, which are repeated in transliteration.

# The Twice-born and His Plate of Barley

पूर्विस्मन् काले केनचिद् दिजेन यवै: पूर्णः शरावः प्राप्तः । यतः सः दिद्रः अभवत् ततः इमं यवपूर्ण शरावं प्राप्य तस्य हृदये प्रभूतः संतोषः जातः अनन्तरं स्वग्रामं त्यक्त्वा चिरकालीनस्य मित्रस्य कुम्भकारस्य मण्डिपकां गत्वा तत्र राज्यां शय्यायां शियत्वा एवं अचिन्तयत् । यदि अहं इमं यवपूर्णं शरावं विक्रीय कितप्यान् कपर्दकान् प्राप्नोमि तदा तैः कपर्दकेः अन्यान् घटान् क्रीत्वा विक्रीय अनेकधा वृद्धेन धनेन प्रभूतानि अन्यानि द्रव्यानि उपक्रीय अनेन प्रकारेण धनस्य संचयं उत्पाद्य चतसः पत्नीः परिणयामि तिः तासु पत्नीषु अधिकरूपवत्यां अधिकं अनुरागं करोमि यदा यदा ताः अन्याः नार्यः ईर्ष्यया द द्रन्द्रं कुर्विन्त ते तदा तदा व शय्यायाः उत्थाय ते तेन द्रिजेन लगुडेन ताः ताड्यामि दित उक्त्वा शय्यायाः उत्थाय तेन ति द्रिजेन लगुडे किप्तः । अतः तेन लगुडेन तस्य यवपूर्णः शरावः चूर्णितः भाण्डानि च प्रभूतानि भग्नानि एषां भाण्डानां भङ्गस्य शब्देन कुम्भकारेण आगम्य तद् दृष्ट्वा सः द्विजः तिरस्कृतः मण्डिपकायाः च बहिष्कृतः ।

(Adapted from Hitopadeśa, Book IV, Fable 8).

## Notes

- 1. पूर्वस्मिन् loc. masc. sing. of पूर्व 'former', one of a group of words called 'pronominals' because they are declined wholly or partly like the demonstrative pronoun तद्.
- 2. केनचिद् instr. masc. sing. of the indefinite adjective किन्चद् 'a certain, some, a', the first part of which is declined like तद्, except for the nom.-acc. sing., which is peculiar in taking the form कि instead of the expected कद्. So,

in the masc. sing. कश्चिद्, कंचिद्, केनचिद्, कस्मैचिद् etc.; in the fem. काचिद्, कांचिद्, कयाचिद्, कस्पैचिद् etc.

- 3. यत: . . . तत: 'Because . . . therefore'; in English the correlative 'therefore' is generally omitted, in Sanskrit तत: is rather rarely omitted.
- 4. यवपूर्ण Instead of saying यवै: पूर्ण 'filled with barley', in this occurrence the two words are brought together into one compound word, just as we might say 'barley-filled' in English. Note that when a compound is thus made in Sanskrit, the first part, here यवै:, loses its case ending, only the stem form यव being used: यव-पूर्ण.

In working out the next two sentences, which have many gerunds, bear in mind that each gerund expresses an action that precedes that of the following gerund, and the actions of all precede that of the principal verb; furthermore, that objects and other qualifiers always *precede* the gerund they qualify.

- 6. यदि ... तदा 'If ... then'. An 'if'-clause (that is, a conditional clause or protasis, as it is more technically termed) is generally introduced in Sanskrit by यदि, and the main predication that depends on the fulfillment of the condition (the 'apodosis') is often prefaced by the answering word तदा 'then' (that is, 'in that case'), the English equivalent of which is mostly omitted.
  - 7. विक्रीय With the gerund the sense of the accusatives preceding क्रीत्वा must be supplied: 'having bought (क्रीत्वा) other pots with these *kapardakas* [and] having sold (विक्रीय) [them]'.
  - 8. परिणयामि 'I'll marry'. The present tense in Sanskrit often has the meaning of an immediate future, a usage found in many languages, including our own English language in its early stage known as Old English, which, like modern English, did not have a true future. In modern English the helping ('auxiliary') verbs 'shall' and 'will' are used to form what is in fact a periphrastic or compound future. परिणयामि means literally 'I (shall) lead around' an expression which has reference to an essential act in the Hindu

wedding ritual, which involves the groom's leading the bride around the sacrificial fire.

- 9. अधिकरूपवत्यां 'on the one (that is, the wife) who is especially or extraordinarily beautiful', to be taken with अनुरागं करोमि. रूपवत्यां is the loc. fem. sing. of रूपवती '(she) who has beauty (रूप)', an adjective (strictly speaking!) used as a noun, declined like नदी.
- 10. करोमि literally 'I make', but, like परिणयामि above, with the sense of a future; with अनुरागं 'I shall bestow affection'. √कृ (करोति) 'do, make' belongs to class VIII, which entails adding the regular personal endings to the stem करो- (kar-o) in the sing. of the present and imperfect but कुर् (kur-) before the endings -म: (-maḥ) and -म (-ma), elsewhere the long stem कुर- (kur-u), thus: करोमि, करोति, अकरोत् (imperfect 3rd sing.), but कुर्म:, अकुर्म (with the short stem) and कुरुत, अकुरुत (with the long stem).
- 11. यदा यदा ... तदा तदा On these repetitive correlatives, see p. 101, note 9.
- 12. ईर्ष्या An instr. of cause.
- 13. कुर्वन्ति Third person plur. present of √कृ, made with the long stem कुरु-which, before the vowel of the ending अन्ति becomes कुर्व् (kuru + anti → kurv-anti).
- 14. उत्थाय 'having stood *or* gotten up', gerund of उद्-√स्था (तिष्ठति), the suffix -य instead of -त्वा being due to the prefixed adverb उद्. Note the change of उद् to उत् and the loss of the -स्- in between (*ud-sthā-ya* → *ut-sthā-ya*).

# Vocabulary

पूर्व, adj. preceding, former.

काल, m. time.

यव, m. barley

शराव, m. a plate, dish.

प्राप्त, ppp. प्र-√आप् (आप्नोति, class V), gotten, acquired.

दरिद्र, adj. poor.

प्राप्य, gerund प्र-√आप् (आप्नोति, class V), get, acquire.

हृदय, n. the heart.

संतोष, m. joy [to be pronounced as though written सन्तोष].

√त्यज् (त्यजित, class I), leave, abandon; ppp. त्यक्त (tyak-ta, with the change of ज् to क् and similarly in the gerund त्यक्त्वा tyak-tvā).

चिरकालीन, adj. of a long time, long-standing. [चिर 'long' + काल 'time + formative suffix -ईन 'pertaining to'].

मित्र, n. (!) a friend. [Note that the gender is neuter.]

कुम्भकार, m. a maker of pots.

मण्डपिका, f. a shed.

रात्री, f. the night.

शय्या, f. a bed.

शयित्वा, gerund √शी (शेते, class II), lie, lie down.

एवम्, adv. so, thus, in this way.

क्री (क्रीणाति, class IX), buy; with adverbial prefix वि 'sell', i.e., वि (etymologically 'apart') reverses the meaning: cf. German kaufen 'buy' and verkaufen 'sell'.

कपर्दक, m. kapardaka, a small seashell used as a coin in barter.

घट, m. a pot.

अनेकधा, adv. in many ways. [formed from अनेक 'many', literally 'not one' + -धा an adverb-forming suffix indicating manner].

वृद्ध, ppp. √वृध् (वर्धति, class I), increase, grow [vṛdh + -ta → vṛd-dha, the aspiration and voicing moving forward].

द्रव्य, n. a thing (in the most general sense).

उप-√ऋगे (synonymous with the simple √ऋगे given above).

प्रकार, m. manner, way.

संचय, m. a heap, accumulation (pronounced as though written सञ्चय).

उद्-√पद् (उत्पादयति, causative of √पद् 'step, go', hence with उद् 'forth', literally 'cause to go forth, produce' (Note that द् of उद् is changed to त् before प्). The gerund of causatives when compounded with an adverbial prefix, loses its -aya-, thus ut-pād-ya.

चतुर्, numeral adj. four (the declension of this numeral is irregular; चतसः is acc. fem. plur. here).

पत्नी, f. a wife.

अनुराग, m. love, affection.

नारी, f. a woman, wife.

ईर्षा, f. jealousy.

द्वन्द्व, n. a quarrel.

कोप, m. anger.

इत्थम्, adv. thus, so (synonym of एवम्). 🏸

√तड् (ताडयति, class X), strike, beat.

√क्षिप् (क्षिपति, class VI), throw (remember: class VI roots do *not* allow the replacement of their vowel by the guṇa substitute, which in this case would be -e- for -i-. Hence, because √िक्षप् belongs to class VI, we cannot make the stem क्षेप [kṣep-a], but we must leave it unchanged).

चूर्णित, ppp. √चूर्णय (चूर्णयति), smash, break to pieces (literally 'reduce to powder', really a denominative verb from चूर्ण 'powder'; v. Lesson Twenty-eight for particulars on denominatives).

भाण्ड, n. a vessel, pot or dish.

भग्न, ppp. √भञ्ज् (भनक्ति, class VII), break (formed from the root without nasal + the suffix -न, hence, भज् + -न which becomes भग् with substitution of ग् for ज्, yielding भग्न).

भङ्ग, m. the act of breaking, breaking.

तिरस्-√कृ (तिरस्करोति, class VIII), scold, upbraid; ppp. तिरस्कृत.

बहिस्- $\sqrt{p}$ , put outside, expel (बहिस् becomes बहिष् before k-).

## Translate the following passage:

In a former time a certain Twice-born, having begged in the city for a long while, acquired¹ a plate full of barley. A very evil rogue saw him near a temple beside a river. The rogue thought thus: 'If I go up to this Twice-born and, having beaten him with this club, get the dish full of barley, then, after cooking the barley, I'll eat it and sell the dish.' Having thought thus, the rogue went up to the poor Brahman that night and struck him on the head with the club. Therefore, the dish fell² on the ground from the Twice-born's hand and was smashed.³ All the barley⁴ scattered³ everywhere. Thereupon a few men, having come due to the sound of the breaking of that dish and seen the Twice-born fallen on the ground, seized that wicked rogue and beat⁵ him severely. In the meantime the Twice-born, though⁶ severely beaten by the rogue, got up¹ from the ground. These men, stricken with compassion, upon seeing his head bespattered with blood, brought a pot full of water and, after washing the wound of this unfortunate Twice-born, gave¹ him many *kapardakas*.

#### Notes

- 1. Use the ppp. with the agent (grammatical subject of the English sentence) in the *instr*.
- 2. Turn 'fell' into a gerund.

3. Use the ppp. in agreement with the subject.

- 4. Translate 'All the barley' by सर्वे यवा:, i.e., by the plur. to suggest the individual grains. सर्वे is nom. m. plur., declined like तद्. So, as we say ते, so we say सर्वे (not सर्वा: like देवा:).
- 5. All the verbs except 'beat' should be expressed by gerunds.
- 6. Use अपि (lit.: 'even') to impart the sense of 'though' to the ppp. 'beaten'.
- 7. Translate 'got up' by the ppp. of उद्-√स्था.

# Vocabulary

city, नगरी (declined like नदी).

beg, √भिक्ष् (भिक्षते, class I), gerund भिक्षित्वा.

very evil, अतिपाप (adj. declined like देव/कन्या/फल).

beat, √तड् (ताडयति, class X), gerund ताडयित्वा.

cook, √पच् (पचित, class I), gerund पक्त्वा.

eat, √भक्ष् (भक्षति, class I), caus. भक्षयति without caus. meaning, gerund भक्षयित्वा.

sell, वि-√क्री (क्रीणाति, class IX).

strike, √तुद् (तुदति, class VI - no guṇa in pres. stem!), ppp. तुदित.

head, मस्तक, n. (declined like फल).

hand, हस्त, m. (declined like देव).

scatter, वि-√कृ (किरति, class VI), ppp. विकीर्ण.

wicked, दुष्ट, really ppp. √दुष् (दुष्यति, class IV. 'become bad').

in the meantime, अस्मिन् अन्तरे.

severely, अतीव or गाढम्.

get up, उद्-√स्था (तिष्ठति, class I), ppp. उत्थित. [for phonetic changes see note 14, p. 110.]

compassion, कृपा (declined like कन्या).

bring, आ-√नी (नयति, class I), gerund आनीय.

unfortunate, मन्दभाग्य.

wash, प्र-√क्षल् (क्षालयित, class X), gerund प्रक्षाल्य. wound, त्रण, m. (declined like देव). give, √दा (ददाति, class III), ppp. दत्त.

### LESSON NINE

#### The Middle Voice.

In addition to expressing *tense* (the time sphere of an action, whether past, present or future), *person* (the performer or subject, whether as speaker, the one spoken to or spoken about, indicated by the pronouns *I*, *we*, *you*, *he*, *she*, *it*, *they* ) and *number* (whether the performer is one individual, two¹ or more), a Sanskrit verb also has the property of expressing the *relationship of the subject to the action performed*. By relationship to the action is meant whether the subject is viewed simply as the performer of the action in a sort of absolute sense without implication of its effects on himself or herself, or whether the subject performs the action with reference to himself or herself (in which case the subject is at once both a doer and a receiver), or, finally, whether the subject is viewed as a participant in an action performed by another.

The property or power inherent in a particular verb form to imply these relationships is known as 'voice', a curious term which must, of course, not be confounded with 'voice' as applied to the tensing of the vocal cords in pronouncing certain consonants. The three kinds of voice that have been

referred to are called active, middle and passive respectively.

The two groups of verb forms we have studied so far, that is, the forms of the present and imperfect, are in the active voice. In all of these the subject is the active participant in the action, and nothing is necessarily implied as to the benefits accruing to the subject from the performance of the action, except as may be inferred from the phraseology and the context. The implication of a verb that is in the active voice is that the action is performed on behalf of someone other than the subject, as in यजित 'He sacrifices', which means that 'he' is performing the sacrifice on behalf of someone other than himself. The corresponding form in the middle voice, on the other hand, namely यजते, means 'He sacrifices for himself'. The English terms 'active' and 'middle' are not really helpful in conveying this distinction, whereas the terms used by the Indian grammarians are perfectly clear and to the point. They call verb in the active voice परस्मेपद 'a word for another' and the middle आत्मनेपद 'a word for oneself'. One may naturally wonder what the basis of the term 'middle voice' is. This rather strange term, which is deeply rooted in Western grammatical terminology, seems to derive from the fact that the subject of a verb in the middle voice is both a doer and a receiver.

<sup>&</sup>lt;sup>1</sup>In addition to a singular and plural, Sanskrit also has a dual, denoted by special endings. It is found also in the declension of nouns and adjectives. Because of its relative rarity, the study of the dual can be taken up much later.

whereas in the active voice it is only a doer and in the passive a receiver, so that the middle form stands *between* the active and passive. Consider the difference between 'He washes' (active, 'he' is the washer), 'He is washed' (passive, 'he is washed by someone else') and 'He washes himself' (middle, 'he' performs the washing and is affected by its performance).

The middle voice is expressed by a different set of endings from that which has been learned for the present and imperfect active. To show the differences between the two sets of endings, the present and imperfect active of √যা 'sacrifice' may now be juxtaposed with the same tenses in the middle.

	Active	P	Middle	
Singular		Present		
1.	यजामि	(-मि)	यजे	(-ए)
2.	यजिस	(-सि)	यजसे	(-से)
3.	यजति	(-ति)	यजते	(-ते)
Plural				
1.	यजामः	(-म:)	यजामहे	(-महे)
2.	यजथ	(-थ)	यजध्वे	(-ध्वे)
3.	यजन्ति	(-अन्ति)	यजन्ते	(-अन्ते)
		Imperfect		
Singular		Imperioei		
1.	अयजम्	(-अम्)	अयजे	(-ए)
2.	अयजः	(-:)	अयजथाः	(-था:)
3.	अयजत्	(-त्)	अयजत	(-त)
Plural				
1.	अयजाम	(-म)	अयजामहि	(-महि)
		,		
2.	अयजत	(-त)	अयजध्वम्	(-ध्वम्)

Note that in both voices, wherever an ending begins with a vowel (-अन्ति, -अम्, -अन् and -ए, -अन्ते, -ए, -अन्त), the thematic vowel of the stem, that is, the final vowel -a, is dropped; thus, from  $\sqrt{4}$  ज् (यजित) the stem of which is  $\sqrt{4}$  ( $\sqrt{4}$ ), the third person plural is  $\sqrt{4}$ ), not  $\sqrt{4}$ 

(yaja-anti). Remember that all imperfects begin with an अ- (a-) called the 'augment'. Finally, when an ending beginning with -म is added, the thematic vowel is replaced by -आ-; hence, यजा-मि (yajā-mi), अयजा-म (a-yajā-ma), यजा-महे (yajā-mahe), अयजा-महि (a-yajā-mahi).

Not every verb root in Sanskrit, however, can be conjugated in both the active and middle voice with the clear differentiation of meaning seen in the case of यजित and यजते above. Many roots occur exclusively in one voice only without any obvious basis or rationale, and yet others are found in both the active and middle with no perceptible variation in sense! In fact, the sharp difference in meaning exemplified by यजित/यजते is comparatively rare. The existence of the middle voice is to a large extent a relic of a bygone age when the two voices still stood apart in meaning as well as form. In the spoken languages or Prakrits, the middle voice was quickly lost altogether, except for isolated instances. But although the middle voice is semantically not a really significant factor, the grammatical forms are too common to be ignored. They must be learned, therefore, for their common occurrence and also to explain and interpret those cases where a truly middle meaning is involved.<sup>2</sup> In comparative linguistics the middle voice is a factor of considerable importance, as it occurs in several other Indo-European languages, preeminently where, incidentally, the middle sense is often more apparent. To illustrate how fuzzy the line of difference between the active and middle can be, we may take the motto from the Great Seal of India सत्यमेव जयते 'Truth alone (एव) is victorious'. When these words were selected from the Mundaka Upanisad to serve as a kind of affirmation not only of the Gandhian ideal of Truth, but also of a notion which runs through much of Indian thought from very ancient times, there was considerable discussion among Indian Sanskrit pandits whether the correct verb form should be जयते (middle) or जयति (active), both voices being allowed for √जि 'conquer'. There would not have been so extended a discussion of the matter, had the issue been clear cut, but the fact is that the difference in use between जयति and जयते is not by any means hard and fast.

 $<sup>^2</sup>$  In some tenses, for example, the future and the perfect, middle forms are occasionally used in a passive sense.

# The Lion, the Old Hare and the Well

एकदा कश्चिद् सिंहः पर्वतस्य शिखरे महावनस्य<sup>1</sup> समीपे अवसत् । सः सर्वदा मृगाणां वधं कृत्वा अभक्षयत् । ततः सर्वैः मृगैः मेलकं कृत्वा अयं सिंहः विज्ञप्तः<sup>3</sup>। देव किमर्थे सर्वेषां मृगाणां वधं करोषि। वयं एव त्वदाहारार्थे<sup>4</sup> प्रत्यहं एकं एव मृगं उपन्याम: इति । सिंहेन उक्तम् । यदि इच्छथ तदा एवं भवतु ईति । ततः प्रभृति ते मृगाः प्रत्यहं एव एकं मृगं तस्मै दुर्वृत्ताय सिंहाय उपानयन् । अथ कदाचिद् एकस्य वृद्धस्य शशस्य कालः प्राप्तः<sup>7</sup> । यतः सिंहस्य समीपं मन्दं मन्दं अगच्छत् ततः श सः सिंहः महत्या क्षुधया पीडितः कोपात्<sup>10</sup> तं शशकं अवदत् । कुतः विलम्बसे त्वं 11 इति । शशकः तं अभ्यभाषत । क्षमां प्राथिये । अहं 12 तु न अपराद्धः । मार्गे अन्येन सिंहेन बलात् धृतः पुनः आगमनाय तस्य समीपे शपथं कृत्वा त्वां विवेदयितुं अहं अत्र आगतः इति । तस्य शशकस्य तद् वचनं श्रुत्वा सः सिंहः परं कोपं<sup>14</sup> गत्वा प्रत्यभाषत । सत्वरं अस्य सिंहस्य समीपं मां 15 नय 16 इति । तदनन्तरं सः शशकः तं सिंहं गृहीत्वा गम्भीरं कूपं<sup>17</sup> गत्वा तं अभ्यभाषत । अत्रागम्य पश्य<sup>18</sup> इति उक्त्वा तस्मिन् जले तस्य प्रतिबिम्बं एव अदर्शयत् । ततः सः सिंहः दर्पेण आध्मातः तस्य प्रतिबिम्बस्य उपरि आत्मानं 19 निक्षिप्य पश्चत्वं गतः।

(Adapted from Hitopadeśa, Book I, Fable 11).

## Notes

1. The word महा 'great' never occurs as a separate word, but must always be prefixed to a noun, forming a single word or compound with it; cf. महाराज 'great king' from महा + राजन् 'king' (which loses its final n).

- 2. We should expect the genitive plural of मृग 'animal' to be मृगानाम्, but that rather complicated phonetic rule, which requires the change of न to  $\Psi$  under certain conditions, has caused the substitution here. The change here is due to the pervasive cerebralizing influence of the vowel -r-.
- 3. विज्ञप्तः past passive participle of the causative of वि-√ज्ञा 'know fully, understand'; the regular causative is विज्ञापयित, with interpolated प्, literally meaning 'causes to know fully, causes to understand', then 'makes a representation to', used of bringing a matter before a potentate (as here in the form of a lion!).
- 4. त्वदाहारार्थे 'for your food' Remember that अर्थे joined to a noun means 'for the sake of'; आहार means 'food' (literally 'what one takes', a noun derived from आ-√ह 'take'³); त्वद् is an abstraction from the pronoun of the second person ('you') used only before another noun in a compound.
- 5. एवं भवतु 'So be it', literally 'Let it be so', an extremely common expression of agreement or acquiescence. भवतु is the imperative third singular of √भू (भवति) formed by adding the ending of -तु to the stem.
- 6. ततः प्रभृति a common adverbial phrase meaning 'from then on, from that time'.
- 7. प्राप्त: here used actively: 'arrived, came', from प्र-√आप् (आप्नोत्ति) 'reach, get to'; but प्र-√आप् also means 'obtain' and the past passive participle of this would be truly passive, which would require the agent to be in the instrumental: 'by so-and-so such-and-such [was] obtained'. This latter usage was seen in the first sentence of the story about the Brahman and the dish of barley: केनचिद् द्विजेन यवै: पूर्ण: शराव: प्राप्त: (Lesson 8) 'By a certain twiceborn a dish full of barley [was] obtained'.
- 8. यत: ... तत: 'because . . . therefore'.
- 9. मन्दं मन्दं The repetition emphasizes the meaning: 'very slowly, ever so slowly'.

<sup>&</sup>lt;sup>3</sup> In speaking English, Indians often say 'take food', where we would simply say 'eat'.

- 10. कोपात् ablative of cause: 'due to anger'. As in Sanskrit, in English we can also say 'from anger'.
- 11. त्वं usually the personal pronouns, especially those of the first and second persons, which do not show gender, are omitted. Here त्वं is expressed and placed after the verb for emphasis, as the lion is chiding the hare for being late.
- 12. अहं The pronoun is expressed here both for emphasis as well as because the verb अस्मि or भवामि is omitted: 'But I [am] not to blame'. In the next sentence, अहं is expressed in अहं अत्र आगत: because of the omission of अस्मि/भवामि, not for emphasis. When a participle (as आगत: here) is used as a main verb and the subject is in the first or second person, the pronoun has to be expressed, unless the appropriate form of √अस् or √भू is included. If it is omitted, the pronominal reference would not be clear.
- 13. त्वां accusative singular of the second person pronoun, object of निवेदयितुं.
- 14. कोपं This accusative is similar to the usage of पञ्चत्वं in the oft-repeated idiom with √गम्. It is simply an extension of the 'accusative of the place to which' used with verbs of motion.
- 15. मां The accusative singular of the first person pronoun, parallel in form to त्वां.
- 16. नय Imperative singular of √नी (नयति) 'lead, take', here serving as the lion's command to the hare. This common form of the verb corresponds precisely to the stem in the four thematic classes; thus, भन, दीव्य, तुद and चोरय respectively for the roots भू, दिव्, तुद् and चुर्.
- 17. कूपं An 'accusative of the place to which' in its literal application with गत्वा.
- 18. पश्य v. note 16 on नय for this form.

19. आत्मानं accusative masculine singular of आत्मन्, literally 'soul,' but often, as here, used as a reflexive pronoun of all three persons, genders and numbers (myself, yourself, himself, ourselves, and so on). Here, as the context makes clear, it refers to the lion and means 'himself'.

# Vocabulary

पर्वत, m. a mountain.

शिखर, n. a peak or top.

सर्वदा, adv. always, all the time [formed from सर्व 'all' and the adverbial suffix -दा which denotes 'time when'; cf. एकदा 'at one time, once upon a time'].

महावन, n. a great forest, jungle.

वध, m. killing, slaughter; with √कृ (करोति, class VIII) 'make' as equivalent of √हन् or causative of √मृ 'kill'.

भक्ष् (भक्षति, °ते, class I), eat; caus. भक्षयति, without caus. meaning.

मेलक, m. an assembly.

विज्ञप्त, ppp. of causative of वि-√ज्ञा (जानाति, class IX), on which v. note 3 to the text.

মূন, m. an animal; often, especially in later texts, specifically a 'deer' [for an exactly parallel example of this specialization, cf. modern English 'deer' from Old English dēor 'animal' and further note that the meaning 'animal' was still current in Shakespeare's time, as may be seen in King Lear III. 4. 128: 'rats and mice and such small deer'].

वयम्, nom. m. plur. of the pronoun of the first person (अहम्).

प्रत्यहम्, adv. every day, daily.

दुर्वृत्त, adj. ill-behaved.

उप-√नी (नयति, class I), bring to (someone).

अथ कदाचिद्, adv. phrase then one day.

वृद्ध, adj. old [really ppp. of √वृध् (वधते, class I), grow, so literally 'grown, grown up'].

যাম, m. a hare; যামক is a sort of diminutive of যাম, but without substantial difference in meaning.

महती, feminine of adj. महत् 'great'.

क्षुधा, f. hunger.

पीड् (पीडयति, class X), press; oppress; pain; ppp. पीडित.

कोप, m. anger.

कुत:, interrogative adv. why? [interchangeable with the phrasal adverb किमर्थम्].

वि-√लम्ब (लम्बते), hang around, delay, linger.

अभि-√भाष् (भाषते, class I), speak to, address.

क्षमा, f. pardon; with प्र-√अर्थेय (अर्थयते), seek, request, beg one's pardon.

तु, conj. but [this word cannot come first in a sentence].

अपराद्ध, adj. guilty [really ppp. अप-√राध् (राध्नोति, class V), fail to succeed, do wrong].

बलात्, forcibly [abl. of बल, n. strength, force].

धृत, ppp. √धृ (धारयति, only caus. in pres., but without caus. meaning), held, detained.

आगमन, n. the act of coming or approaching; with पुन:, a returning.

शपय, m. an oath; with कृ, swear an oath.

निवेदियतुम्, infin. of caus. of नि-विद् (वेत्ति, class II), 'to cause to know', to inform.

गृहीत्वा, gerund of √मह् (गृह्णाति, class IX), having taken or grasped.

गम्भीर्, adj. deep.

क्प, m. a well.

प्रतिबिम्ब, m. reflection.

दर्शय, causative stem of √दृश् (no present!), see, hence 'cause to see, show'. दर्ग, m. pride, arrogance.

आध्मात, puffed up; ppp. of आ-√ध्मा or धम् (धमति, class I), blow up, puff up. उपरि, adv. above; as postp. with gen. above, on.

आत्मन्, m. soul, individual soul; used commonly also as ∎ reflexive pronoun in the singular of all numbers, persons and genders; v. note 19 above. नि-√क्षिप (क्षिपति, class VI), throw down, hurl down, cast.

## Translate into Sanskrit:

In a former time a certain king went hunting<sup>1</sup> every day in the great forest in the vicinity of his palace. Since many animals were killed by the arrows of this king, therefore, other animals, stricken with despair, having formed an assembly<sup>2</sup>, made a representation to that king.<sup>3</sup> They addressed him thus: 'Many animals have been killed in this forest, and soon we all too will go to death<sup>4</sup>— there's no doubt about it!<sup>5</sup> Just as all pleasures are surely

transitory in this world, likewise the pleasure of hunting is also transitory. From now on kill just<sup>6</sup> one animal every day. In this way you will gain<sup>7</sup> less pleasure, but we shall live.'<sup>8</sup> Thereupon the king, stricken with the deepest remorse, said 'So be it!' and thereafter protected all the animals<sup>9</sup> in that great forest.

#### Notes

- 1. मृगयां + √गम् (either in the imperfect 3rd s. or the ppp. गत ).
- 2. मेलकं + gerund of √कृ.
- 3. Use the passive construction with विज्ञप्त (ppp. of the causative of वि- $\sqrt{\pi}$ I), thus: 'by the other animals, ... stricken ... having formed ... that king [was] caused to understand' ( $\nu$ . note 3 on the Sanskrit text above).
- 4. 'we . . . will go to death': मरणं (death), as 'acc. of place to which (!)' + गमिष्याम:, fut. of √गम् (गच्छति, class I).
- 5. 'There's no doubt about it' अत्र न संशय:, an extremely common phrase in Sanskrit story literature.
- 6. Express 'just' by एव after 'one'.
- 7. 'you will gain': use लप्स्यसे, fut. middle of √लभ् (लभते, class I), conjugated like the pres. middle.
- 8. 'we shall live': जीविष्याम:, fut. of √जीव् (जीवति, class I).
- Render 'a protection of all the animals [was] made (ppp. of √ক)'.

### LESSON TEN

Masculine and Feminine Nouns in -i and -u.
The Locative Absolute.

### I. Masculine and Feminine Nouns in -i and -u.

Thus far in our study of the Sanskrit noun we have dealt with stems ending in -a and  $-\bar{a}$ , typified on the one hand hand by देव for the masculines and फल for the neuters and on the other hand by कन्या for the feminines; also with feminines in -i- as exemplified by नदी. It was maintained that Sanskrit nouns may end in any of the vowels and diphthongs as well as also most of the consonants. The vowel stems on the whole are of very common occurrence. and that is why they have to be studied before the stems ending in consonants. It is unfortunate for the beginning student, therefore, that the declensions of the vowel stems show so much variation in the case endings, depending on the particular vowel that ends the stem. The consonant stems, to be sure, have an unvarying set of endings, regardless of the final consonant of the stem, but the more common types involve changes in the form of the stem itself, a phenomenon to be seen also in the conjugation of verbs of the non-thematic classes, and, like them, better introduced somewhat later. In this lesson, then, we shall continue with the vowel stems, dealing with the stems in -i and -u, which involve some of the commonest nouns in Sanskrit.

The stems in -i and -u may be of any gender, but the neuters are of so rare occurrence, that no account of them will be made here. While some rules can be given for determining the gender of i- or u- stem nouns, it is best at this time to learn the gender with each word and defer the rules to a later time, when a general grasp of the whole system of declensions has been acquired. The reason for taking up both the i-stems and u-stems in one lesson is that, as will be seen below, their declensions are parallel throughout, exhibiting only such changes as are due to the difference in the final vowel of the stem, which in the *i*-stems may become -ay-, -e-, and  $-\bar{i}$ -, and in the *u*stems -av-, -o-, and  $-\bar{u}$ -. The feminine i- and u-stems are declined exactly the same as the masculine, except in the instrumental singular and the accusative plural. These exceptions are marked with an asterisk (\*) in the table that follows. To be given especial attention, moreover, are the forms of the feminine stems given in parentheses. These are the dative, ablative, genitive and locative singular. They are alternative to the forms to which they have been appended and are completely interchangeable with them. They are in origin the product of analogy with the same cases of stems belonging to the long i declension.

### i-stems

#### · u-stems

भाग्न)	mati (मात)	bhanu (भानु)	anenu (धनु)
fire'	(f.) 'thought'	(m.) 'sun'	(f.) 'cow'
Si	ingular	Singular	
	matiḥ	bhānuḥ	dhenuḥ
अग्नि:	मतिः	भानुः	धेनु:
agnim	matim	bhānum	dhenum
अग्निम्	मतिम्	भानुम्	धेनुम्
agninā	*matyā	bhānunā	*dhenvā
अग्निना	मत्या	भानुना	धेन्वा
agnaye	mataye (matyai)	bhānave	dhenave (dhenvai)
अग्नये	मतये (मत्यै)	भानवे	धेनवे (धेन्वै)
agneḥ	mateḥ (matyāḥ)	bhānoḥ	dhenoh (dhenvāh)
अग्ने:	, ,	भानोः	धेनोः (धेन्वाः)
agneḥ		bhānoḥ	dhenoḥ (dhenvāḥ)
अग्ने:	मतेः (मत्याः)		धेनोः (धेन्वाः)
agnau	matau (matyām)		dhenau (dhenvām)
अग्नी	मतौ (मत्याम्)		धेनौ (धेन्वाम्)
agne	mate	bhāno	dheno
अग्ने	मते	भानो	धेनो
	fire'  agniḥ  बिन्दाः  agnim  बिन्दाः  agninā  बिन्दाः  agnaye  अग्नेः  agneḥ  अग्नेः  agnau  अग्नेः	fire' (f.) 'thought'  Singular  agniḥ matiḥ झिनः मितः  agnim matim झिनम् मितम् agninā *matyā झिनना मत्या agnaye mataye (matyai) झानये मतये (मत्ये) agneḥ mateḥ (matyāḥ) झानेः मतेः (मत्याः) agnau matau (matyām) झानेः मतेः (मत्याः) agnau matau (matyām) झानेः मतेः (मत्याः) agnau matau (matyām) झानों मतीं (मत्याम्) agne mate	Fire' (f.) 'thought' (m.) 'sun'  Singular Sin agniḥ matiḥ bhānuḥ झिनः मितः भानुः agnim matim bhānum झिनम् मितम् भानुम् agninā *matyā bhānunā झिनना मत्या भानुना agnaye mataye (matyai) bhānave झानये मतये (मत्ये) भानवे agneḥ mateḥ (matyāḥ) bhānoḥ झानेः मतेः (मत्याः) भानोः agnau matau (matyāḥ) bhānoḥ झानेः मतेः (मत्याः) भानोः agnau matau (matyām) bhānau झानो मतो (मत्याम्) भानो agne mate bhāno

#### Plural

#### Plural

Piurai			Piurai		
Nom.	0 , .	matayaḥ	bhānavaḥ	dhenavaḥ	
	अग्नय:	मतयः	भानवः	धेनवः	
Acc.	agnin	*matīḥ	bhānūn	*dhenūḥ	
	अग्नीन्	मती:	भानून्	धेनू:	
Instr.	agnibhih अग्निभिः	matibhiḥ मतिभिः	<i>bhānubhiḥ</i> भानुभिः	dhenubhih धेन्भिः	
Dat.	agnibhyah	matibhyah	bhānubhyaḥ	dhenubhyah	
	अग्निभ्य:	मतिभ्यः	भानुभ्यः	धेनुभ्यः	
Abl.	agnibhyaḥ	matibhyaḥ	bhānubhyaḥ	dhenubhyah	
	अग्निभ्यः	मतिभ्यः	भानुभ्यः	धेनुभ्य:	
Gen.	agninām	matinām	bhānūnām	dhenūnām	
	अग्नीनाम्	मतीनाम्	भानुनाम्	धेनुनाम्	
Loc.	agnisu	matișu	bhānusu	dhenusu	
	अग्निषु	मतिषु	भानुषु	धेनुषु	
Voc.	agnayah	matayah	bhānavah	dhenavah	
	अग्नय:	मतय:	भानवः	धेनवः	

Note that the dominant vowel of the *i*-declension is -*i*-, and hence its name. This -*i* remains unchanged in the nominative (अग्निः), accusative (अग्निम्), instrumental (अग्निमा) singular, and likewise in the plural instrumental (अग्निभः), dative-ablative (अग्निभः) and locative (अग्निषः). The same may be said of the *u*-stems, which have -*u*- in the cases where the *i*-stems have -*i*-: भानुः, भानुम्, भानुना, भानुभिः, भानुभः, भानुषः. In the ablative-genitive and vocative singular both stems replace their final with -*e*-/-*o*-, the guṇa of *i/u* respectively; hence, अग्ने:/भानोः and अग्ने/भानो. The substitution is also made in the dative singular and nominative plural, where phonetic rule requires that -*e*- change to -*ay*-; so अग्नये, अग्नयः and similarly -*o*- to -*av*- in भानवे and भानवः. In the accusative and genitive plural both stems lengthen their theme vowel: अग्नीन्/भानून and अग्नीनाम्/भानूनाम्.

The feminines in -i and -u differ from the masculines only in the instrumental singular (मत्या/धेन्वा) and the accusative plural (मती:/धेन्:).

#### II. The Locative Absolute.

A very common construction in Sanskrit, which unfortunately has a somewhat high-sounding and forbidding name, is the locative absolute. The construction exists also in English under the equally forbidding name 'nominative absolute'. In explaining the Sanskrit construction, however, it will be better not to utilize the principle of proceeding from the known to the unknown, which we have in general been following. The reason for rejecting this principle in this instance is that the construction is more easily understood from the point of view of the use of the locative than the nominative. When the construction and its variant uses in Sanskrit are grasped, then we may compare them with the English nominative absolute, with a fuller understanding of the construction in both languages. In this way, on this particular occasion, we shall have proceeded from the relatively unknown (Sanskrit!) to the known (English).

We are by now sufficiently accustomed to the basic and literal use of the locative to express the place *in* which, *on* which or *at* which something occurs. But the locative is also employed to express the notion of 'with regard to', 'in respect to', 'with reference to' something a relation that might be called the 'locative of respect' or 'specification'. An example of this usage is 'skilled *in horses'*, that is, 'in respect to horses' (अश्चेषु). If with this type of locative a participle is joined 'with regard to so-and-so or such-and-such having been . . . ed' then the whole phrase consisting of a noun (or, of course, a pronoun) plus a participle may easily pass over into the sense of 'when (or since) so-and-so or such-and-such was or had been . . . ed'. An

example or two will make this clear: बहुषु सैनिकेषु युद्धे हतेषु नरेश्वर: अनुशोकेन आविष्ट: अभवत् literally 'With regard to many soldiers (बहुषु सैनिकेषु) having been killed (हतेषु) in the battle, the king was stricken with remorse', but idiomatically: 'When (or since) many soldiers had been killed in the battle,' etc. Or with a pronoun: तस्मिन् आगते गुरु: अतीव संतुष्ट: अभवत् 'When he (तस्मिन्) came (आगते), the teacher was very happy' (literally: 'With regard to him having come' etc.). Sometimes the locative absolute is used without a noun or pronoun, consisting generally of a verb of saying in the neuter of the locative and following direct speech; thus एवं उनते 'When this was said'.

That it is indeed the *nominative* that is used in the English absolute construction is, of course, obscured by the lack of case endings in modern English. It becomes clear, however, if we use an example with a pronoun that changes form, like 'he, she, it' etc.; thus, 'he having gone to sleep, the thief entered without difficulty'.

### The Blind Vulture and the Cat

पूर्विस्मन् काले गङ्गायाः तीरे अन्धः गृधः अवसत् । यतः सः अन्धः अभवत् ततः तस्य जीवनाय विह्गाः तस्मै प्रत्यहं आहारं अयच्छन् । अथ कदाचिद् किश्चिद् मार्जारः तेषां विह्गानां शावकान् भक्षयितुं तत्र आगतः । तं मार्जारं दृष्ट्वा एव सैवैः विहगैः तस्मात् भयेन आविष्टैः कोलाहलः कृतः । तं कोलाहलं श्रुत्वा तेन अन्धेन गृधेण उक्तम् । कः अयं आगच्छित इति । सः मार्जारः तं गृधं अवलोक्य हा हतः अस्मि इति भयेन चिन्तयित्वा सिवनयं अभ्यभाषत । मार्जारः अहं । त्वां अभिवन्दे इति । एवं उक्तवा सः गृधस्य समीपं उपगम्य तरोः पादे तत्र एव अतिष्ठत् । यदि त्वं मार्जारः भविस तदा दूरं सत्वरं अपगच्छ । न चेद त्वां हिनष्यामि इति सः गृधः अवदत् । कृतः मां हन्तुं इच्छिस । किं मम मार्जारत्वेन एव मां हिनष्यसि । अहं मम जात्या एव निश्चितं त्वया न वध्यः । अपरं च अहंसा परमः धर्मः इति वदन्ति साधवः । अन्येषां हिंसायाः निवृत्ताः ते स्वर्गं गच्छन्ति इति धर्मशास्त्रेषु मया श्रुतम् । अन्यद् च किं अरये अपि गृहं आगताय

आतिथ्यं न यच्छिस । चन्द्रः चाण्डालगृहात् अपि ज्योत्स्नां न संहरते । आसु मितषु गुरवः न विवदन्ते इति मन्ये इति सः मार्जारः तं गृध्रं प्रत्यभाषत । एवं विश्वास्य सः मार्जारः गृध्रस्य अनुज्ञया तरोः कोटरं तस्य वसितं प्रविष्टः । ततः कितपयेषु दिनेषु अतीतेषु मार्जारेण शावकाः एकैकशः प्रत्यहं आक्रम्य कोटरं आनीय व्यापादिताः खादिताः च । अन्यैः विहगैः जिज्ञासायां आरब्धायां सः मार्जारः कोटरं त्यक्त्वा अपसृतः । बहूनां शावकानां कङ्कालैः पूर्ण कोटरं दृष्ट्वा अनेन एव शावकाः भिक्षताः इति निश्चित्य तैः विहगैः सः गृधः तत्र एव सहसा व्यापादितः ।

(Adapted from Hitopadeśa, Book I, Fable 4).

### Notes

- 1. तस्य जीवनाय 'to keep him alive', literally, 'for the vivifying of him'. The dative is used here, as often, to express purpose.
- 2. The use of एव here with the *gerund* বৃচ্ছ্ৰা is noteworthy; the emphasis it throws on বৃচ্ছ্ৰা can best be conveyed in English by translating 'As soon as he saw'.
- 3. तस्मात् Remember that words of fearing (here भयेन) are construed with the ablative of what is feared.
- 4. क: अयं आगच्छति The combination of the demonstrative (अयं) with the interrogative (क:) requires a locution in English like: 'Who is this that is coming'?
- 5. हा हत: अस्मि 'Alas! I'm a goner!' (literally 'struck down, killed'); हत: is the past passive participle of √हन् (हन्ति, class II).
- 6. चेद् is another word for 'if', much less common than यदि; as it is a so-called 'enclitic' or unaccented word, leaning for support on a preceding

word, it cannot appear first in a sentence, like the conjunction तु 'but'. न चेद् 'if not' is the usual expression for 'otherwise'.

- 7. हिनिष्यामि future first person of  $\sqrt{\xi}$ न् 'kill', formed by adding -iṣya- to the root. The conjugation of the future stem is exactly the same as any present of the thematic classes. For further on the future tense and its formation, v. Lesson Nineteen.
- 8. कुतः 'Why?'; there are three common words for 'why?' in Sanskrit: किमर्थम्, कस्मात् and कुतः as here.
- 9. मम मार्जारत्वेन एव 'merely because I am a cat', literally 'merely (एव) due to the cat-ness (मार्जारत्वेन) of me (मम)'. The addition of -त्व to a stem, as to मार्जार here, renders it an abstract, corresponding to -ness (for example, 'weak-ness') or -hood ('nation-hood') in English. If we wish to speak of the state or condition of Buddha, for example, we may say बुद्धत्व. This usage plays an important role in Sanskrit, especially in philosophical texts.
- 10. अपरंच 'And another thing' *i.e.*, moreover; like अन्यत्च, which has exactly the same meaning, this is an extremely common expression in the Hitopadeśa. It simply indicates that what follows is in a similar vein to what has gone before.
- 11. हिंसायाः an 'ablative of separation' with निवृत्ताः 'desisting from injury'.
- 12. तस्य वसतिं 'his abode', in explanation of तोर: कोटरं and hence वसतिं has to be in the same case as कोटरं. In grammatical parlance वसतिं is said to be 'in apposition' to कोटरं.

## Vocabulary

पूर्व, adj. former, prior [declined like तद् in loc. sing. and a few other cases].

गङ्गा, f. the Ganga or Ganges River.

तीर, n. a bank or shore.

अन्ध, adj. blind.

गुध, m. a vulture.

यतः . . . ततः 'since . . . therefore'.

जीवन, n. existence; subsistence.

विहग, m. a bird.

प्रत्यहम्, adv. every day.

आहार, m. food.

√यम् (यच्छति, class I), offer, give.

अथ, adv. now (not as a temporal adv. but as a mere continuative).

कदाचिद्, indef. adv. one day, once upon a time.

मार्जार, m. a cat.

शावक, m. the young (of a bird).

√भक्ष् (भक्षति, class I), eat; infin. भिक्षतुम्, ppp. भिक्षत.

तत्र, adv. in or to that place, there.

आगत, ppp. आ-√गम् (गच्छति, class I), having come (active in meaning because it is intransitive).

आविष्ट, ppp. आ-√विश् (विशति, class VI), entered by, filled with (+ instr.).

कोलाहल, m. a confused noise, din, hubbub.

आ-√गम् (गच्छति, class I), come.

अव-√लोक् (लोकयति, caus. but without caus. meaning!), look at, see; gerund अवलोक्य.

हा, interjection alas!

√चिन्त् (चिन्तयति, class X), think; gerund चिन्तयित्वा.

सविनयम, adv. politely. (not an adi)

अभि-√भाष् (भाषते, class I), say to, say (absolutely, i.e., without an object).

अभि-√वन्द् (वन्दते, class I), greet, salute.

उप-√गम् (गच्छति, class I), go to, approach.

तरु, m. a tree.

पाद, m. foot (of a tree).

√स्था (तिष्ठति, class I), stand; stay, remain.

यदि ... तदा if ... then.

दूरम्, adv. far away.

सत्वरम्, adv. quickly, immediately.

अप-√गम् (गच्छति, class I), go away; imperative अपगच्छ go away!

चेद्, conj. if.

√हन् (हन्ति, class II), strike down, kill; infin. हन्तुम्.

√इष् (इच्छति, class VI), wish, desire.

जाति, f. birth; caste.

निश्चितम्, adv. surely, certainly.

वध्य, adj. to be killed, i.e., should be killed [really gerundive √वध् 'kill', not conjugated in pres.].

अहिंसा, f. non-injury.

परम, adj. highest, supreme.

धर्म, m. virtue.

साधु, adj. good, noble; as m. a good or noble person.

अन्य, pron. another, other.

हिंसा, f. injury.

निवृत्त, ppp. नि-√वृत (वर्तते, class I), turned back or away, desisting from (+ abl.).

धर्मशास्त्र, n. a dharmaśāstra or treatise on dharma, i.e., the whole body or system of Hindu customary law.

अरि, m. an enemy.

अपि, adv. even.

आतिथ्य, n. hospitality.

चन्द्र, m. the moon.

चाण्डाल, m. a Cāṇḍāla, a person of the lowest caste of Hindu society.

ज्योत्स्ना, f. moonlight.

सम्-√ह् (हरति, °ते, class I), withhold, withdraw.

मति, f. an opinion or notion.

गुरु, m. a teacher, preceptor.

वि-√वद् (वदते, class I), be at variance, argue.

√मन् (मन्यते, class IV), think.

प्रति,-√भाष् (भाषते, class I), answer.

विश्वास्य, gerund of caus. वि-√श्वस् (श्वसिति, class II), 'having caused to have confidence', having inspired confidence.

अनुज्ञा, f. approval, permission.

कोटर, n. a hollow (of a tree).

विसति, f. a dwelling, home.

प्रविष्ट, ppp. प्र-रविश् (विशत्ति, class VI), having entered.

तत:, adv. then.

कतिपय, indef. adj. some, a few.

दिन, n. a day.

अतीत, ppp. अति-√इ (एति, class II), gone by.

एकैकश:, adv. one by one.

आ-√क्रम् (क्रामित, class I), come upon, attack; gerund आक्रम्य.

आ-√नी (नयति, class I), bring to (+ acc.).

न्यापादित, ppp. caus. नि-आ-√पद् (पद्यते, class IV), 'having been caused to perish', (having been) killed.

खाद् (खादित, class I), eat; ppp. खादित.

जिज्ञासा, f. 'a desire to know or find out', hence an investigation.

आरब्ध, ppp. आ-√रभ् (रभते, class I), (having been) begun.

त्यक्त्वा, gerund of √त्यज् (त्यजित, class I), having left.

अप-√सु (सिसर्ति, class III), go off; ppp. अपस्त.

कङ्काल, m. or n. a skeleton.

निश्चित्य, gerund of √निस्-√चि (चिकेति, class III), having ascertained or determined. [Roots ending in a short vowel interpose a -त् (-t-) before the gerund in -य (-ya-)].

सहसा, adv. straightway.

Translate into Sanskrit using the preceding text as a model:

Once upon a time a vulture, blind due to the maturation of sins done in a prior 1 birth, abided with other birds in the forest. These birds out of compassion gave him food every day for his sustenance. One day a certain cat came 2 there to eat the young of those birds. As soon as he saw the vulture, he was seized with fear of him. 3 When 4 the cat approached that vulture's tree, the vulture addressed him: Who are you? From what region have you come here? Why have you entered 5 this forest? 'I am a cat. I greet you!'

replied the cat. When he heard his words 'I am a cat,' the vulture said: 'If you are a cat, then go quickly!' Then the cat answered the vulture: 'Just because I am a cat<sup>6</sup> you think I want to eat the young of these birds. For this reason you say to me: 'Go quickly!' But I am virtuous, I am attached to non-violence. I don't want to kill anyone.' In this way, having inspired the vulture with confidence,<sup>7</sup> gotten permission from him to stay in the hollow of the tree there, eaten all the young of the birds and left the skeletons in that hollow, he went away. Thereupon, an investigation having been started by all the birds and the skeletons having been seen in the hollow,<sup>8</sup> the vulture was killed by the birds.

### Notes

- 1. Use पूर्व 'prior, preceding', which is declined prenominally, i.e., like तद् (except in the nom.-acc. n.).
- 2. Express with the ppp. of आ-√गम् .
- 3. Words of fearing take the ablative of the person or thing feared, whereas English uses the genitive (fear of, not fear from). This is a variation of the 'ablative of separation', as one naturally recoils from the object of fear.
- 4. यदा 'when' ... तदा 'then' (usually omitted in English). In Sanskrit a यदा-clause normally is answered by a तदा-clause.
- 5. The ppp. of प्र-√विश् alone suffices.
- 6. 'Just because I am a cat': see the Sanskrit text for this important construction.
- 7. 'inspire with confidence' is expressed by the caus. of वि- $\sqrt{100}$  विश्वासयित. The gerund, required here, is formed by dropping the caus. suffix -aya-, thus: विश्वास्य .
- 8. Use the locative absolute here.

#### LESSON ELEVEN

## Changes of Sound between Words.

In the free flow of speech in all languages, a sound at the end of a word is often affected by the sound that begins the next word. For example, in the sentence 'What do you want?' the final -t of 'What' becomes a -d due to its closeness to the d- of 'do'. The words are not kept as separate and distinct as they appear in print. What we say is indeed more like 'Whaddoyouwant?' But one would only say these four words with absolute separation and individuality in chiding someone or in demanding an explanation where none was expected or under some special circumstance where the ordinary flow of speech would not be conducive to the desired effect. In ordinary speech, we commonly say 'Lem me see' for 'Let me see' with a change of -t to -m, and perhaps more vulgarly 'I wanna go' for 'I want to go', where the -n- has exerted its influence on the t's. Many more examples could be adduced. We are, of course, not conscious of these and similar alterations of sounds because we do not write them and do not see them in the writing of others, except in very limited way in the language of the comic strip or in novels, where some attempt is made to reflect speech habits in certain passages of conversation. If we were to be confronted with a phonetic transcription of what we actually say, we should certainly be greatly surprised and very likely find it nearly undecipherable, even if we had a knowledge of all the phonetic symbols used in such a phonetic transcription.

Like all other languages, Sanskrit too, has changes similar to those illustrated above and many others as well. In conversational Sanskrit, just as in conversational English, these changes may or may not take place, depending on the speed with which one is speaking, the clarity of speech, the degree of coalescence of words and various other factors that are conditioned by particular circumstances in effect at the time of speaking. But Sanskrit differs from most other languages in that it makes these changes in writing, as though the written or printed page were an exact replica of the spoken word. Of course, this is quite an artificial and mechanical procedure since, as we have just said, the changes are not always or even uniformly made in speaking. The introduction of hard and fast rules for these sound changes is. therefore, founded upon a crystallization of what generally or frequently, but not always, occurs in speech. Since printed Sanskrit texts and, as a rule, also the MSS on which they are based, always exhibit these changes, it is absolutely essential for the student who wishes to read even the simplest of Sanskrit texts to be thoroughly familiar with the rules and experienced in their application. There are, however, some exceptions to the universal application of the rules for sound change. For example, commentaries on Sanskrit works are sometimes written or printed with only occasional

phonetic changes, reflecting the more casual style used by Indian pandits

when they explain passages of a text to their sisyas.

In all our practice texts thus far, we have omitted these changes, as it was felt that the beginning student would be able to cope more easily with them and understand why they are made after some basic knowledge of the language had been acquired. Now that we have reached that stage, we may take up one or two of the most common of these changes, gradually introducing the rules for less common changes in subsequent lessons.

The Sanskrit word for the joining together or combining of words is sandhi, more properly written samdhi, literally 'putting together', which is derived from  $sam \cdot \sqrt{dh\bar{a}}$  'put together'. However, not only does sandhi mean the combining of words in a sentence, but it also means the euphonic changes which are made when the words are combined. Sandhi, then, has come to be a collective term for these changes. It has been brought into English, into the technical vocabulary of linguists, who apply it to any such changes that chance to occur, or are required to occur, in any language. Since sandhi has become an English word, we shall use the spelling with -n-, which also reflects the pronunciation.

Sandhi rules are usually treated in Sanskrit grammars under the headings 'internal' and 'external'. The former concerns sound changes made when endings or suffixes are added to roots or stems, hence, internally or within a word. We will not discuss internal sandhi in this chapter. External sandhi, as the term indicates, concerns changes made at word junctures or between words, such as have been exemplified in English above.

Among the most ubiquitous sandhi changes are those that concern a final visarga, or more accurately, from a historical point of view, final -s, as in most of its occurrences visarga stands for an original final -s, comparatively rarely for -r. So, देव: (devah) stands for देवस (devas), अग्नि: (agnih) for अग्निस (agnis), गुरु for गुरुस (gurus), etc., but in पुन: and a few other words the visarga stands for -r, so पुन: represents पुनर. Since, however, we generally write words ending in original -s with visarga, its common replacement, it will be more practical to speak of the changes to which visarga is subject rather than -s.

Final -s in Sanskrit is a very unstable sound, as shown by the fact that in many instances it becomes the mere breath that is indicated by the visarga sign. The frequency of this particular change is reflected by the representation of final -s by visarga when words that etymologically or historically end in -s are referred to separately from a context or occur at the

<sup>&</sup>lt;sup>1</sup>The -m of sam 'together' may be called a 'servile' -m and, though written with the anusvāra sign before any consonant, adapts itself to the class of that consonant; so in samdhi, -m becomes -n in pronunciation and often also in writing.

end of a sentence. So, we say देव: (devah) in referring to the nominative singular of देव (deva), and so also when it occurs at the end of an utterance, as in स्वगीत अवतरति देव: (The god descends from heaven). The change to visarga occurs also before words beginning with  $\pi(k)$ ,  $\pi(kh)$ ,  $\pi(p)$ ,  $\pi(ph)$ , श्(s), ष्(s), and स(s). So, नर: खादित (The man eats), बाल: फलं इच्छित (The child wants the fruit), गुरु: शिष्यं अभिभाषते (The teacher addresses the pupil). etc. These sounds (क्ष्प् फ् श्प्स्) before which visarga appears are all voiceless, that is, not pronounced with tension or vibration of the vocal cords. But the commonest permutations to which visarga is subject occur before voiced sounds, both vowels and consonants. According to the most important rule of sound change in Indo-European, the rule of 'regressive assimilation', when a voiceless sound (like visarga or -s) is followed by voiced sound, the voiced sound gets the upper hand (so to speak), causing the prior voiceless sound to become voiced. To put it another way, the first sound is affected by the second. Thus, -s would accordingly become -z, as 'z' is the voiced counterpart of 's' in proto-Aryan. In the development of Sanskrit from proto-Aryan this 's' regularly became 'r'.2 While in many cases in the historical period of Sanskrit visarga does become -r before voiced sound, there are unfortunately some complicated exceptions to this general rule. The exceptions for the most part concern -h (or -s!) when it is preceded by -a or  $-\bar{a}$ , that is the syllables -ah or  $-\bar{a}h$ . Since -ah and  $-\bar{a}h$  occur extremely commonly as terminal syllables (for example, in देव: and देवा:), it is necessary to discuss the sandhi of -h in these instances.

The simpler case is presented by -āḥ which loses its visarga when followed by any voiced sound, whether vowel or consonant. Hence, नृपा: जयन्ति (The kings conquer) becomes नृपा जयन्ति, and नरा: इच्छन्ति (Men desire) becomes नरा इच्छन्ति. Presumably, these sentences would, in their earlier pre-Sanskrit stage, have been nṛpāz jayanti and narāz icchanti, the -z here not being developed into -r, but simply lost.

The sandhi of -ah, however, is intricate and quite strange. Before all voiced consonants (those appearing in columns 3, 4, 5 in the table of the Devanāgari alphabet, all the semivowels and the aspirate h-) and before a-, the syllable -ah is changed to -o, and the a- of the next word is omitted, the omission being indicated in recent MSS and modern printed books by a

<sup>&</sup>lt;sup>2</sup>The change from s to r is not by any means peculiar to Sanskrit. It is also seen in English in was/were. Those who have studied Latin will remember that the imperfect of es-se (es-t) 'be' is er-am, er-as, er-at, etc., which are descended from prehistoric \*es-am, \*es-as, \*es-at. The intermediate z- stage actually occurs in Oscan (an ancient Italic language allied to Latin), where the infinitive of es- 'be' is ez-um, while the sister language Umbrian has er-om.

peculiar sign called 'avagraha' (अवग्रह). Thus, बाल: दीव्यति (The child plays) becomes बालो दीव्यति, शिष्यः लिखति (The pupil writes) becomes शिष्यो लिखति, तापसः ध्यायति (The ascetic thinks) becomes तापसो ध्यायति. When a-follows, तापसः अटित (The ascetic roams about) becomes तापसो उटित and मनुष्यः अत्र तिष्ठित (The man stands here) becomes मनुष्यो उत्र तिष्ठिति. This is the case when -aḥ precedes a voiced consonant or the vowel a-, but if -aḥ is followed by any vowel except a-, then the -ḥ drops out. Thus,

नरः	(→ नर)	आगच्छति (The man comes)
	**	इच्छति (The man wishes)
п	**	ईशं यजते (The man worships the god)
**	11	उपगच्छति (The man approaches)
п	99	ऊर्मिं पश्यति (The man sees the wave)
Ħ	"	ऋषिं ईक्षते (The man sees the sage)

When visarga occurs before च् (c) or छ् (ch), it becomes श् (s) or, more technically, the visarga is assimilated to the palatals च् or छ by regressive assimilation, that all-important rule mentioned above. Thus, मुनि: चरति (The ascetic wanders) becomes मुनिश् चरति, विह्गः छायायां निषीदति (The bird rests in the shade) becomes विह्गश् छायायां निषीदति. This change is especially common before the conjunction च (ca), thus: ततः च गृहं गच्छति (And then he goes home) becomes ततश् च गृहं गच्छति.

Before the voiceless dentals  $\overline{q}$  (t) and  $\underline{q}$  (th) visarga reverts to -s. An example is: ततः ( $\rightarrow$  ततस्) तं द्विजं मार्गे अपश्यत् (Then he saw the twice-born on the road).

Finally, स: (nominative masculine singular of तर्) drops its visarga before any consonant beginning the following word, e.g., स तरः, स देव:, etc.

When  $-a\dot{h}$  stands for -ar as in the common adv. पुन: for पुनर्, and (though very rarely)  $-\bar{a}\dot{h}$  stands for  $-\bar{a}r$ , as in द्वार्, the visarga reverts to -r before any vowel or voiced consonant and the -अ or -अा remains unchanged. The sandhi in these instances, then, does not follow that of the sequences  $-a\dot{h}/-\bar{a}\dot{h}$  representing  $-as/-\bar{a}s$ . Thus, पुनर्, never पुनो, before all voiced consonants

<sup>3</sup>An initial a- after a preceding word ending in -e is also dropped, and the omission indicated by the avagraha sign; e.g., गृधस् तरो: कोटरे ज्वसत् 'A vulture lived in the hollow of a tree'.

and the vowel अ-, and never पुन (with loss of visarga) before vowels other than अ-; द्वार् वित्रियते not द्वा वि॰, and similarly द्वार् before all vowels.

## Summary of Sandhi of Visarga

# I. Visarga preceded by a or $\bar{a}$ .

- 1. The sequence -ah is replaced by -o before any voiced consonant (viz., before any sound in columns 3, 4, and 5 of the Devanāgarī alphabet, before any semivowel or before h-); also before a- beginning the following word. The a- is omitted and the sign S (called avagraha) is inserted to indicate the omission.
- 2. -aḥ before any vowel, except a-, or before any diphthong loses its visarga.
- 3. The sequence  $-\bar{a}h$  loses its visarga before any initial voiced sound.

# II. Visarga preceded by any vowel other than a or $\bar{a}$ .

1. When any vowel, other than a or  $\bar{a}$ , precedes final visarga, the visarga is replaced by -r before any initial voiced sound, whether vowel or consonant.

## III. Visarga preceded by any vowel including a or $\bar{a}$ .

- 1. Visarga before the voiceless palatals c- and ch- is replaced by  $\acute{s}$ -.
- 2. Visarga before the dentals t- and th- is replaced by s-.
- 3. Visarga at the end of a word standing alone or at the end of a sentence or before k-, kh-, p-, ph-, s-, s-, s- (all voiceless sounds) remains.

## The Ass, the Dog and the Thief

किश्चिद् रजको वाराणस्यां अवसत्। एकस्मिन् दिवसे निर्भरं प्रसुप्तः। तदनन्तरं द्रव्याणि हर्तुं तस्य गृहं चौरः प्रविष्टः। रजकेन तु न किंचिद् श्रुतम्। तस्य गृहस्य पश्चात् गर्दभो बद्धो ऽतिष्ठत् कृक्कुरश् च उपविष्टः। तं चौरं अवलोक्य गर्दभः कुक्कुरं अभ्यभाषत। तव एव अयं व्यापारः। ततस् त्वं कस्मात् उच्चैः शब्दं कृत्वा प्रभुं न जागरयसि इति। कुक्कुरो ऽवदत्। त्वं किमर्थ अस्य नियोगस्य चर्ची करोषि। अहं

अहर्निशं अस्य प्रभोर् गृहं रक्षामि । यतो ऽयं चिरात् निर्वृतो भवति ततो मम उपयोगं न अवगच्छति । अधुना च मम आहारस्य दाने ऽपि मन्दादरो भवति । यदि दुःखं न अनुभवन्ति तदा प्रभवो भृत्येषु मन्दादरा भवन्ति इति । ततो गर्दभः कोपात् प्रत्यभाषत । त्वं पापो रक्षकः । ततो यथा प्रभुर् जागर्ति तथा करिष्यामि <sup>3</sup>। इति उक्त्वा तेन शब्द उच्चैः कृतः । तेन शब्देन सहसा प्रबुद्धो निद्राया विमर्देन कोपात् <sup>4</sup> रजक उत्थाय <sup>5</sup> गर्दभं लगुडेन अताडयत् । अतश् च उक्तं यदि भृत्यः प्रभोर् हितस्य इच्छ्या अन्यस्य कस्यचिद् अधिकारस्य चर्ची करोति तदा विषादं सत्वरं गच्छति इति ।

(Adapted from Hitopadeśa Book II, Fable 3).

### Notes

- 1. हर्तु Infinitive of  $\sqrt{\epsilon}$  (हरित, class I), 'take', here expressing purpose with प्रविष्ट:.
- 2. Etymologically  $\sqrt{\text{स्था}}$  (तिष्ठति) means 'stand', but in many of its usages it is practically equivalent to 'be' and often denotes continuation in a particular state, as here with the ppp. of  $\sqrt{\text{बन्ध}}$  (बध्नाति, class IX) 'bind'; hence, here to be rendered 'stayed tied up'.
- 3. यथा प्रभुर् जागति तथा करिष्यामि literally 'In what way (यथा) our master wakes up, in that way (तथा) I shall do', idiomatically: 'I'll see to it that our master wakes up.' This use of यथा....तथा with  $\sqrt{p}$  is very common. Note that करिष्यामि is an s-future of  $\sqrt{p}$  formed from the gunated form of the root (कर्) + the suffix इष्य. This s-future is conjugated precisely like the present of any thematic verb.
- 4. निदाया विमर्देन कोपात् Note how, from the point of view of English, these words have to be translated in reverse order: 'due to anger¹ on account of the interruption² of his sleep³'. The explanation of this order of ideas, which is typical of Sanskrit, is that whatever limits or qualifies must precede what is qualified. So, here कोपात् 'due to anger' is causally explained or qualified by

विमर्देन 'on account of the interruption' (instrumental of cause) and finally the sort of interruption that has induced the washerman's anger is explained by निद्राया: 'of his sleep'.

- 5. उत्थाय gerund of उद्-√स्था (उत्तिष्ठित) 'stand up, get up'; we should expect उत्स्थाय, but there is a phonetic rule that requires -स्- between two dentals (द् of उद् and थ् of स्थाय) to be dropped. The sandhi change of the voiced consonant द् of उद् to the voiceless त् before -स्थाय is due to the regressive force of voiceless स् which, even though it is dropped, affects the preceding sound.
- 6. The moral that is to be drawn from a fable in the Hitopadeśa is always expressed in the form of a poetic couplet. Here for the purpose of simplification it has been turned into prose.

# Vocabulary

रजक, m. a washerman.

वाराणसी, Vārāṇasī, the city of Benares or Banaras in NE India, a seat of great learning and sacredness in the proximity of the Ganges River.

निर्भरम्, adv. in full measure, completely.

प्र-√स्वप्, (स्विपति, class II), go to sleep; ppp. सुप्त.

द्रव्य, n. thing, property.

चौर, m. a thief.

प्र-√विश्, (विशति, class VI), enter; ppp. विष्ट.

गर्दभ, m. an ass, donkey.

√बन्ध्, (बध्नाति, class IX ), bind; ppp. बद्ध.

कुक्कुर, m. a dog.

उप-√विश् (विशति, class VI), sit down, be seated; ppp. विष्ट.

व्यापार, m. business, affair.

उच्चे:, adv. aloud. [really an instr. plur. of उच्च 'high'. There are also other adverbs made by inflecting an adj. in the instr. plur. for example, शनै: 'slowly'.]

जागरयति, awakens [causative of √जागृ (जागति, class II), be awake].

नियोग, m. task, duty. [literally, 'what is enjoined upon someone' from √युज् 'join' + नि 'on']

चर्ची, trouble, concern; with 📭, concern oneself with.

अहर्निशम्, adv. night and day.

चिरात् adv. for a long time.

निर्वत, ppp. निर्-√वृ ('uncover'), 'content' [the exact semantic development of meaning from 'uncovered' to 'content' is unclear].

प्रभु, m. lord, master.

उपयोग, m. use.

अव-√गम्, (गच्छति, class I), understand, know.

आहार, m. food.

दान, n. the act of giving, a gift.

मन्दादर, adj. indifferent to (+ loc.).

अनु-√भू, (भवति, class I), experience.

रक्षक, m. protector.

भूत्य, m. a servant. [literally a gerundive, 'one who is to be supported'].

सहसा, adv. suddenly. [really instr. of सहस् 'force, violence', hence, literally 'with force or violence'].

-प्र-√बुध् (बोधति, class I), become awake, wake up; ppp. बुद्ध.

निद्रा, f. sleep.

विमर्द, m. interruption.

हित, n. welfare, benefit. [strictly the ppp. of √धा 'put, place', hence 'placed or put', but pregnantly in the sense of 'well placed or put', the participle then being used as a noun].

इच्छा, f. desire.

अधिकार, m. business, affair.

### Translate into Sanskrit:

One day a certain thief entered<sup>1</sup> a house to steal things. Because he was extremely skilled in the art of stealing,<sup>2</sup> he had no fear<sup>3</sup> of the master. Having made a study of the art of stealing, he was able<sup>4</sup> to make himself<sup>5</sup> invisible through the use of various powders. Therefore, just as the stars of the sky are invisible in the light of day,<sup>6</sup> in the same way, thieves, having smeared their bodies with these powders unknown by others, are able<sup>7</sup> to make themselves invisible by day or night. So, this thief, after entering the house through a hole he had made with great effort,<sup>8</sup> opened the door of the

master's bed-chamber and having taken all sorts of ornaments made of gold and silver utensils which he saw, put them all in a bag and started<sup>9</sup> to go out. Awakened by the noise, the master immediately got up from bed, grabbed his cane and hurled it in the direction of 10 the source of the noise. Struck on his head, the thief fell on the floor and at that very instant, the effect of the powder having worn off, he became visible again. Having become conscious again, the thief got up from the floor and, when he saw the master of the house provided with the cane and ready to hit him again, he left his bag right there, full of the things he had stolen and fled from the house.

#### Notes

- 1. 'entered': use प्रविष्ट, ppp. प्र + √विश् (विशति, class VI).
- 2. 'in the art of stealing': चौर्यशास्त्रे. That a science of thievery was highly developed among the numerous branches of knowledge in India is reflected in a famous scene in Sūdraka's play, the Mṛcchakaṭika ('Little Clay Cart'), which has many of the technical terms, and in a work called Ṣaṇmukhakalpa ('Treatise of the Six-faced One'), by whom is meant Skanda as the deity who presides over this department of knowledge.
- 3. Use the predicate 'genitive of possession'; thus, तस्य न भयम् .
- 4. अशक्नोत् , imperfect 3rd s. of √शक् (शक्नोति , class V 'be able').
- 5. आत्मानम् , acc. m. s. of the *n*-stem आत्मन् 'soul', commonly thus used as a reflexive pronoun regardless of the number and gender of the person or thing referred to.
- 6. 'in the light of day': दिवसालोके .
- 7. शक्नुवन्ति , pres. 3rd plur. of √शक् 'to able'.
- 8. 'with great effort': महता प्रयत्नेन .
- 9. 'started': use आरब्ध , ppp. आ- √रभ् (रम्भते, class I)
- 10. 'in the direction of': उद्धिश्य, strictly a gerund of उद्-√दिश् used as a virtual postposition, literally 'having aimed toward, with an aiming at'.

### LESSON TWELVE

# The Romance of Compounds.

One of the most characteristic features of Sánskrit, especially the late classical language, is the use of compound words, that is, words consisting of two or more words strung together into a single word treated as a unit. We have had many examples of verb roots compounded with one or more adverbs placed before, as उपगच्छति (उप +  $\sqrt{\eta}$ म्), समुत्पति (सम् + उद् +  $\sqrt{\eta}$ म्). What we propose to study in this lesson is nouns and adjectives that are compounded with other nouns and adjectives, the so-called 'nominal'

compounds as opposed to verb compounds.

Nominal compounds are not at all peculiar to Sanskrit: most of the Indo-European languages have them, with the exception generally of the Romance languages, and they are particularly common in English and German. In English, however, their presence is often obscured by the fact that only compounds of two words are usually written together. So, we write 'headache', without a space between 'head' and 'ache', but we certainly would never write 'headachepills' as a single entity. Similarly, we might write 'schoolboard' as one word, but not 'schoolboardpresident'. In German all these compounds, regardless of the number of constituents, are written as single words. 1 But if we disregard the *method* of writing compounds, we will find that English, especially modern English, is pervaded with compounds, often of sesquipedalian size. For example, 'Senate Foreign Relations Sub-committee pro-tempore secretary' and 'computer software inventory accessions list'. The longer the compound, the fuzzier the concept that it is intended to express. The prevalence of compounds, most particularly the long aggregates such as have just been exemplified, is one of the chief causes for the obscure and vague English that people write nowadays. The reason for the obscurity of the longer compounds is very simply that, without the little words like 'for, of, in, with, by' etc. that show relationship, it is difficult to perceive quickly the interconnection of one element with another. It is all the more difficult when the matter in question is abstract or technical. Of course, the same problem of disentangling the ideas and interrelating them exists in the very long Sanskrit compounds, as in English. But in the case of Sanskrit there is the important difference that, along with the other aspects of Sanskrit, Indian grammarians at a very early time subjected compounds to a minute analysis, carefully classifying them

<sup>&</sup>lt;sup>1</sup> In exceptional instances compounds in German can attain extraordinary lengths. For example, *Rathausturmuhrreparaturbegutachtungskommissionsstellvertreter* ('A protempore representative on a commission for determining the cost of repairing the clock in the tower of the townhall').

and labelling the different categories to which they belonged. In putting words together into compounds, Indian authors, on the whole, were careful to form them within these categories, and cultivated Indians, who had even a modicum of Sanskrit, knew how to break up compounds and determine the interrelation of one part to the other. In English we are generally quite unaware of the common compounds we use, to say the least of the long and often vague ones that occur ubiquitously in every department of knowledge.

In conformity with the principle of 'going from the known to the unknown', let us first examine a few commonplace compounds of but two members in English and see what the relationship is between the two members and then proceed to the same operation in Sanskrit. In most compounds in both English and Sanskrit, the last member is the principal member of the whole compound, that is, the person or thing that is under discussion, and the prior member (or members) serves to limit the last by restricting its application or coverage. In 'cavedweller', which consists of two members 'cave' and 'dweller', the last member 'dweller' is the principal one, and the prior member 'cave' tells us that it is not any 'dweller' that is here involved, but a 'dweller in a cave', so that 'cave' restricts the application of 'dweller' or limits it to a specific category. We may, for the purposes of analysis, label the prior and latter members A and B respectively and, in accordance with our analysis of the interrelationship of A to B, say that A has the value of a locative. If we were to dissolve the compound, we should, then, say 'dweller in a cave'. In 'sunlit' part A 'sun' has an instrumental relation to B, as the sense is 'lit by (means of) the sun'. Similarly, in 'jailbreak' part A is ablatival to B, the sense being a 'break from jail'.

The most common case relationship implied in part A of compounds, in both English and Sanskrit, is the genitive, as the genitive is by nature an adjectival case that limits a noun to one of a class. For example, 'bedpost' is the 'post of a bed', that is, belonging to a bed and nothing else and so distinguishing this 'post' from all other posts. It would also be possible to say that 'bed' in this compound has a dative relationship to 'post', that is, a 'post for a bed'. It is often possible to dissolve a compound thus into either the genitive or dative type. Other examples include 'bedtime', the 'time for (going to) bed', and 'bathrobe', a 'robe for a bath'.

In many compounds of frequent occurrence, part B is an adjective or a participle. Thus, 'Godforsaken' (forsaken by God), 'gumchewing' (chewing gum), 'panfried' (fried in a pan), 'motheaten' (eaten by moths), 'riverborne' (borne on the river).

But there are compounds, less frequently met with, in which part A is an adjective and B a noun. They are sometimes difficult to identify as compounds in English, because, unless the two words are written together as a unit, the lack of grammatical endings in English blurs the dividing-line between a compound and two separate (though syntactically related) words.

Some examples of this type of compound consisting of adjective and noun are: 'highschool',2' wildlife', 'goodwill', 'gentleman', 'supermarket', blackguard' (pronounced 'blaggard' with regressive assimilation of 'ck' to 'g'!), 'holiday' (=holy day) and 'commonwealth' (properly, public welfare, then extended to other usages, as of a group of countries joined by common consent to form a nation).<sup>3</sup> Since in all these compounds part A is an adjective and B a noun, part A would, of course, have to be in the *same case* as B if the compound were dissolved. In some instances part A may be a noun in what is called 'explanatory apposition' to B, as in 'houseboat', which is a 'boat' (serving as a) 'house', the two being equivalent, but the first ('house') being the narrower concept, put first (like the adjectives above) to limit the scope of 'boat'. The case of A ('house') would be the same as of B ('boat'), if the compound is resolved into its parts, as may be seen more clearly if we make a sentence, using the two elements in de-compounded form: 'He lives in a boat, a house'.

The two classes of compounds we have discussed, namely, the one in which the implied case relationship of A is different from that of B, and the other, in which A and B imply the same case relationship, are called 'tatpuruṣa' by the Indian grammarians, but the second type is also categorized separately under the name 'karmadhāraya'. The word 'tatpuruṣa' is just an example of this twofold class of compounds, and may mean either 'that man' or 'man of him', so that, depending on which analysis is used, tatpuruṣa can be taken as an example of either class. In grammars by Western scholars, tatpuruṣa is usually restricted to the compounds with a different case relationship between the two parts, karmadhāraya being reserved for the adjective+noun type or appositional noun+noun type, where the cases of the two parts would be the same in dissolution.

Sanskrit compounds are put together in the same way as their English counterparts exemplified above. The person or thing involved is put last, the part expressing the limiting factor precedes it. Only the final member is inflected with a case ending, all the prior parts, regardless of their number (which, in the long compounds, may be considerable), are put in their stem form. Any two nouns or adjectives standing in grammatical relationship can be combined into a compound. Thus, देवानां पति: 'lord of the gods' can be

<sup>&</sup>lt;sup>2</sup> Years ago written as two words, when it would have been doubtful whether to take them as forming a compound.

<sup>3</sup> Some compounds of this type in English, and also in Sanskrit, do not denote anything that has the particular characteristic expressed in A, but a specific species to be distinguished from others; for example, 'bluebird' and 'blackbird' are not simply birds that are blue and black respectively, but are specific species of birds. So also Sanskrit कृष्णसर्प is not just a 'black serpent', but a 'cobra'.

compounded into देवपति:, which we will call a 'genitive tatpuruṣa', because the case value of देव, if separated from पति:, would be genitive (देवानां). In the same way, अश्वेष कोविद: 'skilled in (respect to) horses' can be put into अश्वकोविद:, a locative tatpuruṣa; बाहुभि: युद्धम् a 'fight with the arms' (wrestling) becomes बाहुयुद्धम्; कुमारेण दत्त: 'granted by (the god) Kumāra' becomes कुमारदत्त:. Karmadhārayas, are made in exactly the same fashion whether they are of the adjectival or appositional type. Thus, बराङ्गना 'excellent woman' (बर 'excellent' and अङ्गना 'woman'), कृष्णसर्पः 'cobra' (literally 'black serpent', from कृष्ण 'black' and सर्प 'serpent'). Examples of the appositional type are: कन्यारत्नम् a 'gem of a young girl' (कन्या 'young girl' and रत्न 'gem'), the literal sense here being a 'gem, (defined as or equivalent to) a young girl'; राजिषः a 'royal sage', literally, a 'sage, a king', that is, a 'sage, (who is) a king'.

### A Panorama of Indian Life

अस्ति नदीतीरे अल्पं समन्ततो वृक्षपरिवेष्टितं देवमन्दिरम्। तत्समीपे केचिद् गुल्मा अपि रोहन्ति। तेषां पृष्पितशाखानां मध्ये बहवो ऽलयः परागान्वेषणे परिपतन्ति। अलिविरावो विहगशब्दैः सुस्वरं मिश्रीभवति। प्रत्यहं नरा नार्यश्च समीपस्थेभ्यो ग्रामेभ्यस् तद् देवमन्दिरं पूजनार्थ आगच्छन्ति। मन्दिराभ्यन्तरे विष्णोः प्रतिमा तिष्ठति। इयं प्रतिमा अतीव कोविदेन मूर्तिकारेण अन्यस्मिन् एव कल्पे कृता इति ग्रामजना वदन्ति। तस्य देवमन्दिरस्य पश्चात् विशाल आश्रमो विद्यते। तत्र कश्चिद् बह्मार्षिर् निरन्तरं ध्यानिमग्नो वसति। तं क्रषिं न को ऽपि अभिभाषते न को ऽपि अभिवादयति। इति मया श्रुतम्। आश्रमस्य तापसाः पर्णशालासु इतस्ततो वसन्ति। ते केवलं मूलैः फलैः पुष्पेश्च उपजीवन्ति। केचन दीर्घकालं ध्यायन्ति। केचन तरुच्छायायां सूक्तानि पठन्ति। अन्ये तापसाः काष्ठानि यज्ञाग्नये अवचिन्वन्ति। केचन काले काले सूक्ष्मेषु व्याकरणविषयेषु

विवदन्ते यथा किं परस्मैपदं आत्मनेपदं वा कस्मिंश्चिद् सूत्रे दोषरहितं इति । अन्ये विविधानि योगासनानि आचरन्ति । नदीतीरे बहवो बाला दीव्यन्ति - केचिद् धावन्ति केचिद् वृक्षस्य पश्चात् गूहन्ति केचिद् गुल्मस्य अधस्तात् शेरते केचिद् अचलाश् छायायां तिष्ठन्ति -ते सर्वे अन्योन्यान् क्रीडायां प्रतारियतुं यतन्ते । अन्ये तु जले निमज्ज्य अल्पकालं परिप्लुत्य तीरं प्रत्यागच्छन्ति । कतिपयास् तु पारं प्रतिकूलं भुजैस्<sup>7</sup> तीत्रवा परिश्रान्ताः प्रत्यागम्य तीरे न्यग्रोधपादपच्छायायां स्वपन्ति । कदापि तत्र केनचिद् वाद्यमानं वेणुं शृणुयात् । वादके वाद्यविद्यायां न कोविदे सित<sup>10</sup> शब्दा बहुवार कर्कशा दृश्यन्ते । तस्मात् देवमन्दिरात् न दूरं एको जलाशयो विद्यते । तत्र अनेका हंसा अन्यैर्विहगै: सह विहरन्ति । वर्षागमे तु सर्वे हंसा इमं जलाशयं त्यक्त्वा कैलासपर्वते मानससरोवरं पतन्ति<sup>11</sup>। अन्ये विहगास् तत्र जलाशये तिष्ठन्ति । चातकास् तु मेघान् समुत्पत्य तेषु अनुषज्जन्ते 12 । चातका हि जलविन्दुभिर् उपजीवन्ति इति वदन्ति जनाः। तस्मिन् जलाशये प्रभूता मत्स्या विद्यन्ते इति विदित्वा कैवर्ता मत्स्यान् जालेन ग्रहीत् दूरत एव आगच्छन्ति । तत्र जलाशयतीरे मत्स्यान् पक्त्वा भक्षयन्ति । अस्य जलाशयस्य समीपे महावनं विद्यते । तद्वने प्रभूता मृगप्रकारा वसन्ति । प्रतिदिवसं व्याधगणास् तान् मृगान् मृगयितुं अरण्यं प्रविशन्ति । तान् व्याधान् दृष्ट्वा एव ते मृगा अपसरन्ति । यतो व्याधानां इषवो ऽतिशीघास् ततो मृगा बहवो म्रियन्ते । केचिद् शरहताः पृथिव्यां पतित्वा तत्र एव म्रियन्ते । केचन पुनः सहसा न म्रियन्ते । व्याधानां तीक्ष्णशरैर् हता अपि<sup>13</sup> ते दूरं अपद्रुत्य गुहां प्रविश्य अल्पकालं जीवित्वा अन्ते पश्चत्वं गच्छन्ति । अन्ये मृगास् तीव्रं व्रणिता अपि न मृत्वा व्याधेभ्यः पलाय्य अन्यं वनभागं गत्वा तत्र भयसमुपेता जीवन्ति । केचिद् व्याधाः पाशान् नियुज्य मृगान् अल्पान् जन्तुन् विशेषतो लब्ध्वा व्यापादयन्ति खादन्ति च । अन्ये तु शरान् विषेण विलिप्य अरण्ये अश्वपृष्ठे गच्छन्ति ।

#### Notes

In the first sentence there are three compounds: नदीतीरे, वृक्षपरिवेष्टितं and देवमन्दिरम्. Each consists of only two members. Since, as we have now seen, the *last* member is generally the person or thing referred to, it is best to determine its meaning before going backward to the prior member. So, in the first compound, the second member (B) is तीरे, which can be readily assumed to be locative, 'on the shore *or* bank'; A (नदी 'river') can logically be only in genitive relation to B: 'on the shore (or bank) of a river'. We could, of course, use an exactly identical compound in the English translation and say 'on a riverbank'. Of similar interrelation are the two members of देवमन्दिरम्, the third compound. Tatpuruṣas are named after the case value of A, so that we may call these two compounds 'genitive tatpuruṣas'.

वृक्षपरिवेष्टितं has three elements वृक्ष, परि and वेष्टितं), but as परि is a verbal prefix, it must naturally be taken with the participle वेष्टितं. वृक्षपरिवेष्टितं, then, also consists of two members: A वृक्ष 'tree' and B परिवेष्टितं 'surrounded'. The only logical relationship that can be assumed for A is that of the instrumental: 'surrounded by trees'. The compound is, then,

an instrumental tatpurusa.

- 1. पुष्पितशाखानां Since पुष्पित 'flowered, provided with flowers', is an adjective and शाखानां a noun, this compound is a karmadhāraya similar to English 'highschool'.
- 2. परागान्वेषणे In this compound the two members पराग ('pollen') and अन्वेषणे ('searching after') are fused together by the contraction of their final and initial vowels respectively. The sandhi between the members of a compound is the same as that between the words in a sentence, (external sandhi). In analyzing a Sanskrit compound care must be exercised to avoid the natural tendency to base the analysis on a *free* translation of the compound which, in all probability, may reflect different interrelationship of the members from what is conformable to Sanskrit syntax. Thus, we could translate परागान्वेषणे variously by 'in looking for pollen, in searching after pollen, in the search for pollen, in search of pollen' etc. All of these renditions correctly convey the *sense* of the compound, but only the *last* ('in search of pollen') expresses the relationship between A and B that corresponds to the Sanskrit syntactical point of view: action nouns like अन्वेषण 'the act of searching' are construed with a genitive -- a so-called objective genitive. By objective genitive is meant a genitive that is the object

of the verbal idea of the noun with which it is joined. In परागान्वेषण, पराग is regarded as object of the verbal idea inherent in अन्वेषण. There exists also a subjective genitive, as in 'the coming of the rains' where 'the rains' is subject of the act of coming; thus, वर्षागमने below. Some phrases with the genitive (or their equivalent in the form of genitive tatpurusas) are ambiguous (also in Sanskrit!); for example, 'fear of the enemy', by which may be meant someone's fear of the enemy (objective genitive) or the enemy's fear of someone (subject genitive); so also the Sanskrit equivalents शत्रणां भयम् or शत्रभयम् as a compound.

- 3. समीपस्थेभ्यो literally 'being in the vicinity', that is, 'situated in the vicinity'. The whole may be rendered somewhat freely: 'men and women come from the nearby villages'. समीपस्थ is a very important type of tatpurusa compound, consisting of the noun समीप 'vicinity' + -स्थ a so-called 'verbal' extracted from √स्था (तिष्ठति 'stand, be'). Theoretically, any Sanskrit root may be used, like Vस्था here, as part B of a compound with a meaning equivalent to that of a present participle. For example, स्वयम् 'by itself' + √भू (भवति 'be') → स्वयंभू 'being or existing by itself, self-existent' (an epithet of Brahmā); वेद ('the Veda') + √विद (वेत्ति 'know') → वेदविद 'knowing the Veda'. Sometimes the root used in this way is slightly altered, by shortening or the addition of -त्, or by some other process, if the final letter of the root does not occur as a stem final in declension, as, for example, -म (in √गम्), there being no stem in -म् in classical Sanskrit. Either the -म् is dropped, or the root is extended by the addition of अ; thus, ख 'sky' + \गम may yield either खग or खगम 'going in the sky, a bird'. A -त is added to roots in a short -i or -u; so, विश्व 'all' + √जि (जयति 'conquer') → विश्वजित् 'allconquering'. When √स्था is thus used at the end of a compound, as here, the -आ is shortened to accommodate it to the देव/फल type. Of identical make is पादप 'a tree' below, literally 'drinking with its feet, i.e., roots', -प being the verbal of √पा (पिबति, 'drink'), with -आ shortened. If the resultant compound is required to be feminine the -आ is kept, and the compound is declined like सेना.
- 4. कोविदेन कोविद 'skilled' is an interesting compound. The last part -विद् is simply √विद् 'know' as a 'verbal', extended by -अ, as explained above under

note 3. की- is one of the several root forms of the interrogative pronoun किम् which we have often encountered in our reading passages. The various root forms of this pronoun, viz., किम्, का, कु, कद् and को, are commonly used in an appreciative or depreciative sense at the beginning of compounds, almost like the inseparable prefixes स and द:. This usage of the interrogative arises from an exclamatory value, as in English when we say 'Who!' or 'What!' often with depreciatory implication, depending on the tone of the exclamation. So कुदृष्टि means a 'bad or false view (दृष्टि)', literally 'What a [ridiculous] view!' and कापुरुष, through the exclamatory 'What a [cowardly] man!' means 'a coward'. Similarly, कोविद, through the exclamatory 'knowing what!' gets the appreciative sense of 'knowing a great deal, skilled'. कोविद can be classed as an accusative tatpuruṣa, as the interrogative is object of -विद.

5. ध्याननिमग्नो The element नि, like परि in वृक्षपरिवेष्टितं above, must be taken as an adverbial prefix of the past passive participle मग्न. Thus, the compound consists of ध्यान 'meditation' + निमग्न 'sunk, immersed'. What sort of compound is it?

ध्यान, through the Prakrit or popular form झाण (jhāṇa), has come into Japanese as Zen, in Zen Buddhism.

- 6. पर्णशालासु 'In huts (made) with leaves', a variety of karmadhāraya with the middle word (कृत 'made' or similar word) omitted, and hence called 'Madhyamapadalopin' ('dropping the middle word'). Another common example of this sort of compound is छायावृक्ष 'a shade tree', that is, 'a tree (offering) shade'. If expressed, the omitted member would be प्रद 'giving forth', a 'verbal' of प्र-√दा (ददाति). Note shortening of final आ, as in √स्था in समीपस्थ.
- 7. भुजैस् तीर्त्वी 'having swum', literally 'having crossed with their arms'.
- 8. न्यग्रोधपादपच्छायायां 'in the shade of a banyan tree', a genitive tatpuruṣa, of which part A (न्यग्रोधपादप) is also a compound, an appositional karmadhāraya. पादप means any sort of 'tree', but is here limited to a particular species by the preceding member न्यग्रोध, which is specifically the banyan (Ficus Indica). न्यग्रोध is also a compound, consisting of the adverb न्यक् 'downward' + रोध 'growing', the verbal of √रुह् (रोहति 'grow'). The

verbal रोध is formed from √रुध्, an earlier form of √रुष्ट्, by the addition of -अ (as described in note 3 above) and the replacement of the root vowel -u- by its guṇa substitute. 'The tree that grows downward' is a very apt and succinct description of the banyan, which sends down fibres from its branches which, upon reaching the ground, take root and eventually become independent trees. न्यग्रेध is a type of karmadhāraya, in which A is an adverb (here न्यक्) and B is an adjective.

- 9. शृणुयात् third person singular optative of √श्रु 'hear', with indefinite 'one' as implied subject, a very common use of the third singular. The optative here has a contingent value: 'one *might* hear (a flute being played by someone)', that is, if one were there to hear it. √श्रु belongs to class V, of the non-thematic verbs, which involves the addition of the element नो/नु to the root. Like all non-thematic verbs, this class of verbs differentiates strong and weak forms, -नो- being added in the strong forms, -नु- in the weak. The optative is made from the weak stem with the mood sign -या- (corresponding to -ई- in the thematic classes); thus, য়ৄ (substituted for য়) + -नु- (which becomes -णु- because of the cerebralising influence of the क्र) + -या- + third singular secondary ending: য়ৄ-णु-या-त्.
- 10. वादके ... न कोविदे सित a locative absolute construction: 'When (or if) the musician is not skilled . . .'. सित is locative singular masculine of the present participle of √अस् (अस्ति, class II) 'be'.
- 11. वर्षागमने तु सर्वे हंसा ... पतन्ति. The annual migration of the hamsas to Lake Mānasa in the Himālayas at the onset of the rains is ubiquitously mentioned in Sanskrit literature.
- 12. अनुषज्जन्ते for अनुषज्यन्ते, the -य- being changed to -ज- due to the progressive effect of the preceding -ज-. This form is really present passive, made (as will be explained in Lesson Twenty-Seven) by adding the suffix -य-to the root and conjugating the resultant passive stem in the middle voice. The initial स- of सञ्ज् is changed to the cerebral ष- due to the rule that स् (when not final) is replaced by ष् when any vowel except -a or -ā precedes; hence, for example, देवेषु, अग्निषु, भानुषु, नदीषु for \*देवेसु, \*अग्निसु, \*भानुसु, \*नदीसु. Although this is principally a rule of internal sandhi, it is also

applied, as here in अनुषज्जन्ते, after a verbal prefix ending in -i or -u; cf. नि-षीदति for नि-सीदति from सद्.

13. हता अपि 'although struck'. When अपि follows an adjective or a participle (as here), it usually imparts a concessive sense to it, to be rendered by '(al)though' or 'even though'. The same usage occurs again in ब्रिणिता अपि in the next sentence.

# Vocabulary

नदी, f. a river.

तीर, n. a shore or bank.

अल्प, adj. small.

समन्ततः, adv. all around.

परिवेष्टित, ppp. of परिवेष्टयित, envelopes, surrounds, caus. of परि-√विष्ट् (वेष्टते, class I, 'wind around, envelope'); caus. without caus. meaning.

देवमन्दिर, n. a temple. [देव + मन्दिर, 'dwelling, house']

गुल्म, m. a cluster or clump of trees, thicket.

पुष्पित adj. flowered, bearing flowers, in bloom.

शाखा. f. a branch.

अलि. m. a bee.

पराग, m. the pollen of a flower.

अन्वेषण, n. seeking or looking for.

परि-√पत् (पतति, class I), fly around.

विराव, m. sound; noise; buzzing.

सुस्वरम्, adv. very sweetly.

मिश्री-√भ् (भवति, class I), become mixed, mingle.

प्रत्यहम् adj. every day.

समीपस्थ, adj. being or situated in the vicinity.

पुजन, n. honoring, reverencing, worship.

मन्दिराभ्यन्तर, n. 'the interior or inside of the temple' [note contraction of vowels between parts A and B].

विष्णु, m. Viṣṇu, name of one of the principal deities of Hinduism, a member of the trinity or triad (বিম্বি) along with Brahmā and Siva.

प्रतिमा, f. an image or likeness; a statue.

अतीव, adv. exceedingly, very.

कोविद, adj. clever, skilful.

मूर्तिकार, m. ■ maker of images or statues, sculptor. [मूर्ति, 'image' + कार, 'maker']

कल्प, m. age or period.

जन, m. a person, man; in plur. people.

विशाल, adj. broad, spacious.

बह्मर्षि, m. • priest-sage, one of • particular class of sages.

निरन्तरम् adv. without interval, continously.

ध्याननिमग्न, adj. immersed or sunk in meditation. [ध्यान, meditation' + निमग्न, 'sunk', ppp. of नि-√मज्ज् (मज्जित, class I) 'sink down']

अभि-√वद् (वदति, class I), speak to, greet; caus. अभिवादयति, salutes or greets, without caus. meaning.

पणिशाला, f. a leaf-hut, a hut made of leaves, such as inhabited by a forest hermit.

इतस्तत:, adv. phrase here and there.

केवलम्, adv. only.

मूल, n. a root.

उप-√जीवति, class I), live on (+ instr.).

दीर्घकालम्, adv. for a long time.

√ध्या (ध्यायति, class IV), think on, meditate.

सूक्त, n. a Vedic hymn.

√पठ् (पठित, class I), recite.

काष्ठ, n. a stick of wood, log.

अव-√चि (चिनोति, class V), collect, gather.

काले काले, reduplicative adv. from time to time.

सूक्ष्म, adj. subtle.

व्याकरण, n. grammar.

विषय, m. matter, subject or topic.

वि-√वद् (वदते, class I), dispute or argue about.

दोषरहित, adj. devoid of error. [दोष, 'fault, defect' + रहित ppp. of √रह् (रहित, class I), 'separate, leave']

विविध, adj. of different sorts, various.

आसन, n. sitting; seat; posture.

√दिव् (दीव्यति, class IV), play.

√धाव् (धावति, class I), run.

अधस्तात्, adv. below; as postpos. under, beneath (+ gen.).

√शी (शेते, class II), lie, lie down; rest; third plur. शेरते (with irregularly inserted -र- before -अते; note that in the athematic classes the third plur. middle does not have a nasal, hence here -अते, not -अन्ते).

अचल, adj. motionless, immobile.

छाया, f. shade.

अन्योन्य, pron. one another.

प्र-√तॄ (caus., तारयति), deceive, trick, mislead; infin. प्रतारयितुम्.

√यत् (यतते, class I), strive after, try.

नि-√मज्ज् (मज्जित, class I), sink down, immerse; dive.

परि-√प्लु (प्लवित, class I), swim around; gerund परिप्लुत्य.

कतिपय, adj. some, several.

प्रतिक्लम् adv. contrarily, in the opposite direction.

भुज, m. the arm.

√तु (तरति, class I), cross over; gerund तीत्वरि.

परिश्रान्त, ppp. of परि-√श्रम् (श्राम्यति, class IV), weary or tire oneself.

न्यग्रोधपादप, m. a banyan tree.

√स्वप् (स्वपिति, class II), sleep.

वाद्यमान, being played, pres. pass. part. of the caus. of √वद् (वदति, class I)

वेणु, m. a reed; a flute.

वादक, m. I musician.

वाद्यविद्या, f. the art of playing ■ musical instrument. [वाद्य 'a musical instrument' + विद्या 'knowledge']

बहुवारम्, adv. many times, often.

कर्कश, adj. harsh.

जलाशय, m. a 'water-abode', a lake. [जल, 'water' + आशय, 'abode']

अनेक, adj. many. [literally 'not one', i.e., more than one]

वि-√ह (हरति, class I), pass one's time, enjoy oneself.

वर्षा, f. plur. the rains, the monsoon.

आगम, m. approach, coming.

केलास, m. Kailāsa, name of a mountain peak in the Himālaya range.

मानस, n. a large lake or pond.

चातक, m. a particular bird (the Cucculus melanoleucus), which is said to subsist on the raindrops.

अनु-√सञ्ज or सज् (सजित, class I), stick to, be attached to. [v. note 12 on the form अनुषज्जन्ते]

हि, enclitic conj. for (expressing the reason for a preceding action).

विन्दु, m. a drop.

मत्स्य, m. a fish.

√िवद् (वेत्ति, class II), know; gerund विदित्वा.

कैवर्त, m. a fisherman.

जाल, n. a net.

√पच् (पचित, class I), cook.

√भक्ष् (भक्षति, class I), eat; caus. भक्षयति identical in mg.

प्रभूत, adj. abundant, much, numerous.

प्रकार, m. kind, sort.

प्रतिदिवसम्, adv. every day.

व्याध, m. ■ hunter.

√मृग् (मृगयति, class X), hunt, chase.

अरण्य, n. ■ forest.

अप-√सृ (सरति, class I), run off or away.

इषु, m. an arrow.

शीघ, adj. fast, quick.

√मृ (म्रियते), die.

तीक्ष्ण, adj. sharp.

शर, m. an arrow.

अप-√द्रु (द्रवति, class I), run off or away.

गुहा, f. a cave.

तीत्र, adj. severe; violent; intense; तीत्रम्, acc. n. sing. as adv. severely.

ब्रणित, adj. wounded.

√पलाय् (पलायते, class I), run away, flee; gerund पलाय्य.

भाग, m. a part.

समुपेत, accompanied by or provided with, ppp. of सम् - उप -  $\sqrt{\xi}$  (एति, class II). पाश, m. a bond, snare or trap.

नि-√युज् (युनिक्त, class VII), fasten on, set (a trap).

जन्तु, m. a creature.

विशेषत:, adv. especially, in particular.

√लभ् (लभते, class I), get, obtain.

वि-आ- पद् (पद्यते, class IV), perish; caus. व्यापादयति, causes to perish, kills.

√खाद् (खादति, class I), eat.

विष, n. poison.

वि-√लिप् (लिम्पति, class VI), smear.

पृष्ठ, the back.

### Translate into Sanskrit:

A certain Twice-born, after wandering on the road to the city¹ for a long time, seized with thirst due to the heat of the sun, saw a man asleep in the shade of a tree and, having gone up to him,² awakened him and asked: 'Where can I find water?'³ Thereupon, thinking that the Twice-born was the god who had appeared in his dream,⁴ the man immediately replied: 'O god, there is no water right here!⁵ However, I'll give you the water that is in this pot.'⁶ When he heard these words of his, the Twice-born took the pot from the man's hand and, pretending that he was drinking the water,⁴ gave the pot right back to him, and after saying 'I am very thankful to you', again proceeded³ on the road. When he saw that the pot was still full of water, the poor man thought: 'He is surely a god, there's no doubt about it!' and, having gone to a temple in the vicinity in order to worship,९ was extremely pleased. In the meantime, the Twice-born's thirst went away: he too, was extremely pleased.

### Notes

- 1. 'on the road to the city': Say 'on the road of the city'.
- 2. 'having gone up to him': Verbs of motion are construed with the 'accusative of the place to which', but when a person is involved, it is usual to say 'go to the presence (or similar word) of . . . ' and so here translate तस्य समीपं गत्वा.
- 3. 'Where can I find water': Say 'where do I find (विन्दामि) water'.

- 4. 'thinking . . . in his dream': Render 'having thought (gerund) the Twiceborn a god (+एৰ) come (পাণৱ) in a dream'.
- 5. 'there is no water right here': अत्रैव जलं न विद्यते (literally 'is found' from <sup>2</sup>विद् 'find').
- 6. 'I'll give you the water that is in this pot': To be expressed idiomatically, thus: 'What water is in this pot, that I give you' (यद् जलं तस्मिन् घटे तिष्ठति तद् एव भवते ददामि). भवते is the dative singular of the honorific pronoun भवत्, on which v. Appendix II, B.1.
- 7. 'pretending that he was drinking the water': Translate literally 'having shown (संदश्य) himself (आत्मानं, reflexive pron.) as drinking (पिबन्तं, pres. participle √पा 'drink')'. संदश्ये is the gerund of the causative संदश्यित of सम्√दृश् 'cause (some one) to see', i.e., show: 'having caused [the man] to see himself...', having shown himself.
- 8. 'again proceeded': पुन: प्रस्थित: (ppp. प्र-स्था as main verb).
- 9. 'in order to worship': यज्ञार्थ ('for the sake of worship') -अर्थ (-अर्थाय) at the end of a cpd. is often used to express purpose.

#### LESSON THIRTEEN

The Romance Continued: Analysis of Long Compounds.

In the previous lesson we had a general introduction to compounds, considered the various ways that the first member of a compound may be related to the last, and studied two basic types of compounds differentiated from each other according to the character of the relationship between the two members. The one type, in which part A has a different case value from B, we called a tatpuruṣa, and the other, in which the two parts are in adjectival or appositional agreement with each other, we called a karmadhāraya. In both these compounds, the tatpuruṣa and the karmadhāraya, the last member is the center or pivot of attention the person or thing referred to while the prior member narrows it down to a specific instance. In this lesson we propose to continue with these two types of compounds as they are applied in the secondary sense of possession.

Once again it is better to start with English, with something we know, before proceeding to Sanskrit. When we say 'bigmouth', we certainly do not mean simply a 'mouth that is big', or to put it in the technical jargon we have just learned, this is not a karmadhāraya compound. What we do mean is 'one who has a big mouth'. Similarly, when we say 'redskin', we mean 'one who has red skin', not simply 'red skin'. Here, then, the point of emphasis is not the last member of the compound: we are not speaking of a 'mouth' that is big or of 'skin' of a particular color. The focal point or center of attention. which in a tatpurusa or karmadhāraya is the *final* member of the compound, is here outside the compound. It is the person (or thing) that possesses the characteristic feature of a 'big mouth' or the 'red skin'. It is a remarkable thing that in these two English compounds we have used as examples whether written as one word (i.e., truly as a compound of two members) or as two words (as was generally done years ago) we place a strong accent on the first part in saying them: 'bigmouth' and 'rédskin', whereas, if we say 'big mouth' and 'red skin', the meaning is quite different. In the latter case we mean quite simply a 'mouth that is big' and 'skin that is red' respectively. The accent makes all the difference in meaning. Sometimes to convey the sense of possession more clearly we add an -ed, thus: 'bigmouthed', 'redskinned'. 1 It is tempting to call these compounds, which are just a particular application of a karmadhāraya, 'exocentric', because their focal point is outside (exo-) the members of the compound. But this term is not in use, so the temptation would have to be resisted.

<sup>&</sup>lt;sup>1</sup>But if by 'redskin' is meant a member of the Amerindian peoples, we would not, of course, say 'redskinned', which is strictly an adjective and means only 'possessed of red skin' (as from overexposure to the sun).

In the older stage of Sanskrit, as represented by the language of the Veda, when there still existed a musical tone such as is presumed to have existed in the parent Indo-European, these exocentric or possessively used karmadhārayas were differentiated (as in English!) by the place of the accent. So, for example, a 'mighty horse' (a simple karmadhāraya) was 'bṛhadáśva', the accent of the compound being that of the last member (áśva), but if this compound were used of one 'possessing mighty horses', the accent (again as in English!) would shift to that of the first member bṛhád, and we should say bṛhádáśva. In Classical Sanskrit, however, this musical pitch has disappeared, superseded by a purely stress accent, much like that of English, but uttered with a great deal less force. In Classical Sanskrit texts, then, reflecting as they do a stress-accented stage of the language, there are no written accents to tell the reader whether a compound is of the possessive variety.

In Sanskrit any tatpuruṣa² or karmadhāraya may be used possessively, if the sense of the parts permits the implication of possession. A tatpuruṣa or karmadhāraya used in this way is called a 'bahuvrihi' by the Indian grammarians. 'Bahuvrihi' means 'having much (bahu-) rice (vrihi)' and so is just an example of this type of compound used as a name or label, exactly like 'tatpuruṣa' ('that man' or 'man of him'). It is as if we were to call this type of compound in English a 'bigmouth' compound. In fact linguists, who have borrowed a number of technical grammatical terms from Sanskrit, have borrowed the name 'bahuvrihi' to denote possessive compound in whatever language such usage is found.

'Bahuvrihi' can, of course, mean simply 'much rice' (as a karmadhāraya), and, as has been said, only the context in which the word occurs can determine which meaning is actually intended. So, if we say बहुब्रीहि: व्याधये कल्पते 'Much rice leads to illness', the word बहुब्रीहि: is a karmadhāraya; but if we say बहुब्रीहि: देश: वर्धते 'A country that possesses

much rice thrives', then बहबीहि: is a bahuvrihi!

Bahuvrihis are ubiquitous in Sanskrit, and it would be hard to find a page in which several do not occur. They are very much less common in English, however, which tends to choose other methods of expression. As we have already observed, English freely uses the suffix -ed, which practically has come to mean 'provided with, possessed of'. A few Sanskrit bahuvrihis of frequent occurrence are: प्रजाकाम 'having a desire for progeny' (as a tatpuruṣa, on which it is based, it means a 'desire for progeny'); पाण्डवर्ण 'having a pale color' (as a karmadhāraya simply a 'pale color')' महावत

<sup>&</sup>lt;sup>2</sup>Only tatpuruşas ending in a noun (something that can be possessed!) are meant here. Remember that a tatpuruşa may have *either* a noun *or* an adjective as its final member (bedpost, panfried).

having a great vow', that is 'having undertaken n great vow' (as n karmadhāraya, a 'great vow'). Bahuvrīhis are very often formed with n past passive participle and a noun, where the sense of possession is not so apparent. For example, संयतेन्द्रिय 'having controlled (संयत, past passive participle of सम्-√यम् 'hold together, hold in check') sense-organs (इन्द्रिय)',3 which may be variously rendered 'whose sense-organs are controlled' or 'by whom the sense-organs have been controlled'; कृतकृत्य 'having one's duty done', or similarly to the other example, 'whose duty is done' or 'by whom one's duty has been done'.

A very prevalent kind of bahuvrihi consists of two nouns, the one (A) in explanatory apposition to the other (B), that is, an 'appositional karmadhāraya' used as a bahuvrihi. For example, पाटलिपुत्रनामधेयं नगरम् 'a city having Pāṭaliputra as its name (नामधेय)'. Here part B (नामधेय) is defined not by an adjective, but by a noun (पाटलिपुत्र) in apposition to it ('a city, Pāṭaliputra'). This sort of bahuvrihi is especially common precisely in 'naming formulae' like this. So also, then गृधक्टनाम्नि पवेते 'in a mountain having Gṛdhrakūṭa as its name (नामन्); पद्मगभीभिधानं सर: 'a pond (सर:) having Padmagarbha as its name (अभिधान)'. But often a compound is not used in these naming formulae, but just the name followed by नाम 'by name'; for example, महाविक्रमो नाम सिंह: 'a lion Mahāvikrama by name'. A good example of an 'appositional bahuvrihi' in English is 'blockhead', literally 'having a head (which is) a block'.

There are many kinds of bahuvrihis in which certain prefixes (वि-, अ-, उद्, etc.) and common nouns (-आदि, -मात्र, etc.) have a special function and therefore require separate discussion.

So far we have been treating compounds consisting of only two members, but it was noted that compounds can be very long, and a compound of four to six members is common. The basic principle that has to be borne in mind is that, whatever the length of a compound, it is to by analyzed by a division into two members (A and B).<sup>4</sup> If A and B are also compounds, they are to be halved in the same way and so on with yet other imboxed compounds, until all the members have been reduced to their simplest terms. A few examples will make this clear, but there can be no denying the fact that to analyze the longer compounds correctly requires a fair amount of

<sup>&</sup>lt;sup>3</sup>The final vowel of *samyata* is contracted with the initial *i*- of *indriya* into -*e*- by a regular rule of sandhi vowel-coalescence.

<sup>&</sup>lt;sup>4</sup>There is an exception to this twofold division in the class of compounds called 'dvandva' which consist of a series of nouns in simple conjunctive relationship.

experience. First, some examples will be given in English in conformity with our oft-related principle of 'going from the known to the unknown'. But the mode of analysis of the English examples will be the same as if the compounds were in Sanskrit.

### I. English Compounds

1. 'Information center employees union'

Analysis:

Information center employees I union B

The relationship between A and B is genitive, so the compound is a genitive tatpurusa ('Union of . . .').5

Part A: Information C center | employees D

The relationship between C and D, the two parts into which A can be logically bisected, is again genitival, so this imboxed compound is also a genitive tatpurusa ('employees of . . .')

Part C: Information E | center F

The relationship between E and F, the two parts of C, can be taken as either dative or genitive ('center for . . .' or 'center of . . .'), so that C is either a dative or genitive tatpurusa.

2. 'Endangered wildlife conservation project'

Analysis:

Endangered wildlife conservation | project The primary bisection is between 'endangered wildlife conservation' and 'project', and the relationship between A and B is probably datival, but genitival is also possible.

Part A: endangered wildlife | conservation

<sup>&</sup>lt;sup>5</sup>Of course, it is possible to divide this compound into 'information center' (A) and 'employees union' (B) ('employees union of '), but there would be a subtle difference in meaning: in the latter analysis the 'employees union' suggests a union of employees embracing more than those employed at the 'information center'; the other analysis implies a union specifically of employees of the information center. A good example of the vagueness to which excessive compounding leads.

Part A consists of C (endangered wildlife) and D (conservation), and the relation between the two members C and D is genitival ('conservation of ...').

Part C: endangered | wildlife F

Part C consists of E (endangered) and F (wildlife). Since E is a participial adjective qualifying F (wildlife), Part C is a karmadhāraya.

Part F: wild | life

The last imboxed compound F consists of the adjective 'wild' (G) and 'life' (H) which forms a karmadhāraya (in fact, it is one of the examples of a karmadhāraya given in the previous lesson!)

### II. Sanskrit Compounds

1. प्रमुष्टमणिकुण्डलाः (नृपाः)

'(kings) having earrings (কুণ্ডল) having polished gems'

Analysis: प्रमुष्टमणि A कुण्डला: B

The first bisection has to come between प्रमुख्याणि ('having polished gems') and कुण्डला: ('earrings'). The whole compound is a bahuvrihi describing the kings (नुपा:). It can be taken as an axiom that whenever a compound ends in a noun (here কুণ্ডল) and is used as an adjective, as प्रमुष्टमणिकण्डलाः is here, then the compound must be a bahuvrihi.

Part A: Since प्रमुख्टमणि ends in a noun, but is adjectival to कुण्डला, it must, according to the principle just stated, be a bahuvrihi. प्रमुख्ट ('polished') is a past passive participle from प्र-√मृज् (मार्ष्टि) 'rub thoroughly, polish', so that प्रमुख्यमणि is a bahuvrihi derived from a karmadhāraya (adjective + noun), just as is the whole compound.

2. कनकसुत्रानुसरणप्रवृत्ताः (राजपुरुषाः)

'(royal officials) gone forth for (the sake of) searching for the golden cord'

Analysis: कनकसुत्रानुसरण<sup>A</sup>। प्रवृत्ताः

- The primary division has to be made between कनकसूत्रानुसरण and वृत्ताः. Since A expresses the purpose of B, the compound is a dative tatpuruşa ('gone forth for the purpose of. . .').
- Part A must be bisected between कनकसूत्र and अनुसरण, 6 as कनकसूत्र ('cord of gold') forms unit by itself. Since अनुसरण 'searching after, tracking down' (literally 'going after') takes a genitive of what is looked for, part A is a genitive tatpuruṣa.

Part C: कनक<sup>D</sup>। सूत्र

This is a genitive tatpurusa ('cord of . . .'). কলক is technically equivalent in value to a 'genitive of material'.

3. तरुकोटरावस्थितकृष्णसर्पः

'a cobra abiding in the hollow of a tree'

Analysis: तरुकोटरावस्थित<sup>A</sup> । कृष्णसर्पः

- Part B (कृष्णसर्प), literally 'black serpent' (a karmadhāraya, consisting of the adjective कृष्ण and the noun सर्प), forms a unitary conception, a specific serpent, the cobra, which is qualified by what precedes. The whole compound is, then, a karmadhāraya ('a cobra abiding in . . .').
- Part A: तरुकोटरावस्थित<sup>7</sup> has to be divided between तरुकोटर ('hollow of a tree') and अवस्थित ('abiding', past passive participle of अव-√स्था (तिष्ठित) 'abide'; though *past* and *passive* in form अवस्थित has *present active* meaning. The relation between तरुकोटर (C) and अवस्थित (D) is locative, hence Part A is locative tatpuruṣa.

Part C: तरु<sup>E</sup>। कोटर<sup>F</sup>

The relationship between E and F is genitive, hence, C is a genitive tatpuruṣa ('hollow of . . .').

<sup>&</sup>lt;sup>6</sup>By rule of sandhi the -a of सूत्र forms a long vowel by coalescing with the a- of अनुसरण.

<sup>&</sup>lt;sup>7</sup>As in the previous example, there is a contraction of two a's here: the final of कोटर and the initial of अवस्थित.

4. भाण्डपूर्णकुम्भकारमण्डपिका

'a potmaker's shed full of vessels'
Analysis:

भाण्डपूर्ण । कुम्भकारमण्डपिका B

Since कुम्भकारमण्डपिका forms a unit ('the shed of a potmaker'), the bisection has to be made after भाण्डपूर्ण ('full of vessels'). The whole compound, then, is a karmadhāraya.

Part A: भाण्ड<sup>C</sup>। पूर्ण

This may be taken as an instrumental or genitive tatpuruṣa because, if not compounded, पूर्ण ('full') is construed with a genitive or instrumental ('full of . . .' or 'full with . . .').

Part B: कुम्भकार E। मण्डपिका

This is a simple genitive tatpurușa ('shed of a . . .').

Part E: कुम्भ G । कार

This is also a genitive tatpuruṣa, consisting of কুম্ম ('pot') and কাব ('a maker').

### The Training of Four Wayward Princes

अस्ति गङ्गातीरे पाटलिपुत्रनामधेयं नगरम्। तत्र सर्वप्रभुगुणसंयुक्तः सुदर्शनो नाम नरपितर् आसीत् । तस्य भूपतेश् चत्वारः पूत्रा अभवन्। यतस् ते पुत्रा अनिधगतशास्त्रा उन्मार्गवृत्तयश्च ततः स महीपितर् उद्धिग्नित्तः। किं करोमि इति पुनः पुनर् अचिन्तयत्। एक एव गुणसंयुक्तः पुत्रो वरं न च मूर्खशतम् अपि। एकश् चन्द्रो उन्धकारं हन्ति न तु तारागणा अपि। ऋषिभिर् उक्तं तु। न हि सुप्तस्य सिंहस्य मुखे प्रविशन्ति मृगा इति। तेन कारणेन किंचिद् मया कर्तव्यम् । इति विचिन्त्य तेन नृपितना पण्डितसभा सपिद कारिता। तस्यां सभायां समागतायां नरेश्वरो ऽवदत्। भो भोः पण्डिताः। मम पुत्राः शास्त्रेषु मन्दादराः। पुस्तकानि न अधिगच्छिन्त न पठिन्त।

अपरं च ते ऽलसा भवन्ति । ते केवलं व्यसनेन निद्रया कलहेन च कालं गमयन्ति । उक्तं च । यथा काचः काश्चनसंसर्गीत् काश्चनद्युतिं लभते तथा एवं मूर्खा अपि गुणसमन्वितजनसंयोगेन गुणान् लभन्ते । किं<sup>11</sup> अस्यां सभायां कश्चिद् पण्डितो मम पुत्रान् विद्यां नीतिं च उपदेष्टुं समर्थः । अस्मिन् अन्तरे कश्चिद् सकलनीतिशास्त्रकोविदो महापण्डित: सभायां उत्थाय नृपतिं अभिवाद्य कृताञ्जलिर् अभ्यभाषत । देव<sup>12</sup> । अहं षण्मासाभ्यन्तरे नीतिशास्त्रोपदेशेन तव पुत्राणां पुनर्जन्म कर्तुं समर्थेः । तस्य तद् वचनं श्रुत्वा स भूपतिः संतुष्टचित्तस् तं पण्डितं अवदत् । इदं मया श्रुतम् । कीटो ऽपि पुष्पसङ्गात् गुणसमन्वितानां जनानां शिर आरोहति । पाषाणो ऽपि महद्भिः प्रतिष्ठितो देवत्वं गच्छति । इति उक्त्वा तेन नृपतिना पुत्रास् तस्मै विष्णुशर्मनामधेयाय पण्डिताय समर्पिताः । भूमिपतये विष्णुशर्ममहापण्डितेन इदं स्पष्टीकृतम् । यथा नवभाजनलग्नः संस्कारो भाजनपचनस्य पश्चात् न अन्यथा भवति तथा नीतिः कुमारेभ्य एव मनोहरकथारूपेण उपदिष्टा स्थितिं गच्छति इति । ततस् तेन महापण्डितेन हितोपदेशस्य विविधाः कथाः तेभ्यो ऽनधिगतशास्त्रपुत्रेभ्यः कथिताः ।

(Adapted from the Introduction to the Hitopadeśa).

### Notes

- 1. पाटलिपुत्रनामधेयं is an adjective qualifying नगरम्. Since it is obviously a compound and ends in a noun, what sort of compound is it?
- 2. आसीत् 'was', imperfect third person singular of √अस् (अस्ति) 'be', a verb of class II, the root class, in which the personal endings are attached directly to the root, hence अस् + ति. The imperfect ought to be simply आस् in both the second and third persons: augment अ- + अस् → आस् + स् (second person) and आस् + त् (third person), both these yielding simply आस् because of a rule that permits a Sanskrit word to end in only one consonant, thus requiring that the

स् and त be dropped. This form आस् occurs in the Rgveda, but because of the ambiguity of आस्, which can be either second or third person, the endings -ईस् and -ईत् of the aorist tense came to be added to आस्, yielding आसीस् and आसीत् respectively, which are distinctly second and third person.

- 3. तस्य भूपतेश् This is a predicate genitive of possession: literally, 'Of that king there were four sons', that is, 'That king had four sons'. Strictly speaking, Sanskrit lacks a verb meaning 'have' in the sense of 'possess', so that the concept of possession is expressed by saying either 'of so-and-so there is such-and-such' or 'to (dative) so-and-so there is such-and-such'.
- 4. ববোৰ: Nominative masculine plural of the cardinal numeral 'four'. The declensions of the cardinal numerals from one to ten are quite irregular, as may be seen in the declension of चतुर् 'four', which has two stems, ববোৰ্ and चतुर्. In the masculine it runs thus:

Nom. चत्वार: (as here)

Acc. चत्रः

Instr. चतुर्भिः

Dat./Abl. चतुभर्यः

Gen. चतुर्णाम्

Loc. चतुर्ष

The feminine is basically formed from the stem चतस्, thus:

Nom./Acc. चतसः (here -r becomes -r before the vowel of the ending)

Instr. चतसृभिः

Dat./Abl. चतसृभ्यः

Gen. चतसृणाम्

Loc. चतसृषु

5. अनिधगतशास्त्राः This is a bahuvrihi whose part A is a past passive participle of अधि-√गम् (गच्छिति) made negative with the prefix अन्- (अ- before consonants). Both this compound and the following (उन्मार्गवृत्तयः) are predicate adjectives to ते पुत्राः, 'were' (अभवन्) being understood: 'Since those

<sup>8</sup>English also has the same negative prefix a- (before consonants) and an- (before vowels) which is borrowed from Greek, although its use has been widely extended to words of non-Greek origin; thus, pathetic: apathetic, organic: non-organic; but moral: amoral, which is of Latin origin.

sons were . . .'. That both components are bahuvrihis is externally apparent from the fact that they end in a noun (शास्त्र and वृत्ति). Another external clue that the compound अनिधिगतशास्त्राः is a bahuvrihi is that if it were a karmadhāraya, we should have अनिधिगतशास्त्राणि since शास्त्र is neuter. So we may formulate a rule that, when a tatpuruṣa or a karmadhāraya is used as a bahuvrihi, the original gender of the noun with which it ends must, if necessary, be made to conform to the gender of the noun the bahuvrihi qualifies. Apart from the bahuvrihi at hand, this alteration of gender can be clearly illustrated by the compound बहुफल 'having much fruit', which ends in the neuter noun फल. If we wish to speak of a 'country that has much fruit' using the masculine देश for country', then we must say बहुफल: देशः; similarly a 'grove having much fruit' would be बहुफला बिनका, where फल is given the feminine ending -आ. So it may be said that whenever a compound ends in a noun whose gender has been altered, the compound must be a bahuvrihi.

- 6. उन्मार्गवृत्तयः A so-called appositional bahuvrihi, that is, a bahuvrihi that is based on an appositional karmadhāraya, a karmadhāraya consisting of two nouns, the first (A) being the narrower concept. Here, then, literally 'having wrong ways as their conduct', ill-behaved. उन्मार्ग means an 'away path' or an 'off path', the prefix उद् (changed to उन् by sandhi) implying what is deviant or 'off the straight and narrow'. It is really a karmadhāraya in which the prefix, though in form an adverb ('out, away, off') is used as a quasi-adjective to qualify मार्ग. In English there are a few compounds in which the adverb 'off' is used in this way, thus 'offwhite' (not truly white), 'offchance' (a slight chance, not a real chance).
- 7. Sanskrit has innumerable words for 'king'. For the most part they are genitive tatpuruṣas meaning literally 'lord of men' (नरपति, नरेश्वर), 'lord of the earth' (भूपति, महीपति), 'men-protecting' (नृप), 'protector of the earth' (पृथिवीपाल) and so on. If one knows the commonest words occurring in these compounds of fairly stereotyped meaning -- नृ, नर (man), भू, भूमी (or भूमि), मही, पृथिवी (earth), -प (protecting), पाल (protector) and पति, ईश्वर (lord) -- there is no need to use the vocabulary or dictionary.
- 8. वरं न च In Sanskrit, if one wishes to say 'So-and-so is better than so-and-so', there is a frequently used idiom consisting of the neuter of the adjective वर 'most excellent, best' as predicate to the thing that is better (than

something else) followed by ন च and the thing that is inferior: 'So-and-so (is) most excellent (বरं) and not (ন च) so-and-so'. So here: 'Just one son provided with good qualities (is) most excellent and not even a hundred fools', or freely 'Just one virtuous son is better than even a hundred fools'.

- 9. मया कर्तव्यम् 'must be done by me' or actively 'I must do'. कर्तव्य is the socalled 'gerundive' (not to be confused with 'gerund'!) or future passive participle of √क (करोति) 'do'. It is always difficult to explain this grammatical form, principally because English does hot have a future passive participle, and literal translations made with 'to', such as 'to be done, about to be done', are misleading because they involve an infinitive. Perhaps the awkward locution made with 'going', participle of 'go', in the sense of a future action, may give some sense of the literal meaning: 'going to be done', that is, to be done in the future. The future passive participles or gerundives may be used simply to refer to an action that will occur, as, for example, in the fable where the crow tells his wife that a certain cobra that has been ravaging their nest will be seen and killed (द्रष्टव्यो व्यापादियतव्यश्च) by the king's men in their search for the prince's lost gold chain. However, for the most part, the gerundive is used to express what needs to be done by someone; it is the regular means of expressing 'necessity or duty' in Sanskrit. Thus, किंचिद् मया कर्तव्यम् means 'Something must be done by me' or 'I must or have to do something'; मया गन्तव्यम 'I must go', here the gerundive is used impersonally.
- 10. The combination of a noun (or pronoun) in the locative with a participle should generally be taken as a possible absolute construction. Here, then, 'When that assemblage had come together, the king . . .'.
- 11. कि here serves as a question-marker, as often when it begins a sentence.
- 12. देव 'O king!' or 'Your Majesty!' The word देव means not only 'god', but frequently 'king', as a king was looked upon as a veritable god on earth.

### Vocabulary

- पাटलিपुत्र, n. Pāṭaliputra, the name of an ancient city of India, capital of the Kingdom of Magadha. It is situated on the confluence of the Sona and Gangā (Ganges) rivers and corresponds to Palibothra of Ptolemy. It is now called Patna.
- गङ्गा, f. the river Ganges, also frequently called भागीरथी (Bhāgirathi), because, according to legend, it was brought from heaven to earth by the extreme asceticism of Bhagiratha in order to purify the ashes of his ancestors. In its descent from heaven it was supported by the great god Siva who is, in consequence, often called by the epithet गङ्गाधर 'bearer of the Ganges'. Note that the well-known Indian scholar Bal Gangadhar Tilak has this as his middle name.

नामधेय, n. name, designation.

संयुक्त, ppp. of सं-√युज् (युनक्ति, class VII), 'join together, unite'. Often used at the end of an instrumental tatpuruṣa in the sense of 'provided with, possessed of'.

सुदर्शन, m. Sudarśana, name of a king of Pāṭaliputra. [Literally 'handsome', applied to the god Siva among very numerous other epithets, and probably it is in its use as a name of Siva that it is commonly also employed as a man's name. In this connection it has to be borne in mind that Indian boys are frequently given divine names.]

नाम, as adv. by name.

अधि-√गम् (गच्छति, class I),. go up to, approach; ppp. अधिगत, negatived by prefixing अन्-, thus: अनिधगत 'unapproached'.

शास्त्र, n. literally 'an instrument of teaching', (derived from √शास् 'teach'), a manual of instruction, a book or treatise of any kind.

उन्मार्ग, m. a by-way, wrong or evil way.

वृत्ति, f. way of behaving, conduct.

मही, f. earth [literally 'the mighty one', f. of the adj. मह 'mighty'].

उद्विग्न, ppp. उद्-√विज् (विजते, class VI, 'start, be agitated').

चित्त, n. thought; mind.

पुन: पुन:, adv. again and again.

मूर्ख, m. a fool.

शत, n. a hundred.

अपि, adv. also, even; often concessively after adj., though.

चन्द्र, m. moon.

अन्धकार, m. or n. darkness.

√हन् (हन्ति, class II), strike, strike down, kill, destroy.

तारा, f. star.

गण, m. crowd, host, group, troop.

गुण, m. quality; good quality, virtue.

सुप्त, ppp. √स्वप् (स्विपिति, class II, 'sleep'), asleep, sleeping.

सिंह, m. lion.

मुख, n. mouth.

सभा, f. assembly, assemblage.

सपदि, adv. immediately.

कारित, ppp. of the causative of √कृ (करोति, class VIII, 'do make'), literally, 'caused to be made'.

भो भो, vocative adv. O! Oh!

अपरं च, conj. moreover [literally 'and another (thing)'].

अलस, adj. lazy, indolent.

केवलम्, adv. only.

व्यसन, n. vice.

निद्रा, f. sleep.

कलह, m. quarreling, contention, strife.

काल. m. time.

√गम् (गच्छति, class I), go; caus. 'causes to go', (of time) passes.

काच, m. glass.

काश्चन, n. gold.

संयोग, m. contact, connection.

द्यति, f. lustre, gleam.

संसर्ग, m. contact.

समन्वित, ppp. सम्-अनु-√इ (एति, class II, 'go along or after, accompany'), accompanied by, endowed with, possessed of.

सभा, f. a hall for public assembly; an assembly or meeting.

पण्डित, m. a learned man, scholar.

विद्या, f. knowledge.

नीति, f. conduct, right and proper behavior; political and social ethics. उप-√दिश् (दिशति, class VI), point out, teach, instruct (infinitive उपदेष्टुम्).

समर्थ, adj. capable, able (+ inf.).

महा-, adj. great, as first member of a karmadhāraya compound, not used separately.

अन्तर, n. interim, juncture.

सकल, adj. all.

कोविद, adj. skilled in (+ loc.).

अभि-√वद् (वदति, class I), say to, salute; caus. अभिवादयति, salutes [without caus. meaning].

अञ्जलि, m. the open hands, hollowed and joined in reverent salutation.

षण्मास, m. a period of six months, half a year.

अभ्यन्तर, n. interval, space.

उपदेश, m. instruction.

पुनर्जन्मन्, n. a rebirth [a neuter n-stem, nom.-acc. जन्म].

संतुष्ट, ppp. सम्-√तुष् (तुष्यित, class IV, 'be satisfied or pleased'), pleased, content, happy.

कीट, m. a worm or caterpillar.

सङ्गः, m. a sticking to, attachment.

शिर:, n. head [an s-stem, nom.-acc. शिर:].

आ-√रुह् (रोहति, class I), rise up to, mount, ascend.

पाषाण, m. a stone.

महत्, adj. great.

प्रतिष्ठित, ppp. प्रति-√स्था (तिष्ठित, class I, 'stand, be established'), established, set up.

देवत्व, n. state or condition of being a god, godhead.

विष्णुशर्मन् , m. Viṣṇuśarman, name of n great sage. [The final -न् disappears as prior member of a cpd. The name may mean 'having Viṣṇu as his protection' (an appositional bahuvrihi) or 'Viṣṇu's delight' (a genitive tatpuruṣa), depending on the meaning given to शर्मन् .]

समर्पित, delivered, entrusted, ppp. of समर्पयित, causative of सम्-√ऋ (ऋच्छिति, class VI), delivers, entrusts.

स्पष्टीकृत, ppp. of स्पष्टी-√कृ (करोति, class VIII), (having been) made clear, explained.

भाजन, n. vessel, receptacle, pot.

नव, adj. new, fresh; unbaked (of a clay pot).

√लग् (लगति, class I, 'adhere, stick to'); ppp. लग्न attached to (as of a design to a pot prior to baking).

संस्कार, m. an impression (as of a design applied to an unbaked clay pot or of an impression made on the mind in the past, especially in a prior rebirth).

पचन, n. cooking, baking (of a raw clay pot to render it hard and permanent). पश्चात, postp. with gen., behind, after.

अन्यथा, adv. otherwise; with √भ become otherwise, become altered.

कुमार, m. a child, a boy.

मनोहर, adj. captivating, charming.

कथा, f. a story, fable.

रूप, n. form, shape.

स्थिति, f. standing; permanent condition.

√कथय (कथयति), talk, tell, narrate [a so-called 'denominative' verb formed from the interrogative adv. कथम् 'how', hence, literally 'do the how', i.e., 'tell how' etc.]; ppp. कथित, told, narrated.

#### Translate into Sanskrit:

When the rainy season starts in India, the sky is filled with dark clouds. As soon as they see<sup>1</sup> these clouds, the *cātakas* fly up and cling to them.<sup>2</sup> For<sup>3</sup> these birds subsist on the raindrops,<sup>4</sup> so say the people. At this same time<sup>5</sup> the *hamsas* fly up together to Lake Mānasa (which is) situated-on-Mt. Kailāsa.<sup>6</sup> When the rain ceases, a rainbow usually appears in the sky. It is thought by some people in India that rainbows are due to the effulgence of the crest jewels of serpents abiding-in-anthills.<sup>7</sup> After the rains have ceased,<sup>8</sup> flowers of-various-colors<sup>9</sup> thrive everywhere in the mountains and in the fields.

#### Notes

- 1. 'As soon as they see': The idea of 'as soon as' may be expressed by putting the particle एन after the gerund.
- 2. 'cling to them': The verb अनु-सञ्ज्, like all words meaning 'cling to' or 'stick to' is construed with the locative.
- 3. Use the co-ordinating causal conjunction हि, but remember it is an enclitic.

- 4. 'these birds subsist on the raindrops': Since these words are what people say, the particle इति must be added at the end of the quotation. Its sense is here represented by the English 'so', but even if this were omitted, इति would have to be expressed.
- 5. 'At this same time': The sense of 'same' should be conveyed by placing the all-important emphatic particle एव after the demonstrative, thus: तस्मिन् एव काले (or समये).
- 6. 'situated-on-Mt. Kailāsa': to be expressed by a locative tatpurusa ending in -स्थ 'standing, i.e., situated, thus: कैलासपर्वतस्थ (of course, in caseagreement with the Sanskrit for 'Lake Manasa'). Omit the words 'which is' in parentheses.
- 7. 'rainbows are . . . anthills': Here again the particle इति must be appended to indicate that these words are quoted; 'abiding-in-anthills' is to be expressed as a locative tatpurusa, as the similar expression discussed under note 6.
- 8. 'After the rains have ceased': Express this temporal clause by a locative absolute.
- 9. 'of-various-colors': Render by a bahuvrihi adjective.

#### LESSON FOURTEEN

The Relative Pronoun and Related Words.

A Little More Sandhi.

There is an important pronoun, called the 'relative pronoun', which begins with the syllable य- (ya-) and is declined throughout exactly like तद. except for the substitution of य- for त- (or स-). So, य:, यम, येन, यस्मै, यस्मात, यस्मिन् instead of सः, तम्, तेन, तस्मै, तस्मात्, तस्मिन् and likewise throughout the declension. This pronoun, referred to as यद, corresponds to English 'who, whom, which', 1 not, however, as employed in questions, but as introducing a clause that refers to a foregoing noun, which is, therefore, called the 'antecedent' and which it characterizes or particularizes. For example, 'The palace, in which this king lives, is situated on the bank of the river.' In this sentence the clause 'in which the king lives', qualifies 'palace', the preceding noun or antecedent, just as any adjective qualifies a noun. This may become clearer if we put the whole relative clause before the antecedent, like an adjective: 'The in-which-this-king-lives palace is situated on the bank of the river'. Note that the relative clause in our example stands between the antecedent 'palace' and the predicate 'is situated' ('The palace, in which this king lives, is situated on the bank of the river.'). This English order (antecedent + relative clause + main verb or predicate) is not allowed in Sanskrit. The relative clause in Sanskrit must precede the main statement or predicate and, to continue the issue still further, the antedcedent usually directly follows the relative pronoun यद, (and is therefore no longer antecedent) or, as the grammarians prefer to say, it is 'incorporated' into the relative clause. If, then, we put this example into the Sanskrit order of things. we must say 'The in which this king lives palace, that is situated' etc. Another point to be observed is that the 'incorporated antecedent' is picked up by a demonstrative (usually the appropriate form of तद्) at the very beginning of the main statement ('that is situated on the bank of the river'). Of course, it goes without having to be said that both the relative pronoun and the referent demonstrative (called the 'correlative') must agree in gender and number with the antecedent. Now let us be daring enough to put this clumsily worded English equivalent into Sanskrit: यस्मिन प्रासादे अयं नपः वसति सः अस्याः नद्याः तीरे विद्यते 12 Although the beginning student may not yet be wholly

<sup>1</sup>Also to English 'that', which is often used in place of the other relatives, as in 'The man that I see.'

<sup>2</sup> Note that in illustrations it is usual to omit sandhi.

convinced of the sense and perfect logic of this alien sequence of words, the fact is that putting the relative clause in first position is based on the same logic as putting an adjective *before* the noun that it qualifies. To put it another way, the basic sentence, from the Sanskrit point of view, is 'That is situated on the bank of the river' and the 'That' is defined or amplified by the preceding words 'In which this king lives'.

Surely another example might conduce to greater clarity, and on this occasion let us start with the unidiomatic, pedagogical format: 'The which flower you see in the girl's hand, that is really beautiful'. So, यद पुष्पं कन्याया:

हस्ते पश्यसि तद् सुन्दरं एव भवति ।

Now that the enigma of relative clauses and their correlatives has been resolved, let us turn to a particular use of the relative construction which is common in Sanskrit commentarial literature where it is employed in the analysis of bahuvrihi compounds. First, a bahuvrihi is simply a tatpurusa or karmadhāraya applied to someone (or something) outside the compound that possesses what is expressed by the elements of the compound. Thus, if the karmadhāraya सन्दरपष्पाणि which means 'beautiful flowers', is applied to someone as an attribute of that person, as in सुन्दरपुष्पा कन्या 'a beautifulflowered girl' (or 'a girl possessing beautiful flowers'), then the karmadhāraya becomes transformed into a bahuvrihi. In analyzing this compound, an Indian commentator would say: सुन्दराणि पुष्पाणि यस्याः सा कन्या literally 'that girl, of whom (there are) beautiful flowers'. In thus analyzing a bahuvrihi in the form of a relative clause, there is no scope for the inverted word order discussed earlier. The analysis requires only the formulation of a relative clause expressing in syntactic form the content of the compound, without any predication about the person to whom the bahuvrihi refers. No verb is needed, as the first part of the bahuvrihi (सुन्दरin our example), which is always predicative to the last, is connected to it in the analysis by the verb 'is/are' unexpressed. We may take another example, formed with a past passive participle in part A: संयतेन्द्रिय: तापस: 'An ascetic by whom (or 'whose') sense-organs have been controlled'. This may be analyzed in either of two ways: संयतानि इन्द्रियाणि येन (or यस्य) सः तापसः Whether येन or यस्य is used depends on how the meaning of the compound is viewed: if one wishes to stress the agency of the ascetic in controlling his sense organs, then the instrumental येन should be used; if, on the other hand, it is felt merely as a statement that the ascetic's sense organs are in a controlled condition without regard to the agency of the condition, then the genitive suffices.

Besides the relative pronoun यद्, there are a few other relative words that can fittingly be taken up here. The relative adverb यत्र is formed from य-, the root of the relative यद्, to which is added the adverbial suffix -त्र which denotes the locative relation. So, यत्र may be etymologically rendered 'in which (place)' or 'to which (place)', as in यत्र न्यग्रोधपादपं पश्यसि तत्र तापसः निषीदति 'Where (in which place) you see the banyan tree, there an ascetic is seated'. The correlative, as may be seen, is तत्र or a phrase with a demonstrative serving as its equivalent. Needless to say, तत्र 'there' (etymologically 'in or to that place') is formed from the root of तद् exactly as यत्र from that of यद.

यदा 'when' is similarly formed from य- with the suffix -दा which denotes time; so यदा etymologically means 'at which time, on which occasion', hence, 'when'. The correlative is, as is to be expected, तदा 'at that time, then'. To express repeated action or indefinite time यदा is repeated and usually also तदा, thus यदा यदा ... तदा तदा 'whenever ... then'. Thus, यदा रात्रि: आगच्छित तदा वायु: शीतलः भवित 'When the night approaches, the breeze becomes cool'; यदा यदा अरयः अश्वपृष्ठे आक्रमन्ते तदा तदा जयन्ति 'Whenever the enemies attack on horseback, they are victorious'. There is also the conditional adverb यदि 'if', the correlative of which is also तदा or तिहैं; thus, यदि धर्म एव आचरिस तदा (or तिहैं) संतुष्टिचत्तः भविष्यसि 'If you practice dharma alone, (then) you will be content at heart'. Finally, there is the adverb यतस्, literally 'from which' (from the root य- and the adverbial suffix -तस्), mostly used in a causal sense ('because, since, as'), to which the correlative ततस् answers. Examples of this usage have occured in the foregoing reading selection.

In our preliminary discussion on sandhi, mention was made of the 'law of regressive assimilation'. For our next installment of sandhi rules we must revert to this all-important law, which pervades the entire area of Indo-European philology and governs so many of the consonant changes that recur

at word junctures as well as within words.

Put in the simplest terms, the law of regressive assimilation states that the *second* of two consonants causes a prior consonant to become like itself, in other words, that its influence works backwards (regressively!) to affect the previous consonant, causing it to become voiced or voiceless or even identical to itself. This is in reality much simpler than it sounds. Thus, in the combination तद् पुस्तकम् the operation of this law causes the -द of तद् to be

replaced by -त् because the following प- is voiceless; and similarly तत् फलम्. On the other hand, we would write तद् बलम् because ब- is voiced, requiring the prior consonant to be voiced. In brief, then, if the following sound is a voiced consonant or a vowel (all vowels are voiced!), then the preceding consonant must be voiced. Conversely, if the following sound is a voiceless consonant, the previous consonant must be voiceless. These changes are called partial assimilation, but in certain instances full assimilation takes place, as when तद् जलम् becomes तज् जलम्. Before च- or -छ a final -त् or द् is changed to च्, as in तच् च and तच् छाया.

# The Ascetic and the Tiger

एकदा दक्षिणारण्ये किश्चत् तापसो ऽवसत्। पुष्पैः फलैर् मुलैश्च उपाजीवत् । वारं वारं तु वनं त्यक्त्वा समीपस्थग्रामान् आगम्य तत्र भिक्षां अचरत्। यद् भोजनं तस्मै तापसाय दत्तं तत् तेन कृताञ्जलिना आदत्तम्। य आहारस् तेन तेषु ग्रामेषु लब्धः सो उन्तिमस्य ग्रामस्य पर्यन्तं आनीय तत्र तेन खादितः । एकस्मिन् दिवसे स्वपर्णशालां प्रत्यागन्तुं तं अरण्यं प्रविश्य<sup>3</sup> स तापसः क्षुधाकुलेन व्याघ्रेण दृष्टः । तस्मिन् एव क्षणे वानरगणेन तं व्याघ्रं अवलोक्य कोलाहलः कृतः । तेषां शब्दैर् उद्विग्नचित्तस् तापस ऊर्ध्वे दृष्ट्वा व्याघ्रं वृक्षशाखायां अवलोक्य परमं भयं अगच्छत् । आदौ भयेन अचलस् तत्र एव स्थित्वा ततः सहसा माया इदं सर्व⁴ इति वेदान्तदर्शने⁵ स्वगुरुणा उपदिष्टं स्मृत्वा तीव्रतपोलब्धबलेन<sup>6</sup> वृक्षस्य अधस्तात् मायामृगं<sup>7</sup> जनयित्वा ऑत्मानं एव अदृष्टरूपं<sup>8</sup> कृत्वा पर्णशालां शनैः शनैर् अपागच्छत् । तदनन्तरं व्याघ्रो मायामृगं दृष्ट्वा वृक्षशाखाया अवप्लुत्य तं मृगं अन्वधावत् । अरण्यस्य पर्यन्तं धावित्वा यो मृगस् तापसप्रभावेन कृतः स सपदि अन्तर्धानं अगच्छत् । मृगः कुत्र गत इति चिन्तयित्वा विस्मयान्वित उच्चै: शब्दं कृत्वा स व्याघ्रस् तस्माद् वनाद् बहिर् गत्वा अन्यद् वनं प्रविश्य तत्र अन्यं मृगं अन्वद्रवत् ।

#### Notes

- 1. दक्षिणारण्ये 'in ∎ southern (दक्षिण) forest', that is a forest in the Deccan, the part of India south of the Vindhya mountains. Incidentally, 'Deccan' is an Anglo-Indian word from the vernacular descendant of Prakrit दक्खिण.
- 2. Flowers, roots and fruits are the traditional food of ascetics living in the forests.
- 3. When a sentence is constructed with the past passive participle, as here with दृष्ट:, a gerund normally qualifies the instrumental (व्याप्रेण), the logical subject. However, the gerund here qualifies तापस:, the grammatical subject, as is clear from the sense: "The ascetic, having entered the forest, [was] seen by the tiger'.
- 4. माया इदं सर्वे 'All this (world) is illusion', the standard doctrine of the Advaita Vedānta system, which regards only Brahman (the Absolute) as reality. The phenomena of ordinary existence have, to be sure, a lower reality, like the visions seen in a dream, which vanish upon awaking. इदं सर्वे 'All this' is the general expression used for the 'world', and is ubiquitous in Sanskrit texts, going back to the Rgveda. Sometimes सर्वे is omitted, and इदं alone is used, as in Mānavadharmaśāstra I.5:

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् । अप्रतन्यमिवज्ञेयं प्रसुप्तमिव सर्वतः ॥

'This (world) was dark, unknown, devoid of characteristic, imponderable, unknowable, as though sunk in sleep everywhere'.

- 5. वेदान्तदश्ने Darśana is the standard term for any one of the great systems of philosophical thought in India. It means literally a 'seeing, view, doctrine', being a noun derived from √दृश् 'see' in its guṇa-form दर्श and the suffix -अन which denotes an action or process such as is denoted by the English -ing.
- 6. तीन्नतपोलन्धबलेन Between the members of a compound, the general rules of external sandhi apply, so that the -अस् of तपस् here becomes -ओ, as at word-junctures outside a compound before a voiced consonant. The bisection of this compound should be made between लब्ध and बलेन 'by the power (which was) gained by severe austerity (तपस्)'. तीन्नतपोलन्ध is an adjective modifying बलेन, so the compound as a whole is a karmadhāraya. The next bisection is to

be made between तीन्नतपो and लब्ध which forms an instrumental tatpuruṣa 'gained by (means of) severe austerity'. Finally, तीन्नतपो is a karmadhāraya (adjective and noun).

तपस् means 'burning, heat' etymologically, but even from Rgvedic times it was, apart from its literal sense, applied to the heat generated by extremely deep thought or concentration. This internal heat or तपस् was viewed as similar to the heat of the sacrificial fire and so capable of inducing the same results through its effect on the operations of the cosmos.

7. मायामूगं 'An illusion-deer', i.e., a deer which is only an illusion, hence, an appositional karmadhāraya, consisting of two nouns, of which the first (माया) defines the second; cf. English 'houseboat' (a boat which is a house). Indian ascetics are often said to gain immense powers from their prolonged austerities and bodily mortification, sometimes causing even the gods to fear being unseated or rendered impotent. On these occasions the frightened gods arrange to send a voluptuous maiden to the forest, who by means of her charms and fascinating beauty may deflect an ascetic from continuing to practice his austerities. Since these maidens are generally dispatched by Indra, the chief of the gods, the term इन्द्रसेना 'Indra's missile' is applied to them.

8. अदृष्टरूपं 'having an unseen form'; this adjective is used proleptically, i.e., its sense is not a general attribute of आत्मानं, but its effect must be reserved until after the action of कृत्वा has taken place. Thus, 'having made himself having an unseen form', i.e., 'having made himself invisible'. The effect of एवं is to underline आत्मानं, as it were, to emphasize the contrast between the appearance of the illusion-deer and the ascetic's sudden disappearance from the scene.

### Vocabulary

मूल, n. a root.

उप- √जीव् (जीवति, class I), live on (+ instr.)

वारं वारं adv. phrase, sometimes.

समीपस्थ, *adj.* neighboring, nearby. [a *loc*. tatpuruṣa compound 'standing *or* situated in the vicinity', √स्था 'stand' here being used in the value of a present participle]

भिक्षा, f. alms; with √चर् (चरति, class I), go a-begging, ask for alms.

भोजन, n. food.

दत्त, ppp. √दा (ददाति, class III), given.

आ- √दा receive [The prefixed adverb आ- often reverses the meaning of a verb, especially verbs of motion, as आ- √गम् come, but √गम् go]

आहार, m. food.

लब्ध, ppp. √लभ् (लभते, class I), received, gotten.

अन्तिम, adj. last.

ग्राम, m. a villlage.

पर्यन्त, m. edge, outskirts.

आ- √नी (नयति, class I), bring [On reversive use of आ-, v. note on आ- √दा]

खादित, ppp. √खाद् (खादित, class I), eaten.

प्रति-आ- √गम् (गच्छति, class I), come back, return.

क्षुधा, f. hunger.

आकुल, adj. agitated.

व्याघ, m. a tiger.

क्षण, m. an instant.

वानर, m. a monkey.

कोलाहल, m. a hubbub, confused noise.

ऊर्ध्वम्, adv. upwards, up.

शाखा, f. a branch (of a tree).

भय, n. fear.

आदि, m. beginning; आदौ (loc.) at first.

अचल, adj. unmoving, immobile.

√स्मृ (स्मरति, class I), remember.

तीत्र, adj. severe, intense.

तपस्, n. heat; fire; asceticism, mortification, austerity.

बल, n. strength, power.

अधस्तात्, postp. with gen., under.

√जन् (जायते, class IV), be born; causative जनयति causes to be born, produces, creates.

आत्मन्, m. the breath; the spirit, soul; oneself (as a reflexive pronoun of all persons and numbers); [n-stem, acc. sing. आत्मानम्].

अदृष्ट, adj. unseen [ppp. √दृश् 'see' with negative prefix अ-; cf. अचल 'not moving']

रूप, n. form.

शनै: शनै:, adv. slowly.

अव- √प्लु (प्लवित, class I), jump down; gerund अवप्लुत्य.

अनु- √धाव् (धावति, class I), run after.

अनु- √द्रु (द्रवित, class I), run after.

प्रभाव, m. power.

सपदि, adv. immediately.

विस्मय, m. astonishment.

अन्तर्धान, n. disappearance.

उच्चै:, adv. loud, clear.

#### Translate into Sanskrit:

A certain ascetic who lived in a leaf-hut in the southern forest, having returned there one day after begging for alms in the neighboring villages, was seen by a tiger agitated by hunger. At first the ascetic did not see him, but when some monkeys made a hubbub, he looked up and saw the tiger on a branch of a tree. As soon as he saw the tiger, he produced an illusion-deer near the tree by means of the power he had attained through long and severe austerities. Upon seeing the deer, the tiger ran after it. Having returned to his leaf-hut, the ascetic thought: 'The illusion-deer that I produced will soon disappear, and therefore it is certain that the tiger will die due to extreme hunger'. Upon thinking thus, the ascetic's heart was filled with great remorse.\*

<sup>\*</sup> The words 'the ascetic's heart was filled with great remorse' should be expressed by means of a bahuvrihi compound in predicate relation to 'was' (সমব্ব), literally thus, was having-[his]-heart-filled-with-great-remorse'.

#### LESSON FIFTEEN

The Optative Mood. Vowel Sandhi.

I. The Optative Mood.

Thus far in our study of the Sanskrit verb we have had two tenses (present and imperfect), in both the active and middle voice. All these forms are made by attaching certain endings to the verb stem, which, we will recall, is made in the so-called thematic classes by adding the vowel -a (the 'thematic vowel') to the root. In class I the vowel of the root is replaced by its guṇa equivalent, in class IV the suffix -ya is added, in class VI no change is made and, finally, in class X the suffix -aya is added to the root which is generally modified by guṇa or vṛddhi substitution. In this way, we arrive at the stems bhav-a, dīv-ya, tud-a and cor-aya from the roots  $\sqrt{bh\bar{u}}$ ,  $\sqrt{div}$ ,  $\sqrt{tud}$  and  $\sqrt{cur}$  respectively.

The present and imperfect, both active and middle, are used when a statement of fact is made. These verb forms are said to be in the 'indicative' mood. This term 'indicative' is also applied to the ordinary present and past tenses in English. But when we have to express an action that is contingent upon the occurrence of something else, or that may be or might be the case, but is not actually occurring or did not do so in the past, then we have to use helping verbs like may/might, can/could, would/should. These auxiliary verbs impart various shades of unreality or improbability to a verbal idea. There is, then, a big difference between saying 'It is raining' and 'It may or might or could rain'. In the latter cases, the occurrence of the rain is not stated as a fact, but as a possibility or probability, with the implication that rain may take place, if certain conditions, not here expressed, are granted. In Sanskrit a special form of the verb is employed to impart this uncertainty or unreality to the meaning. It is called the 'optative' and is made by appending the mood sign -i to the stem; so, bhava-i, divva-i, tuda-i and corava-i. But in Sanskrit, two vowels (here -a and -i) cannot stand in juxtaposition, at least not without suffering the worse for it. So the -a and the -i fuse together into a new sound -e, yielding bhave, divye, tude and coraye. These are stems, specifically optative stems, and it must be remembered that a stem is not yet a word: a stem becomes a word by the addition of endings, personal endings for verbs and case endings for nouns and adjectives. In order to make verb forms in the optative mood, therefore, we must add the personal endings to the optative stem formed as just explained. We have learned two sets of endings, primary and secondary, used respectively for the present and imperfect tenses. It is the secondary endings that are added to the optative stem. Just to refresh our memory, the secondary endings we learned for the imperfect indicative are:

	Active		Middle	
1	am	-ma	<u>-e</u>	-mahi
21	'n	-ta	-thāḥ	-dhvam
3t		<u>-an</u>	-ta	<u>-anta</u>

The three endings underlined, however, are not employed in making the optative: -an is replaced by  $-u\dot{h}$  (the visarga here represents original -r), -e by -a, and -anta by -ran. When an ending beginning with a vowel is added to the optative stem, a -y - is interposed, the reason for which will become apparent in a moment. Here, then, are the optative forms for the active and middle. Transliteration and hyphens are used in order to render more transparent the interposition of the -y- and the separation of stem and ending.

	Active	Middle
Class I		
√bhū	S.1. bhave-y-am	bhave-y-a
	2. <i>bhave-ḥ</i> (-s)	bhave-thāḥ(-s)
	3. bhave-t	bhave-ta
	P.1. bhave-ma	bhave-mahi
	2. bhave-ta	bhave-dhvam
	3. bhave-y-uḥ(-r)	bhave-ran
Class IV		
$\sqrt{div}$	S.1. divye-y-am	divye-y-a
	2. <i>dīvye-ḥ</i> (-s)	dīvye-thāḥ(-s)
	3. divye-t	divye-ta
	P.1. divye-ma	dīvye-mahi
	2. dīvye-ta	divye-dhvam
	3. divye-y-uḥ(-r)	dīvye-ran
Class VI		
√tud	S.1. tude-y-am	tude-y-a
	2. <i>tude-ḥ</i> (- <i>s</i> )	tude-thāh(-s)
	3. tude-t	tude-ta
	P.1. tude-ma	tude-mahi
	2. tude-ta	tude-dhvam
	3. <i>tude-y-uḥ(-r)</i>	tude-ran
Class X		
$\sqrt{cur}$	S.1. coraye-y-am	coraye-y-a
	2. <i>coraye-ḥ</i> (-s)	coraye-thāḥ(-s)
	3. coraye-t	coraye-ta
	P.1. coraye-ma	coraye-mahi
	2. coraye-ta	coraye-dhvam
	3. coraye-y-uḥ(-r)	coraye-ran

If the -y- were not interposed in the three forms bhave-y-am, bhave-y-uḥ and bhave-y-a (and so on identically with the other classes), they would have become respectively bhavay-am, bhavay-uḥ and bhavay-a through the operation of rule of internal sandhi. But had this happened, the characteristic -e- (the optative-ness of the forms!) would have been virtually effaced. So, by the working of analogy or, as the German scholars call this sort of change, 'the compulsion of the system' (Systemszwang), the -e- is extended to all the forms.

The optative in the parent Indo-European language was probably originally used to express a wish, and it is also employed in this way in Sanskrit; for example, आगच्छेत् 'May he come!' (i.e., 'I wish that he would come').<sup>2</sup> Since this type of expression is non-factual, indeed sometimes is even improbable or unlikely, as in 'If only he would come!' it is easy to see how this particular verb form, unreal in its remotest beginning, came to be used also to express any sort of event that is improbable or probable, but not actual. This optative, which may be called an 'optative of contingency or probability', as in वर्षास प्रत्यहं वर्षेत् 'In the rainy season it may rain every day', i.e., there is a good possibility that it will do so, is extremely common, much more so than verb combinations with 'may/might, can/could', etc. in English. In fact, many optatives of this kind are more idiomatically rendered in English by ordinary indicatives. Thus, अस्मिन् लोके पूर्वजन्मकृतकमीभः दुःखं च सखं च अनभवेत 'In this world one would experience both pain and pleasure due to actions done in a former birth', which might equally well be rendered by the indicative 'experiences' without any change in the sense.

The optative of contingency or probability is of frequent occurrence in conditional sentences, where English idiom again often prefers the more assertive indicative over the more vague combinations with the auxiliaries 'may/might', etc., which generally serve as the literal translations of the Sanskrit optative. For example, यदि अतिथि: अस्यां राज्यां आगच्छेत् तदा तस्म भोजनं पानीयं च यच्छेयम् 'If a guest should come this night, I would offer him food and drink', but we could as well render it more assertively in English by saying 'If a guest comes... I'll offer...'. The optative is often used in 'contrary-to-fact' or 'unreal' conditional sentences, i.e., of the 'were...

<sup>&</sup>lt;sup>1</sup> The rule is that within a word -e becomes -ay before a vowel. We have seen this change in  $\sqrt{ji}$  'conquer', which by guṇa substitution becomes je, then, with the addition of the thematic vowel -a-, jay-a (jaya-ti); and similarly  $\sqrt{ni}$  (naya-ti) 'lead'.

<sup>&</sup>lt;sup>2</sup> It may be noted here that the optative mood takes its name from this original usage, being derived through Middle French from Latin *optātīvus* 'expressing a wish'.

would' type, thus: 'If I were in his place, I would not say that' यदि अहं तस्य स्थाने भवेयं तदा तद् न वदेयम्.<sup>3</sup> In this type of sentence, however, English does not allow the use of the indicative: we cannot say 'If I am in his place, I do not say that'.

A third use of the optative is in prescriptive sentences, to express what one should or should not do. This usage is a development of the optative of contingency, and sometimes it is not possible or even meaningful to separate the two usages, as, for example, in तापसः प्रत्यहं यजेत 'An ascetic would sacrifice every day', i.e., he does so and is expected to, and so it is equivalent to an indicative in English idiom ('An ascetic sacrifices...'), but the sentence might as well be rendered 'An ascetic should sacrifice every day'. The prescriptive optative is used ubiquitously in Hindu legal texts, such as the Mānavadharmaśāstra, almost to the exclusion of the indicative. For example, उद्वहेत द्विजो भार्या सवर्णा लक्षणान्विताम् (III. 4 cd) 'The Twice-born should marry a wife of the same caste (who is) provided with marks of excellence'. The third person singular in the indefinite sense of 'one' is particularly common in this prescriptive usage: न लङ्घयेद वत्सतन्तीं न प्रधावेच च वर्षति (IV. 38 ab) 'One should not jump over a calf's tethering-rope or run when it is raining'. In sum, then, there are three uses of the optative, namely, to express (1) a wish (the original meaning of the optative), (2) a contingent, probable or improbable idea, and (3) a prescription.

#### II. Vowel Sandhi.

In addition to the assimilation and other substitution of consonants at word junctures, which we have studied so far in our treatment of external sandhi, there are also to be considered important changes that take place when a word *ending* in a vowel appears before a word *beginning* with a vowel. While these rules are not at all difficult to understand, the resulting changes when encountered in a Sanskrit text, can occasion difficulty, which can only be surmounted by practice in reading. Contraction into a single long vowel takes place when two vowels of the same class, whether long or short, come together. Thus,  $-\bar{a} + \bar{a} - > -\bar{a} - -\bar{i} + \bar{i} - > -\bar{i} -$  and  $-\bar{u} + \bar{u} - > -\bar{u} -$ . These contractions are due, of course, to the close liaison of the vowels at word junctures in uninterrupted speech, from which they were generalized and codified for application also in writing. According to this rule अत्र आगच्छिन्त 'They come here' becomes अत्रागच्छिन्त, but it is important to note that, when two vowels stand together due to the loss of visarga (or -s), they are *not* 

<sup>&</sup>lt;sup>3</sup> There is a so-called 'conditional mood' in Sanskrit, formed by appending the secondary endings to the future stem, but it is extremely rare.

contracted, but the resulting hiatus remains, as in बाला अत्रागच्छन्ति 'The children are coming here'. The fact that -आ of बाला is not contracted with अ-of अत्र into -आ- should be taken as the *product* of sandhi after which no additional sandhi is allowed. Examples of the other vowel contractions are: यदीहागच्छन्ति for यदि इह आगच्छन्ति 'If they come here'; ततस् तूपायो दृष्ट: for ततस् तु उपायो दृष्ट: 'But then a way was found'.

If the first of two vowels is -W or -X and the second a dissimilar vowel (i.e., not W- or X- respectively), then the -W or -X are replaced by their respective semivowels -y and -v, as in यद् अहं गच्छेयम् for यदि अहं गच्छेयम् 'If I should go' and ततस् त् इन्द्रो उवदत् for ततस् तु इन्द्रो उवदत् 'But then Indra said'. In ordinary writing and printing, incidentally, the virāma sign in यद्य and त्व would not be used, but these two words would be written together with the following: यद्यहं and त्वन्द्रो. These and similar coalesced modes of writing, which are confusing to beginners (and sometimes also to the advanced student!), in breaking up the individual words in a sentence, will be gradually introduced in the reading selections that follow. They are purely graphic and have nothing to do with word boundaries or sandhi processes.

When -a or  $-\bar{a}$  is followed by a dissimilar vowel, then the guṇa substitute of the *second* vowel replaces *both* vowels; if the second is a guṇa vowel (*e*- or *o*-), then the vṛddhi substitute of the second vowel replaces *both* vowels. If the following vowel is a vṛddhi vowel (ai- or au-), the prior -a or  $-\bar{a}$  coalesces with it. When initial r- follows -a or  $-\bar{a}$ , the resultant product is -ar-. The following tabulation will make this rather complicated exposition

clear:

Final	tollowed by	is replaced by	
<i>-a</i> or <i>-ā</i>	i- or i-		(guṇa
-a or -ā	$u$ - or $\bar{u}$ -	-0-	substitute)
-a or -ā	e- or ai- 4		(vṛddhi
-a or -ā	o- or au- 4	<i>-au-</i>	substitute)
-a or -ā	r-	-ar-	(guṇa of r)

Thus.

- तथा इन्द्र: → तथेन्द्र:,
   सेना ईक्षते → सेनेक्षते
- तेन उक्तम् → तेनोक्तम्
   अनेन ऊर्णनाभेन → अनेनोर्णनाभेन

<sup>4</sup> Very few words begin with the diphthongs ai- and au-.

- तथा एव → तथैव
   तथा ऐरावतः → तथैरावतः
- इह ओषधि: → इहौषधि:
   आत्म-औपम्यं → आत्मौपम्यम्
   (in a compound)

5) महा-ऋषि: → महर्षि: (in a compound)

## The Story of Sakuntalā

The legend of Śakuntalā first appears in that voluminous Indian epic, the Mahābhārata, but the story as told there is at best raw and primitive, hardly the sort of material that one would think capable of being woven into one of the world's great dramas. Yet this unsatisfactory work furnished the ultimate basis for the अभिज्ञानशक्तल ("The Play about Śakuntalā [Who is Recognized] by the Token') of Kālidāsa, universally regarded as India's greatest poet. There is also a much more detailed version in the Padma Purāṇa, but this particular version seems, for various reasons, to have been influenced by Kālidāsa's work. The legend in a quite different form is also to be found in the Kaṭṭhahāri Jātaka, in which Śakuntalā gives birth to the Bodhisattva. Kālidāsa may have derived the idea of the ring, which figures so importantly in his drama, from this Jātaka, as it is not in the Mahābhārata version.

The following exercise is but a greatly skeletonized version of the story as told, with some modifications of detail, in Kālidāsa's drama.

आसीद् राजा वुष्यन्तो नाम सर्वप्रभुगुणैर् अन्वितः । स धर्मण कृत्स्नां पृथिवीं अपालयत् । तेन चैकदा मृगयार्थं महावनं प्रविश्य बहवः प्राणिनः स्वशरेर् हताः । यान् हरिणान् व्याघान् सिंहान् वृकान् ऋक्षान् चापश्यत् ते सर्वे तेन महाराजेनानुधाविता व्यापादिताश् चाभवन् । महावनस्य मध्ये परमरूपान्वितं हरिणं दृष्ट्वा तं हरिणं अनुधावितुं इच्छामि सारथे सत्वरं गच्छेति सूतं उक्त्वैकं शरं तूणीराद् निष्कृष्य धनुः सज्जीकृत्य रथे उदितष्ठत् । सहरिणस् तु भयेन शीघ्रतरं धावित्वा रथजवं अतिक्रम्य ब्रह्मषेः कण्वस्याश्रमं प्राविशत् । तिस्मन् एव क्षणे महाराजस्य रथस्य शब्दं श्रुत्वाश्रमाद् निर्गम्य

कण्वस्य कृत्रिमा दुहिता शकुन्तला नाम भयाकुलं हरिणं दृष्ट्वा तं नृपतिं अभ्यभाषतायं मृगस् तव न हन्तव्यो 10 महाराजायं आश्रममृग इति । रथे सारिथना स्थापिते 11 नृपती 12 रथाद् अवतीर्य तं न हनिष्यामि मा भैषीर्<sup>13</sup> इति कन्यां अवदत् । तां कन्यां दृष्ट्वैव तद्रूपसंभ्रान्तचित्तो महाराजस् तस्यां 14 अन्वरज्यत् । ततो हृदये अनुरागं धारियतुं असमर्थः स नुपतिस् तां अवदद् यदि त्वं मम भार्या भवेस् तदाहं अतिसंतुष्टो भवेयम् इति । अनन्तरं यः पुत्रस् त्विय जायेत स युवराजो 15 भवेद् इति तस्यै कन्यायै प्रतिज्ञाय शकुन्तलां परिणीय तस्मिन् वने कतिपयान् मासान् उषित्वा 16 दुष्यन्तो महाराजस् तस्यै स्वनामाभिलिखिताङ्गुलीयकं 17 दत्त्वाश्रमे तां त्यक्त्वा स्वनगरं अगच्छत् । पुत्रजन्मानन्तरं शकुन्तला पूर्वकृतसमयानुरोधेन नरेश्वरप्रासादं गच्छेत्<sup>18</sup>। शकुन्तला तु कण्वाशीर्वादं प्राप्याश्रमं त्यक्त्वा प्रासादं पुत्रेण सह गत्वा महाराजेन कस्यचिद् ऋषे: शापेन<sup>19</sup> विस्मृतैवाभवत्<sup>20</sup>। तस्य शापस्य प्रभावेन शकुन्तला तेन नृपतिना प्रत्याख्याता। यत् तस्यै महाराजेन दत्तं अङ्गुलीयकं तत् प्रासादं प्रति गमने स्वहस्ताच् छंचीतीर्थसंलिले<sup>21</sup> पतितम् । अन्ततः केनचिद् धीवरेण रोहितमत्स्यं जालेन बद्धवा खण्डशश् छित्तवा तद् महाराजाङ्गुलीयकं दृष्टम् । तेन पुरुषेणेदं अङ्गुलीयकं चोरितमेवेति मत्वा तं गृहीत्वा नागरिको ऽङ्गुलीयकं नृपतये ऽदर्शयत् । तद् दृष्ट्वैव नुपतिः शकुन्तलां आत्मनो<sup>22</sup> विवाहं च स्मृत्वा परमं शोकं अगच्छत् । एतेन प्रकारेण शापाद् मुक्तो दुष्यन्तः शकुन्तलया सह संयुक्तो ऽभवत् ।

### Notes

1. राजा nominative masculine singular of the *n*-stem राजन् 'king', a declensional type which will be studied in ■ later lesson. When preceded by महा-, the न् of the stem is dropped and महाराज is declined like देव.

- 2. दुष्पन्तो The king's name also frequently appears in printed texts and MSS as दुष्पन्त or even दुष्पन्त; the lack of a clear and certain etymology probably accounts for the divergent forms.
- 3. धर्मण The word धर्म is one of the most difficult Sanskrit words to render, as its coverage is so wide and diverse in its nuances. Unless the Sanskrit word is used in English, the translation will have to vary with the context. Here it may be said that all Indian kings were supposed to rule by dharma, by which is meant the entire complex body of rules, laws and customs as codified in the law books or dharmaśāstras, such as the Mānavadharmaśāstra. But the English word 'law', because of the particular connotations it carries with it, seems scarcely to suit as the rendition here.
- 4. प्राणिन: nominative masculine plural of the stem प्राणिन् 'a living creature, animal', formed by adding the ending -aḥ to the stem. This is the regular ending of the nominative plural for stems that end in a consonant.
- 5. ব্ৰহাই 'by his arrows'; ব্ৰ- is a reflexive possessive adjective, referring to the subject or logical subject of a sentence. Here the logical (not the grammatical!) subject is the king to whom the ব্ৰ- refers. Incidentally, ব্ৰ-may refer to any of the persons, singular or plural (my, our, your, his, her, its, their), so that the translation always must depend on the context alone.
- 6. परमरूपान्वितं The word रूप means not only 'form' and 'color', but also 'beauty' as in this compound: 'provided with (or 'possessed of') supreme beauty'.
- 7. The words from तं हरिणं through गच्छ are addressed by the king to his charioteer.
- 8. बहार्ष: कण्वस्याश्रमं 'the hermitage of the priest-sage Kaṇva'; Kaṇva or Kāśyapa ('descendent of Kăśyapa) was the foster father of Sakuntalā whom he found abandoned in the forest where she had been protected by the birds. She was born of the famous sage Viśvāmitra and the heavenly nymph (Apsaras) Menakā who had been dispatched by Indra to deflect Viśvāmitra from the further performance of his austerities, by which it was feared he would soon attain sufficient power to unseat the gods. See also note 6 under तपस् in Lesson Fourteen. Kaṇva raised Sakuntalā as his own daughter in the hermitage referred to here.

- 9. বুদ্বিল nominative feminine singular of বুদ্বি 'daughter', one of a dozen or so words of relationship whose stem ends in -r. Their declension and that of partially similarly inflected nouns of agency will be given later.
- 10. तव न हन्तव्यो 'is not to be killed by you', that is 'should not be killed by you'; हन्तव्य is the gerundive (or future passive participle) of √हन् (हन्ति, class II) 'kill'; on this verb form and its usage, read the extensive note 9 under मया कर्तव्यम् in Lesson Thirteen. Here the genitive तव 'of you' is used to express the agent, whereas in that passage the instrumental (मया) is used. In the story of King Nala and Damayanti the hamsa-bird, when playfully seized by Nala, says to him: हन्तव्यो ऽस्मि न ते राजन् 'I am not to be killed of you, O king!' ते is an alternative genitive of त्वम् 'you'. The use of the genitive to express the agent with a passive participle occurs in English archaic phrases such as 'beloved of him', i.e., 'by him'.
- 11. रथे सारिथना स्थापिते Locative absolute expressing time: 'When the chariot was stopped (literally 'caused to stand') by the charioteer'; of course, we may render it by an English *nominative* absolute: 'The chariot having been stopped by the charioteer'.
- 12. नृपती nominative masculine singular; the long vowel is due to compensation for the loss of -र् to which the visarga of नृपति: would be changed before the voiced र- of रथाद्. Sanskrit does not allow two r's together, so when this would occur, as here, the first -r is dropped, and the prior vowel, if short, is lengthened.
- 13. मा भैषीर् (for भैषी:) 'Do not be afraid'. A negative request or 'prohibition', as it is usually termed, is expressed by the negative adverb मा ('not') and the second person of either the imperfect or a rist without the augment. भैषी: is the arist second singular of √भी (बिभेति) 'fear' without the augment.
- 14. तस्यां The verb अनु-√रज् (रज्यित, class IV) 'feel affection towards' takes the locative of the person upon whom the affection is placed.
- 15. युवराजो 'crown prince', a karmadhāraya compound formed from two n-stems, युवन् and राजन्, both of which drop their न्. This compound, then, like महाराज above, is declined like देव.

- 16. उषित्वा gerund of √वस् (वसति) 'stay'. Roots beginning with व generally substitute उ for व in certain forms like the gerund, past passive participle, etc., where the musical tone of the old language fell on the subsequent syllable, thus, in this instance, uṣitvá and uṣitá (past passive participle). उ and व are cognate sounds, both being labial sounds, hence the possibility of their interchange under certain conditions. This interchange, as well as the similar alternation between प and ₹ and ₹ and ₹, is called संप्रसारण.
- 17. स्वनामाभिलिखताङ्गुलीयकं Do not be deterred by long compounds! Remember to analyze them by a series of bisections, the second member (part B) of which is usually the principal matter or matter under discussion. Perhaps we might liken these long compounds to a series of boxes of gradually increasing size, each fitting into the next up to the last or biggest (corresponding to the final member of the compound). Here, the first bisection should be made between स्वनामाभिलिखत ('inscribed with his name') and अङ्गुलीयक ('a ring'). The whole is a karmadhāraya, part A being an adjective that qualifies part B. स्वनामाभिलिखत must be divided logically into स्वनाम and अभिलिखित, which form an instrumental tatpuruṣa ('inscribed with...'). Finally, स्वनाम is a karmadhāraya. If we continue our analogy with the boxes, we would say that the biggest box here is अङ्गुलीयक into which fits part A (स्वनामाभिलिखत), and this in turn is made up of स्वनाम and अभिलिखत, the latter of which is the bigger box as स्वनाम is qualificatory of it. Similarly, with स्व in relation to नाम.
- 18. गच्छेत् an optative of contingency.
- 19. कस्यचिद् ऋषे: शापेन 'by the curse of a certain sage'. The sage referred to is Durvāsas, who, feeling slighted at the lack of hospitality in his reception at Kaṇva's hermitage, laid down a curse which would keep Sakuntalā's husband from remembering her. Sakuntalā's companion, Anasūyā, succeeds in placating him insofar as he allows Duṣṣanta's memory to return upon his seeing an 'ornament'. The 'ornament' by which this is effected turns out to be the signet-ring.
- 20. विस्मृतैवाभवत् i.e., विस्मृता एव अभवत् 'was simply (एव) forgotten'.

21. छचीतीर्थसलिले 'in the water of the Sacitirtha'. The initial  $\pi$  ( $\acute{s}a$ ) has been changed to  $\varpi$  (cha) after  $\overline{q}$  (c) of स्वहस्ता $\overline{q}$  ('from her hand') by a sort of optional progressive assimilation, which allows, but does not require, the combination  $-\overline{q}$   $\pi$ - to be changed to  $-\overline{q}$   $\varpi$ -.

Sacitirtha is a place of pilgrimage at which Sakuntalā and her escort stopped on their way to King Duṣṣanta's palace. The word  $t\bar{t}rtha$  means etymologically 'a crossing-place, a ford', being derived from  $\sqrt{q}t\bar{r}$  (বেংবি, class I) 'cross, cross over' and the suffix -ম, also seen in the common word সম্ম (from  $\sqrt{\pi}$  'go' guṇated to সং 'that to which one goes, an aim or object'). Shallow places where a stream could be crossed early acquired sanctity, especially as shrines or temples were often erected there; hence  $t\bar{t}rtha$  soon came to mean also 'a place of worship, a place of pilgrimage'. Saci is the wife of Indra, and it is to him that is dedicated the sacred precinct called 'Sakrāvatāra' (Indra's Descent') in which the Sacitirtha is located.

22. आत्मनो genitive masculine singular of आत्मन् here used as a reflexive pronoun 'of himself', that is 'his own'. The student will by now have observed that u final -o should be assumed to be a sandhi-substitute for a final -oḥ. But very occasionally, a final -o will be found to represent a vocative of the -u declension, गुरो 'O guru!'.

# Vocabulary

आसीत्, 'there was', imperfect third singular of √अस् (अस्ति, class II), be. राजन, m. a king; nom. राजा.

नाम, adv. by name.

सर्व, adj. all, every.

कृत्स्न, adj. whole, entire.

प्रभ, m. a ruler or lord.

गुण, m. a quality.

अन्वित, ppp. अनु-√इ (एति, class II), followed by, accompanied by or endowed with (+ instr.).

पृथिनी, f. the earth [lit. 'the broad one' being the f. of the adj. पृथु 'broad'; strictly the f. should be पृथ्नी, but very early an excrescent short -i-came to be inserted between थ् and नी, much like the extra vowel in the vulgar pronunciation of 'ath' letic' in English. But पृथिनी is correct

Sanskrit, whereas atholetic has not become generally accepted in English.]

√पालय (पालयति), 'be a protector of', protect [a denominative verb from पाल 'protector', conjugated like a root of class X].

एकदा, adv. at one time, once upon a time.

मृगया, f. hunting.

प्र-√विश् (विशति, class VI), enter.

प्राणिन्, m. a living creature; an animal.

शर, m. an arrow.

हत, ppp. √हन् (हन्ति, class II), struck, hit.

हरिण, m. a deer.

व्याघ्र, m. a tiger.

सिंह, m. a lion.

वृक, m. a wolf.

寿智, m. a bear.

अनु-√धान् (धानति, class I), run after, pursue; अनुधानित, infin. अनुधानितुम्. व्यापादित, ppp. caus. of नि-आ-√पद् (पद्यते, class IV), 'caused to fall apart', destroyed, killed.

मध्य, n. the middle; loc. मध्ये with gen. in the middle, in.

परम, adj. supreme, most excellent.

सारिथ, m. ■ charioteer.

सत्वरम्, adv. quickly.

सूत, m. a charioteer.

तूणीर, m. a quiver.

निस्-√कृष् (कर्षति, class I or कृषति, class VI), pull out. (निस्); gerund निष्कृष्य.

धनस्, n. a bow.

सज्जी-√कृ (करोति), prepare, get ready.

उद्-√स्था (तिष्ठति, class I), stand up (उद्).

भय, n. fear.

शीघ्रतरम्, adv. faster; comparative of शीघ्र, fast.

√धाव् (धावति, class I), run; gerund धावित्वा.

जन, m. speed.

अति-√क्रम् (क्रामित, class I), go beyond (अति), exceed.

बहार्षि, m. a priest-sage, priestly sage [a karmadhāraya cpd. of the appositional type: 'a sage (who is) a priest', like English houseboat 'a boat (which is) a house'].

क्षण, m. an instant, moment.

शब्द, m. a sound or noise.

निस्-√गम् (गच्छति, class I), go out (निस्).

कृत्रिम, adj. artificial, not natural; adopted, foster-.

दुहितृ, f. a daughter.

आकुल, adj. confused, agitated.

अभि-√भाष् (भाषते), say to, address.

अव-√तृ (तरित, class I), descend, get down; gerund अवतीर्य.

√भी (बिभर्ति, class III), fear; aorist अभैषीत्.

कन्या, f. a young girl.

संभान्त, ppp. सं-√भम् (भाम्यति, class IV), very confused, agitated, in a flutter.

चित्त, n. the mind or heart.

अनु- $\sqrt{\sqrt{1000}}$  (रज्यित, class IV), be afflicted with a strong feeling for, feel an affection for (+ loc.).

हृदय, n. the heart.

अनुराग, m. affection.

√धृ (धारयति, caus. without caus. meaning!), hold; hold back, bear; infin. धारियतुम् .

असमर्थ, adj. unable.

भार्या, f. a wife.

अहम्, pron. of first person. I.

पुत्र, m. a son.

√जन् (जायते, class IV), be born of (+ loc.).

अतिसंतुष्ट, adj. extremely pleased.

युवराज, m. a crown prince, heir-apparent [literally 'young king' from युवन 'young' (with regular loss of न् as prior member of a cpd.) + राजन् 'king' (with loss of -न् as final of a cpd; cf. महाराज].

प्रति-√ज्ञा (जानाति, class IX), promise.

परि-√नी (नयति class I), lead around, esp. lead a bride around the fire, hence, marry. [present stem परिणय, gerund परिणीय, with न → ण due to cerebralizing influence of र]

कतिपय, adj. several, some.

मास, m. a month.

√वस् (वसति, class I), stay; gerund उषित्वा.

नामन्, n. a name [-न् is lost as prior member of a cpd.].

अभिलिखित ppp. अभि-√लिख् (लिखित, class VI), written upon; engraved.

अङ्गुलीयक, n. a ring.

√दा (ददाति, class III), give; gerund दत्त्वा.

 $\sqrt{\text{त्यज}}$  (त्यजित, class I), leave, abandon; gerund त्यक्ता, ppp. त्यक्त. जन्मन्, n. birth.

अनन्तरम् indecl. immediately after, used as postp. at end of a cpd. समय, m. an agreement.

पूर्वम्, adv. previously [as prior member of cpd. loses its म्].

अनुरोध, m. regard; as final member of cpd. according to.

आशीर्वाद, m. a blessing, benediction.

प्र-√आप् (आप्नोति, class V), obtain, get; gerund प्राप्य.

सह, postp. with, along with (+ instr.)

शाप, m. ■ curse.

प्रभाव, m. power.

प्रत्याख्यात, ppp. प्रत्य्-आ-√ख्या (ख्याति, class II), rejected.

हस्त, m. a hand.

सलिल, n. water.

√पत् (पतित, class I), fall.

अन्ततः, adv. finally.

धीवर, m. a fisherman [literally. 'a very clever man'].

रोहितमत्स्य, m. a kind of fish, Cyprinus Rohitaka [apparently so called because it is red (रोहित)].

जाल, n. a net.

√बन्ध् (बध्नाति, class IX), bind, fasten, catch; gerund बद्भ्वा.

खण्डशः, adv. in pieces.

√िछद् (छिनत्ति, class VII), cut; gerund छित्त्वा.

पुरुष, m. a man.

चोरित, ppp. √चुर (चोरयति, class X), stolen.

√मन् (मन्यते, class IV), think, imagine; gerund मत्वा.

√ग्रह् (गृह्णाति, class IX), seize, grab; gerund गृहीत्वा.

नागरिक, m. police superintendent.

दर्शयति, 'causes to see', i.e., shows; caus. √दृश् 'see'.

विवाह, m. marriage.

√स्मृ (स्मरति, class I), remember; gerund स्मृत्वा..

शोक, m. sorrow, grief.

प्रकार, m. sort, kind; way, manner; एतेन प्रकारेण 'in this way'.

मुक्त, ppp. √मुच् (मुश्चति, class VI), released.

संयुक्त, ppp. सं-√युज् (युनक्ति, class VII), joined together, united.

#### Translate into Sanskrit:

Sakuntalā, the daughter of Menakā and Viśvāmitra, lived in the hermitage of Kaṇva. Having entered the hermitage in pursuit of a deer and having seen Sakuntalā, King Duṣṣanta married her by means of a Gāndharva marriage. After staying several months at the hermitage, the king returned to his palace. Before departing from the hermitage, the king gave Sakuntalā a ring with his name engraved upon it. When Sakuntalā came to the palace with her son, she was rejected by the king, who had forgotten her due to a curse. The ring which had been given to Sakuntalā by Duṣṣanta fell from her hand into the water-of-the-Sacītirtha. A fisherman found that ring in a fish which he had caught and cut to pieces. As soon as he saw that ring when it was brought to him by the superintendent of the police, the king remembered his marriage to Sakuntalā. The son of Sakuntalā and Duṣṣanta, Bharata by name, was made crown prince. The episode-of-Sakuntalā is found in the Mahābhārata and the Padma Purāṇa, but the play composed by Kālidāsa called Abhijñānaśakuntala is known everywhere in this world.

#### Notes

- 1. In translating this sentence, rephrase it thus: 'By a (certain) fisherman, having caught a fish, having cut [it] in pieces, that ring [was] found.'
- 2. 'his marriage to Sakuntalā': say 'marriage of Sakuntalā', using an objective genitive.

#### LESSON SIXTEEN

#### Introduction to Consonant Stems.

It has been stated before that Sanskrit nouns (and adjectives 1) fall into two great classes, those whose stem ends in a vowel and those whose stem ends in a consonant; or, more simply, vowel stems and consonant stems respectively. We have already studied some of the most important of the vowel stems, and a few sporadic consonant stems have been encountered in the reading exercises. It is now necessary formally to take up the consonant stems, first in the form of an overall survey, then the more important types in detail.

There are two broad categories of consonant stems:

- 1. those stems that remain *un*changed throughout their declension, except for changes caused by sandhi, and
- 2. those that exhibit two or three variants of their stem.

The latter class will be treated in Lesson Seventeen. This is undoubtedly a little complicated, but all except the most eager and zealous students will be delighted to learn that the variations follow a fixed pattern and, what is particularly heartening, there is *only one* set of case endings for *all* the consonant stems. Furthermore, the same endings are used for the masculine and feminine, and the neuters differ only in the nominative and accusative. The endings are:

Singular			Plura	l
Me	asculine & Feminine	Neuter	Masculine & Femin	ine Neute
Nom.	-s (-स्)	(no ending)	-aḥ (-अ:)	-i (-इ)
Acc.	-am (-अम्)	(no ending)	"	"
Instr.	nstrā (-आ)		-bhiḥ (-	भि:)
Dat.	-e (-ए)		-bhyah	(-भ्य:)
Abl.	-aḥ (-अ	:)	11	
Gen.	11		-ām (-39	ाम्)
Loc.	-i (-₹)		-su (-सु)	

<sup>&</sup>lt;sup>1</sup>There is no separate declension of adjectives, their declension being the same as for nouns with the same stem final. When the declension of nouns is referred to, that of adjectives should be understood as included.

In the declension of some consonant stems the vocative is the same as the nominative, in others it varies slightly. But the *vocative plural of all declensions* – vowel and consonant stems alike! – is identical to the nominative plural.

These endings are added directly to the stem. No change in the final consonant is made before endings that begin with a vowel. For the sake of clarity, let us first exemplify only these forms where the final consonant of the stem remains unaltered by sandhi and subsequently treat the other cases where sandhi changes are involved. We may choose as an example the fairly common noun  $\overline{\mathbf{alg}}(f)$  'speech, word'.

	Singular	Plural
Nom.	(s)	vāc-aḥ
Acc.	vāc-am	vāc-ah
Instr.	vāc-ā	(bhih)
Dat.	vāc-e	(bhyah)
Abl.	vāc-ah	(bhyah)
Gen.	vāc-ah	vāc-ām
Loc.	vāc-i	(su)
Voc.	(as nom.)	(as nom.)

The nominative ending -s, practically speaking, is a sort of fiction, since it is always dropped after a consonant stem due to the rule that no Sanskrit word is permitted to end in more than one consonant.<sup>3</sup> Therefore, to say that 'it is added and then dropped' seems an unnecessary intermediate step for the beginner. In addition to this 'one-consonant' rule, there is another restriction, which limits the consonant that may end a word to one of eight possibilities. The consonants that are allowed to end a word are:  $k \in \mathbb{R}$ ,  $t \in \mathbb{R}$ ,

<sup>&</sup>lt;sup>2</sup>Transliteration is freely used in the following sections in order to separate the case endings more clearly from the stem and to show the changes in the stem final caused by sandhi.

<sup>&</sup>lt;sup>3</sup>This assertion is not entirely true, as a word may end in two consonants if the first is -r-and the second a k, t, t or p that belongs to the root or is substituted for the second consonant.

sentence<sup>4</sup>) cannot end in a voiced or an aspirated consonant. Though voiced, the nasals, except  $\widetilde{n}$  ( $\overline{\rightarrow}$ ), may end a word, but only  $\widetilde{n}$  ( $\overline{\leftarrow}$ ), n ( $\overline{\rightarrow}$ ) and m ( $\overline{\rightarrow}$ ) are generally found. The palatals ( $\overline{\rightarrow}$ ,  $\overline{\rightarrow}$ ,  $\overline{\rightarrow}$ ,  $\overline{\rightarrow}$ ) are entirely excluded from occupying the final place, and so also are  $\widetilde{s}$  ( $\overline{\rightarrow}$ ) and  $\widetilde{h}$  ( $\overline{\leftarrow}$ ).

Final -s (- $\P$ ) and -r (- $\P$ ), as we already know, are replaced by visarga (-:), and the cerebral sibilant -s (- $\P$ ) becomes -t (- $\P$ ). The process whereby the mutes are reduced to an allowed final can more easily be understood by a glance at the table of mutes or 'touched sounds' that is reflected in the arrangement of the letters of the Devanāgarī alphabet. In repeating it here, we shall omit the inherent -a, as we are concerned with final consonants not followed by a vowel.

$$k \leftarrow \leftarrow *kh *g *gh \dot{n}$$
 $t \leftarrow \leftarrow *th *d *dh \dot{n}$ 
 $t \leftarrow \leftarrow *th *d *dh \dot{n}$ 
 $p \leftarrow \leftarrow *ph *b *bh \dot{m}$ 

The sounds preceded by an asterisk (\*) are not allowed as finals because they are aspirated or voiced or both. The excluded sounds in each horizontal line are replaced by the first sound in each series, as shown by the arrows. The palatals (omitted from the table) are, as has been said, all excluded as finals. The palatals, including  $-\dot{s}$  ( $-\overline{\P}$ ), are replaced by -k ( $-\overline{\P}$ ), less frequently by -t ( $-\overline{\P}$ ). The palatal nasal  $-\tilde{n}$  ( $-\overline{\P}$ ) is replaced by the guttural  $-\dot{n}$  ( $-\overline{\P}$ ) in accordance with this general substitution of final palatals by gutturals. The semivowels y ( $\overline{\P}$ ) and v ( $\overline{\P}$ ) do not occur as finals, and -l ( $-\overline{\P}$ ) is extremely rare. The treatment of final -h ( $-\overline{\P}$ ) (the aspirate, not visarga) is complicated by its varied origin. In most instances it is replaced by -k ( $-\overline{\P}$ ), occasionally by -t ( $-\overline{\P}$ ) and in one instance by -t ( $-\overline{\P}$ ).

It cannot be pretended that this rigmarole is simple, but it is really not as complicated as it sounds. Let us examine a few examples, but in doing so, let us first finish the declension of  $v\bar{a}c$  (वाच्). We have said that it is best to omit the intermediate step of adding -s (-स्) to form the nominative, as it has to be dropped to avoid a second consonant. वाच् ends in a palatal, and palatals

<sup>&</sup>lt;sup>4</sup>When a word occurs *before* another word, that is, *within a phrase or sentence*, it is, of course, subject to the rules of external sandhi, some of which have already been presented. The operation of these rules may, in various ways, modify the allowable final consonants, which, it must be borne in mind, are final only when a word is not followed by another word, that is, the last word in a sentence or by itself.

are generally converted into gutturals; -च्, therefore, is replaced by -च्. The nominative of बाच, then, is बाक. The sandhi that occurs before the endings -bhih (-भि:), -bhyah (-भ्य:) and -su (-स्) is external sandhi, that is, the same sandhi that takes place between words in a sentence. The Indian grammarians, in fact, call these endings 'word-endings' (pada-endings), precisely because a final consonant before them is treated as before word in a sentence. Before the pada-endings, then, the final consonant of a consonant stem must be reduced to one of the eight consonants allowable at the end of a word. The palatal -c (-च्) of बाच्, therefore, is replaced by -k (-क्), but since bh- (भ-) is voiced, the law of regressive assimilation requires that the consonant immediately preceding be voiced also; so, vāk (বাৰু), now to be regarded as though it were a word in a sentence, must be replaced by vāg-(वाग्-) before -bhih (-भि:) and -bhyah (-भ्य:), yielding vag-bhih (वाग्-भि:) and vāg-bhyah (वाग्-भ्य:). But it is retained before the voiceless sibilant of -su (-덳), which, however, by a kind of progressive effect has to be cerebralized, becoming s- (ম-), thus, vāk-su (বাক-ম)5. Now the complete declension of वाच can be given:

	Singul	ar	Plural	
Nom.	vāk	(वाक्)	vāc-aḥ	(वाचः)
Acc.	vāc-am	(वाचम्)	vāc-aḥ	(वाचः)
Instr.	vāc-ā	(वाचा)	vāg-bhiḥ	(वाग्भिः)
Dat.	vāс-е	(वाचे)	vāg-bhyaḥ	(वागभ्य:)
Abl.	vāc-aḥ	(वाचः)	H .	11
Gen.	**	**	vāc-ām	(वाचाम्)
Loc.	vāc-i	(वाचि)	vāk-șu	(वाक्षु)
Voc.	vāk	(वाक्)	vāc-aḥ	(वाचः)

Note that the form vācaḥ (বাৰ:) is ambiguous, as it can be ablative or genitive singular, nominative, accusative or vocative plural. Obviously, only the context can decide which is meant in a particular instance.

<sup>&</sup>lt;sup>5</sup>The dental sibilant -s- (-स्-) within ■ word is always cerebralized after -k- (-क्-) and after all vowels except -a- (-अ-) and -ā- (-आ-); so, देवेषु, अग्निषु, भानुषु, but कर्मसु, सेनासु.

The nouns sraj (f. सज्) 'garland', rtvij (m. ऋत्विज्) 'priest', baṇij (m. बिणिज्) 'merchant', and bhiṣaj (m. भिषज्) 'physician', 'though ending in -j (-ज्), are declined like बाच्, since in these words the palatal -ज् is treated like -च् and replaced by -क् and -ग् (before -भि: and -भ्य:). On the other hand, the final -ज् in the common words समाज् (m.) 'sovereign' and परित्राज् (m.) 'wandering mendicant' is replaced by the cerebral -ट् (-ड् before -भि: and -भ्य:). While -च् is always replaced by the guttural -क् (-ग्), its voiced counterpart -ज् is sometimes changed to a cerebral. To which class it is changed is not an optional matter: one must know which substitution is the correct one.

Stems ending in the palatal sibilant  $-\dot{s}$  (-ग्) also involve the same double possibility: in some words  $-\dot{s}$  (-ग्) is changed to  $-\dot{k}$  (-ग्), in others to  $-\dot{t}$  (-ट्); thus, दिश् (f.) 'direction (of the compass)' and words ending in -दृश् 'seeing' and -स्पृश् 'touching' change their -ग् into -न्. On the other hand, विश् (m.). 'settler' changes it to the cerebral -ट्. Final -प् is replaced by -ट्, as in दिष् (m.) 'enemy' and प्रावृष् (f.) 'rains, monsoon season'. Nouns in -त् and -द् are fairly common, especially सुह्द (m.) 'friend' and विश्वजित् (m.) 'all-conquering'.

## Herewith are the key-forms of all these words:

- 1. the nominative singular (which, due to the loss of the ending -s (-स्), requires reduction of the final consonant to one of the allowable eight when a word occurs in isolation),
- 2. the accusative singular (where *no* change is made in the final consonant before the vowel-initial ending),
- 3. the instrumental plural (where the final consonant before the padaending is treated as though it ended a foregoing word), and,
- 4. the locative plural (for the same reason and because of the retention of s-  $[\P]$  of the ending -su  $[-\P]$  or its conversion to s-  $[\P]$ .

Stem	Nom. Sing.	Acc. Sing.	Instr. Plur.	Loc. Plur.
स्रज् (f.)	srak	sraj-am	srag-bhiḥ	srak-s़्и
'garland'	सक्	सजम्	सम्भिः	सक्षु
ऋत्विज् (m.)	rtvik	rtvij-am	rtvig-bhiḥ	rtvik-şu
'priest'	ऋत्विक्	ऋत्विजम्	ऋत्विग्भिः	ऋत्विक्षु
बणिज् (m.)	baṇik	baṇij-am	baṇig-bhiḥ	baṇik-ṣu
'merchant'	बणिक्	बणिजम्	बणिग्भिः	बणिक्षु
भिषज् (m.) 'physician'	bhişak	bhişaj-am	bhiṣag-bhiḥ	bhişak-şu
	भिषक्	भिषजम्	भिषग्भिः	भिषक्षु
सम्राज् (m.) 'sovereign'	samrāṭ	samrāj-am	samrāḍ-bhiḥ	samrāṭ-su
	सम्राट्	सम्राजम्	सम्राड्भिः	सम्राट्सु
परिव्राज् (m.) 'mendicant'	parivrāṭ	parivrāj-am	parivrāḍ-bhiḥ	parivrāṭ-su
	परिब्राट्	परिब्राजम्	परिव्राड्भिः	परिब्राट्सु
दिश् (f.) 'compass direction'	dik	dis-am	dig-bhiḥ	dik-şu
	दिक्	दिशम्	दिग्भि:	दिक्षु
-दृश्6	-dṛk	-dṛs-am	-dṛg-bhiḥ	-dṛk-şu
'seeing'	-दृक्	-दृशम्	-दृग्भि:	-दृक्षु
-स्पृश् <sup>6</sup>	-spṛk	-spṛś-am	-spṛg-bhiḥ	-spṛk-şu
'touching'	-स्पृक्	-स्पृशम्	-स्पृग्भि:	-स्पृक्षु
विश् (m.)	viț	vis-am	viḍ-bhiḥ	viṭ-su
'settler'	विट्	विशम्	विड्भिः	विट्सु

 $<sup>6\</sup>text{The roots}$  दृश् 'see' and स्पृश् 'touch' are often used as the last member of an accusative tatpurusa compound.

Stem	Nom. Sing.	Acc. Sing.	Instr. Plur.	Loc. Plur.
प्रावृष् (f.) 'monsoon'	prāvṛṭ	prāvṛṣ-am	prāvṛḍ-bhiḥ	prāvṛṭ-su
	प्रावृट्	प्रावृषम्	प्रावृड्भिः	प्रावृट्सु
द्विष् (m.)	dviț	dviṣ-am	dviḍ-bhiḥ	dviṭ-su
'enemy'	द्विट्	द्विषम्	द्विड्भिः	द्विट्सु
सुह्द् (m.)	suhṛt	suhṛd-am	suhṛd-bhiḥ	suhṛt-su
'friend'	सुहृत्	सुहृदम्	सुहृद्भिः	सुहृत्सु
-विद् <sup>7</sup>	<i>-vit</i>	-vid-am	-vid-bhiḥ	-vit-su
'knowing'	-वित्	-विदम्	-विद्भि:	-वित्सु
विश्वजित् 'all- conquering'	visvajit विश्वजित्	visvajit-am विश्वजितम्	viśvajid-bhiḥ विश्वजिद्भिः	visvajit-su विश्वजित्सु

Nouns ending in -s (-स्) (represented by visarga, one of the allowable finals!) are numerous, especially as the final member of a compound, usually a karmadhāraya functioning as a bahuvrīhi. Thus सुमन: (सु 'good' + मनस् 'mind') as a bahuvrīhi means 'having a good or cheerful mind', but oftenest it is used as a feminine noun in the sense of 'a flower'! Nouns ending in -s (or visarga) may be preceded by a, i or u, but those in -as (-aḥ) are far commoner than those in -is (-iḥ) or -us (-uḥ). All these nouns are neuter with but a few exceptions, chief among which are probably अजित्र: 'Aṅgiras' (a well-known sage), a masculine noun, and अप्सर: 'a heavenly nymph', which is feminine. It will be in the interest of greater lucidity to give the declension of these typewords in parallel columns before discussing the details about them.

<sup>7</sup>As in वेदविद् 'Veda-knowing', धर्मविद् 'Dharma-knowing'.

<sup>8</sup>The karmadhāraya on which it is based happens not to be used.

	manas (n.)	havis (n.)	āyus (n.)	Angiras (m.)
	'mind'	'oblation'	'life'	name of a sage
Singu	lar			
	manaḥ	haviḥ	āyuḥ	Angirāh
	(मन:)	(हविः)	(आयु:)	(अङ्गिराः)
Acc.	11	**	"	Angiras-am
				(अङ्गिरसम्)
Instr.	manas-ā	haviṣ-ā	āyuṣ-ā	Angiras-ā
	(मनसा)	(हविषा)	(आयुषा)	(अङ्गिरसा)
Dat.	manas-e	haviș-e	āyuṣ-e	Angiras-e
	(मनसं)	(हविसे)	(अयुषे)	(अङ्गिरसे)
Abl.	manas-aḥ	haviş-ah	āyuṣ-aḥ	Angiras-ah
	(मनसः)	(हविष:)	(आयुष:)	(अङ्गिरसः)
Gen.	"	"	**	**
Loc.	manas-i	haviș-i	āyuṣ-i	Angiras-i
	(मनसि)	(हविषि)	(आयुषि)	(अङ्गिरसि)
Voc.	manaḥ	haviḥ	āyuḥ	Angiraḥ
	(मनः)	(हविः)	(आयुः)	(अङ्गिरः)
Plura				
Nom.		haviṃṣ-i	āyūṃṣ-i	Angiras-ah
	(मनांसि)	(हवींषि)	(आयूंषि)	(अङ्गिरसः)
Acc.		**	"	
Instr.	mano-bhiḥ	havir-bhiḥ	āyur-bhiḥ	Angiro-bhih
	(मनोभिः)	(हविर्भिः)	(आयुर्भि:)	(अङ्गिरोभिः)
Dat.	mano-bhyaḥ	havir-bhyah	āyur-bhyaḥ	Angiro-bhyah
	(मनोभ्यः)	(हविभ्र्य:)	(आयुभ्रय:)	(अङ्गिरोभ्यः)
Abl.	11	11	11	11
Gen.	manas-ām	haviṣ-ām	āyuş-ām	Angiras-ām
	(मनसाम्)	(हविषाम्)	(आयुषाम्)	(अङ्गिरसाम्)
Loc.	manah-su	haviḥ-ṣu	āyuḥ-ṣu	Angirah-su
	(मनःसु)	(हवि:षु)	(आयु:षु)	(अङ्गिर:सु)
	(or manas-su)	(or havis-su)	(or āyuṣ-ṣu)	(or Angiras-su)
	(मनस्सु)	(हविष्षु)	(आयुष्षु)	(अङ्गिरस्सु)
Voc.	manāṃs-i	haviṃṣ-i	āyūms-i	Angiras-ah
	(मनांसि)	(हवींषि)	(आयूंषि)	(अङ्गिरसः)

Note that, in the nominative and accusative singular, neuters have no ending, just the stem itself with the final -s (-स्) changed to visarga. Except for the neuter vowel stems in -a, like फल, which add the ending -m (-म्), all neuters are without ending in the nominative and accusative singular. The ending of the nominative and accusative plural is -i (-इ) but the vowel before the immediately preceding consonant is lengthened. Thus, the stems manas (मनस्), havis (हिनस्) and āyus (आयुस्) become manās (मनास्), havis (हिनस्) and āyūs (आयुस्); the long vowel is then nasalized (indicated by placing the anusvāra sign above the lengthened vowel), and where the -s (-स्) is preceded by -i (-ई) or -ū (-ऊ), the -s (-स्) is cerebralized. The stems are now manāṃs (मनास्), haviṃṣ (हिनीष्) and āyūṃṣ (आयूष्), which, with the addition of the neuter ending -i (-इ), become manāṃs-i (मनासि), haviṃṣ-i (हिनीषि) and āyūṃṣ-i (आयूष्).

In the locative plural the visarga (representing -s!) of the stem remains before -su (-सु), which, after the stems in -iḥ (-इ:) and-uḥ (-उ:), becomes -ṣu (-सु) (हिन:षु, आयु:षु). There is an alternative sandhi which allows the assimilation of the visarga to the following sibilant, so that we may optionally write manas-su (मनस्सु), haviṣ-ṣu (हिनिष्षु) and  $\bar{a}yu$ ṣ-ṣu (आयुष्पु).

Note that, exactly as with final -aḥ (-अ:) in sentence sandhi, so the -aḥ of the type stem manaḥ (मन:) becomes -o (-ओ) before -bhiḥ (-भि:) and -bhyaḥ (-भ्य:), thus: mano-bhiḥ (मनोभि:), mano-bhyaḥ (मनोभ्य:); -iḥ (-इ:) and -uḥ (-उ:) become -ir (-इर्) and -ur (-उर्): havir-bhiḥ (हिनिभि:), havir-bhyaḥ (हिनिभ्य:), āyur-bhiḥ (आयुभि:), āyur-bhyaḥ (आयुभ्य:).

As far as the masculine and feminine nouns of the types angiras (अङ्गरस्) and apsaras (अप्सरस्) are concerned, note that they add the regular endings given above for all consonant stems (the same for both genders!), which differ from the neuters only in the nominative and accusative. Again in the nominative, the old historical -s (-h) is lost because of the two-consonant rule, the final vowel preceding the -s is lengthened as though to make up for the loss; hence angirās (अङ्गरास्) and apsarās (अप्सरास्).

It was noted at the outset of our discussion of s-stems that they often occur as the final member of a bahuvrihi compound. As a bahuvrihi is an adjective and the masculine or feminine is inevitably commoner than the neuter in this usage, an s-neuter in a bahuvrihi has to be treated as a masculine or feminine and accordingly declined like angiras (अङ्गिरस्) and apsaras (अप्सरस्). As a sample of this 'switch' of gender, we may give in full the

declension of mahā-yaśaḥ (महायश:) 'having great glory' or 'whose glory is great'.

	Singula	ır	P	lural	
1	Masculine & Femin	ine Neuter	Masculine & Femi	nine Neuter	
Nom.	mahāyaśāḥ (महायशाः)	mahāyaśaḥ (महायशः)	mahāyaśas-aḥ (महायशस:)	mahāyaśāṃs-i (महायशांसि)	
Acc.	mahāyaśas-am (महायशसम्)	mahāyaśaḥ (महायशस:)	mahāyaśas-aḥ (महायशस:)	mahāyaśāṃs-i (महायशांसि)	
Instr.	mahāyaśa (महायशस		mahā <sub>y</sub> (महाया	aśo-bhiḥ शोभि:)	
Dat.	mahāyaśas-e (महायशसे)		mahāyaśo-bhyaḥ (महायशोभ्य:)		
Abl.			11		
Gen.	"		mahāy (महायः	aśas-ām शसाम्)	
Loc.	mahāyaśa (महायशरि		(महायः	āyaśas-su	
Voc.	mahāyaśa (महायश:)	•	mahāyaśas-aḥ (महायशस:)	mahāyaśāṃs-i (महायशांसि)	

The common compound mahātapaḥ (महातपः) 'having great austerities' or 'whose austerities are great' is similarly declined. Since it is only the stems in -as (-aḥ) that lengthen the final vowel in masculines and feminines, words of the haviḥ (हविः), āyuḥ (आयुः) type, when used as the final member of a bahuvrihi, are unchanged in the nominative of all three genders.

# The Story of Purūravas and Urvaśi.

The story of the mortal king Purūravas and the divine nymph Urvašī has its origin in the Rgveda, where in a single hymn (X.95) the barest skeleton is given in the form of a dialog between Purūravas and Urvašī. Further details are forthcoming in the version contained in the Satapatha Brāhmaṇa (V.1-2), and many other elaborations of the myth are to be found in the Purāṇas, culminating in the well-known play Vikramorvašīya ("The Play about Urvašī Won through Valor') by Kālidāsa. The story as presented below is not a condensation of any existing version, but is a composite, in which the threads from various tellings have been brought together.

Note: Before attempting to work out the following reading exercise, the student should go over the rules for external vowel sandhi given in

Lesson Fifteen.

आसीद् राजा पुरूरवा नाम बुधस्येलायाश् च पुत्रः 1। तत ऐल² इत्यपि विश्रुतः 3। याप्सरा उर्वशीति विश्रुता मित्रस्य वरुणस्य च शापेन⁴ स्वर्गात् पृथिव्यां अवतीर्णाभवत् तस्यां अप्सरिस स महायशाः सम्राड् अन्वरज्यत्। त्वया सह वस्तुं इच्छेयं इत्य् एताभिर् वाग्भिस् तस्या अनुमितं तां अयाचत। यदि ममोरणयुगं पुत्रनिर्विशेषपालितं शय्यानिबद्धं रक्षेर् यद्य् अहं त्वां वस्त्रशून्यं एव न पश्येयं अन्ततो यदि केवलं सिप्र मम भोजनं तव गृहे भवेत् तदा त्वया सह वसेयं ईति तस्मै अनुमितं दत्त्वा सा तूष्णीं अभवत्। तेषु त्रिषु समयेषु पुरूरवसा स्वीकृतेषु सोर्वशी तेन महातेजसा महीक्षिता सह प्रतिष्ठाने तस्य प्रासादे वस्तुं अगच्छत्। ततस्तस्यां अप्सरिस तेन सह तिम्मिन् प्रासादे दीर्घकालं उषितायां केचिद् गन्धर्वाः शापान्ते उर्वश्याः स्वर्गप्रत्यागमने इच्छव उरणयुगं एकस्यां रात्रौ शय्यायाश् चोरियत्वा पलायिताः। उरणयुगस्य शब्दं श्रुत्वोर्वशी बुद्ध्वा पुरूरवसं प्राबोधयत्। शय्याया वासोविरिहतः सहसोत्थाय पुरूरवा असिं गृहीत्वा चौरान् अनुधावितः। ततो गन्धर्वस् तं अवलोक्योज्ज्वला विद्युल्लतोत्पादिता।

तदनन्तरं तमिस विद्युल्लतया हते विशेष पुरूरवसं नग्नशरीरं दृष्ट्वा युगपद् अन्तर्धानं अगच्छत् । उद्विग्नमनाः परिवषादं गत्वा पुरूरवाः सर्वस्यां पृथिव्यां उर्वशीं अन्विष्यान्ततः कुरुक्षेत्रं प्राप्य तत्र चतसृभिर् विष्या परि शिः सह किस्मिश्चित् सरिस स्नातीं तां अविन्दत् । तव पुत्रं विषयान्ति । परन्त्व् अधुना परे हि विश्वा । संवत्सरस्यान्ते इह प्रत्यागच्छेः । तदा तुभ्यं पुत्रं दत्त्वा त्वया सहैकां रात्रीं वत्स्यामि । इत्येवं तयाप्सरसोक्तः पुरूरवास् तथा भवतु । एकस्य वर्षस्यान्ते उत्र प्रत्यागमिष्यामीति तस्य प्रतिज्ञाय स्वनगरं प्रतिष्ठानं गतः । वर्षस्यान्ते तत् कुरुक्षेत्रस्थं सरः प्रत्यागत्य पुरूरवाः परमरूपान्वितं आयुषं इति नाम पृतं उर्वश्याः पद्मकराद् अवाय तया सहैकां रात्रीं उषित्वा पुनः स्वनगरं गतः । अतः परं प्रतिवर्षे तत्र गत्वा पश्च पुत्रान् आदाय पुरूरवा गन्धवर्मस् तुभ्यं वरं दातुं इच्छेयुर् इत्युर्वश्या निवेदितो जीवितशेषं स्वर्गे तया सह गमियतुं अवृणीत ।

#### Notes

- 1. बुधस्येलायाश् च पुत्र: 'the son of Budha and Ilā'. 'Budha' is not to be confused with 'Buddha' (with two d 's!), the founder of Buddhism; Budha (literally 'the wise one') is the planet Mercury, regarded in Indian mythology as the son of the moon. His name appears in the Sanskrit word for the weekday 'Wednesday', बुधनार (or बुधनारर) 'Budha's Day', the precise equivalent of the Latin Mercurii Dies 'Mercury's Day', of which the English 'Wednesday' is a translation loanword. Old English Wōdnesdæg, later Wednesday, is literally 'Wōden's Day', Wōden being one of the chief Anglo-Saxon gods, who was equated with the Roman Mercury.
- 2. ऎল Aila, 'son of Ilā', a metronymic formed from Ilā by substituting the vṛddhi of 'i' which, it will be remembered, is 'ai'; the final vowel -ā is replaced by the suffix -a, which is widely used to make various kinds of derivatives, not only metronymics or patronymics. For example, ৰীৱ bauddha from ৰুৱ 'Buddha', through the vṛddhi of u, means 'connected with or related to the Buddha' and, when used as noun 'a follower of the Buddha'.

- 3. ऐल इत्यपि विश्वतः 'known also as Aila' and in the next sentence उर्वशीति विश्वतः similarly 'known as Urvasi'. In the episode of King Nala and Oueen Damayanti we read विदर्भराज्ञो दुहिता दमयन्तीति विश्वता 'The King of Vidarbha has a daughter known as Damayanti'.
- 4. मित्रस्य वरुणस्य च शापेन 'Due to a curse of Mitra and Varuṇa'; these two great gods appear in the Rgveda, Mitra as the personification of the compact and Varuṇa as that of truth. They are often invoked, as are many Rgvedic deities, as a conjoint pair called Mitrāvaruṇā (मित्रावरुणा).
- 5. इच्छेयम् The optative is frequently used to soften an assertion; the indicative इच्छामि would mean straightforwardly 'I wish', but इच्छेयम् means 'I should like'.
- 6. The conditions, which are set out in the three यदि-clauses for Urvaśi's complying with Purūravas' wish to abide with her, are put in the optative along with the apodosis (तदा . . . वसेयम्) and expressed in the form of so-called 'future less vivid' condition, that is, of the 'should-would' type: 'If you should watch over my pair of rams . . . , if I should see you . . . , and if my food should only be ghee . . . , then I would abide with you . . . '.
- 7. पत्रनिविशेषपालितं 'protected like sons'; part A (पत्रनिविशेष-) is adverbial to 🖪 (पालित) and would be in the accusative neuter singular if the two members are expressed syntactically. Compounds whose prior member is adverbial are a variety of karmadharaya. निर्विशेष 'having no distinction, like' is a type of bahuvrihi, in which the adverbial prefix निस (नि:) 'away' has a quasi-adjectival value: 'having an away-distinction' (= having no distinction). In dissolving compounds of this type, the Indian grammarians turn the adverb निस् into an adjective by subjoining गत, the past participle of √गम्, thus, निर्गत 'gone away' and say: निर्गत: विशेष: यस्मात स: 'he from whom the distinction (is) gone away', hence 'like unto'. Since निविशेष is here used adverbially (not applied to a person as in the dissolution just given), the analysis would have to be phrased so as to indicate that the quality of 'not having a distinction' belongs to the act of 'protecting' (पालित) not to a person. It may be done as follows: निर्गत: विशेष: यस्या: क्रिया यथा स्यात तथा, literally 'in that manner (तथा) as (यथा) would be (स्यात optative of √अस 'be') an action (क्रिया) from which the distinction has gone away'. Analytically, then,

the whole compound पুत्रनिविशेषपालितं means '(my pair of rams) protected in that manner as would be an action (of protecting) from which the distinction of sons (पुत्र) has gone away'. This sounds terribly complicated and awkward, but not so in Sanskrit! It is important to understand the Indian method of analyzing the various kinds of compounds, as, apart from the clarity and succinctness involved, these analyses pervade Sanskrit commentarial literature where they often help to shed light on the interpretation of a whole passage.

- 8. तेषु त्रिषु ... स्वीकृतेषु A locative absolute: 'when these three ... had been accepted'. Similarly तस्यां अप्सरसि ... उषितायां 'When that Apsaras ... had stayed'. त्रिषु is the locative masculine plural of the numeral त्रि 'three'.
- 9. वासोविरहित: At the junctures of the words that make up a compound the rules of *external* sandhi apply, so here वासो- stands for वासस् (वास:), the final -as (or -aḥ) becoming -o before the voiced sound that follows.
- 10. तमसि ... हते Another absolute construction, giving the backdrop for the observation made by Urvaśi.
- 11. चतसृभिः Instrumental feminine plural of the numeral चतुर् 'four' modifying अप्सरोभिः.
- 12. स्नातीं Accusative feminine singular of the present active participle of √स्ना (स्नाति, class II) 'swim'. It modifies तां. Render: 'found her swimming along with ...'.
- 13. The words from तव पुत्रं through वत्स्यामि are spoken by Urvaśi, as shown by the quotation-marker इति with the phrase immediately following: इत्येवं तयाप्सरसोक्त: 'thus addressed by that Apsaras'.
- 14. बिभर्मि 'I am bearing', present first person singular of √মূ (बिभर्ति, class III) 'bear, carry'. This is an athematic root, to which the endings are added without the interposition of ∎ thematic vowel.
- 15. परेहि 'go away!' इहि is the imperative (= the mood of asking someone to do something) second singular of √इ (एति, class II) 'go' combined with the

adverb परा 'away, off' (परा + इहि which by sandhi forms परेहि). In thematic verbs the stem without ending serves as the second singular imperative, but in the athematic class it is generally formed by adding -हि to what is called the 'weak' stem. The weak stem of  $\sqrt{\xi}$  is  $\xi$ -, hence the imperative  $\xi$ -हि.

- 16. वत्स्यामि 'I shall abide', future first singular of √वस् (वसति, class I) 'abide' made by substituting -त् for the -स् before appending the future sign -स्य-.
- 17. तथा भनतु 'So be it!' the standard reply of consent; भनतु is the imperative third singular of √भू (भनति, class I).
- 18. आयुषं इति नाम 'by name Ayus'. Normally, आयुस् (आयु:) 'life' is a neuter s-stem, but here as a name of Purūravas' son it has to be made into a masculine noun, hence the accusative ending -am.
- 19. उर्वश्याः पद्मकराद् 'from Urvaśi's lotus-like hand'. A woman's hand is often likened to a lotus in Sanskrit literature, by reason of its beauty and softness.
- 20. प्रतिवर्ष 'every year'. The adverb प्रति which, among other meanings, means 'in' with the implication of repetition, often carries the sense of 'every' when prefixed to a noun inflected in the accusative singular neuter. Thus, प्रतिदिनम् or प्रतिदिवसम् 'every day', प्रतिमासम् 'every month', प्रतिदिशम् 'in every direction', etc.

# Vocabulary

पुरूरव:, m. Purūravas, 9 name of an ancient king of Pratisthāna; son of Budha and Ilā, and so called Aila.

बुध, m. Budha, name of the planet Mercury; father of Purūravas.

विश्रुत, ppp. वि-पश्च (शृणोति, class V), 'heard of far and wide', famous, known, then known as (+ nom.).

उर्वशी, f. Urvaśi, name of an Apsaras.

<sup>&</sup>lt;sup>9</sup>In transliterating s-stems for mention in an English setting it is customary not to change the final -s to visarga; so we should write Purūravas, Apsaras, etc.

मित्र, m. Mitra, name of a Vedic god, the personification of the compact or agreement between two parties.

वरण, m. Varuna, name of Nedic god, the personification of truth.

शाप, m. a curse.

स्वर्ग, m. heaven.

अवतीर्ण, ppp. अव-√तृ (तरित, class I), having come down, descended.

अप्सर:, f. an Apsaras, one of ∎ class of semi-divine beings, wives of the Gandharvas.

यशः, n. fame, glory.

सम्राज्, m. (nom. सम्राट् with change of ज् to cerebral ट्), a sovereign.

अनु-√रज् (रज्यति, class IV), be enamored of (+ loc.).

वाच्, f. (nom. वाक्), word; speech.

अनुमति, f. approval, consent.

√याच् (याचित, °ते, class I), request, ask.

उरण, m. a ram; उरणयुग, n. ■ pair of rams.

निविशेष, adj. not having a distinction, without distinction, like.

पालित, ppp. √पालय (पालयित), protected.

शय्या, f. a bed, couch.

निबद्ध, ppp. नि-√बन्ध् (बध्नाति, class IX), tied to, fastened onto.

वस्त्र, n. garment, article of clothing.

शून्य, adj. empty, void, deserted; destitute of (+ instr., or as second element in a compound).

अन्ततः adv. in the end, finally.

केवलम्, adv. only.

सपि:, n. clarified butter, ghee.

भोजन, n. food.

तूष्णीम्, adv. silently, in silence;  $+\sqrt{4}$  be silent, remain silent.

त्रि, numeral three. [inflected only in the plural: masc. nom. त्रय:, acc. त्रीन्, instr. त्रिभि:, dat.-abl. त्रिभ्य:, gen. त्रयाणाम्, loc. त्रिषु; fem. nom.-acc. तिसः, instr. तिसृभि:, dat.-abl. तिसृभ्य:, gen. तिसृणाम्, loc. तिसृषु; neut. nom.-acc. त्रीणि]

समय, m. lit. a coming together, then, an agreement, arrangement, stipulation, condition.

स्वी-√कृ (करोति, class VIII), make one's own, take, receive, accept.

तेज:, n. lit. point or tip, then, tip of flame, flame; glow, splendor; majesty. महीक्षित, m. 'earth-ruler', a king.

प्रतिष्ठान, n. Pratisthana, name of an ancient town, at the confluence of the Ganga (Ganges) and the Yamuna (Jumna) rivers, capital of King Purūravas.

दीर्घकालम्, adv. for a long time.

प्रत्यागमन, n. return.

इच्छु, adj. desirous.

रात्रि, f. night. [a later form of रात्री]

पलायित, ppp. √पलाय् (पलायते), 'having gone away', having fled, having departed.

बुद्वा, gerund √बुध् (बोधित, °ते, class I), having awakened (intrans.).

वास:, n. clothing, garment.

विरहित, ppp. वि-√रह् (रहति, class I), abandoned, given up, relinquished.

प्र-√बुध् in caus. प्रबोधयति, awakens (trans.).

असि, m. a sword.

गृहीत्वा, gerund √प्रह् (गृह्णाति, class IX), having grasped or taken.

अनुधावित, ppp. अनु-√धाव् (धावित, class I), having run after, having pursued. उज्ज्वल, adj. blazing up.

विद्युल्लता, f. forked lightning (lit. 'lightning-creeper', a compound of विद्युत् 'lightning' + लता 'creeper'; -त् changed to -ल् by regressive assimilation).

उद्-√पद् (पद्यते, class IV), go forth (उद्), come into existence, be produced; caus. उत्पादयित, 'causes to be produced', produces, ppp. उत्पादित.

नग्न, adj. naked, bare.

शरीर, n. body.

युगपद्, adv. simultaneously.

अन्तर्धान, n. disappearance; acc. with √गम्, disappear.

अन्विष्य, gerund अनु-√इष् (इच्छति, class VI), having sought after or looked for.

सर:, n. lake, pool.

√स्ना (स्नाति, class II), swim.

गर्भ, m. the womb.

√भृ (बिभर्ति, class II), bear, carry.

परन्तु, conj. but.

अधुना, adv. now.

परा-√इ (एति, class II), go off, go away.

संवत्सर, m. year.

वर्ष, n. year.

कुरक्षेत्र, n. Kuruksetra, name of an extensive plain near Delhi, where the great battle described in the Mahābhārata took place.

आयु:, m. Ayus, name of the first son born of Urvasi to Purūravas.

पद्मज, n. a lotus (lit. 'that which is born of or in the mud').

कर, m. the hand.

अतःपरम्, adv. henceforth.

प्रतिवर्षम्, adv. every year.

जीवितशेष, m. remainder of life.

नि-1√विद् (वेत्ति, class II), caus. निवेदयित, causes to know, informs, ppp. निवेदित, having been informed.

√गम् (गच्छति, class I), go; caus. गमयति causes to go, passes (of time); infin. गमयितुम् .

2√वृ (वृणीते, class IX), choose.

Translate the following sentences into Sanskrit, using the preceding narrative as a model for the syntactic constructions:

Purūravas, whose glory was great, the son of Budha and Ilā, was the king of Pratisthana. As soon as he saw the Apsaras Urvasi, who had descended from heaven to earth due to a curse, he felt an affection for her. She told him that she would stay with him if he accepted three conditions. The Gandharvas stole her pair of rams which was tied to the bed and fled. When she heard their bleating, Urvasi awakened Purūravas. Purūravas pursued the thieves, but when they saw him, they produced a lightning-flash, by which Urvaśi saw her husband naked. One of the three conditions having been thus violated, Urvasi disappeared right there. Purūravas, greatly agitated, after searching throughout the world for Urvaśi, became disheartened. Finally, he found her in Kuruksetra in company with other Apsarases. She promised that if he came back in a year, she should present him with a son and thereupon she went to heaven. Having returned there at the end of a year, he received from her a son named Avus. After returning to Kuruksetra every year for five years and receiving altogether five sons from Urvasi, Pururavas got a boon from the Gandharvas and chose to abide in heaven with Urvasi the rest of his life.

#### LESSON SEVENTEEN

Changeable Stems With Two Variants: Declension of Stems in -vat/-mat. The Present Participle in -at. Adjectives in -in.

In the last lesson we began our study of consonant stems and noted that they fall into two great classes: 1. the unchangeable stems, which show no change in their declension except as required by sandhi when the consonant ending the stem stands in absolutely final position and also before the padaendings; 2. the changeable stems, which exhibit two or three variants in their declension according to a fixed pattern. In that lesson we discussed only the first or unchangeable class. In this lesson we shall take up the class of changeable stems, which contains some of the commonest and most important in the language.

In order to understand the twofold or threefold variation which the changeable stems undergo in their declension, it is necessary to understand what is meant by the terms 'strong', 'weak', 'middle' and 'weakest' and also something about the rationale behind their use. These strange terms are based on a differentiation of the stem, inherited (at least in part) from the parent Indo-European language, due to a shifting of the accent from the stem of a word to the case ending. In the parent language, when the accent fell on the stem, as distinguished from the case ending, the stem had a fuller form than when the accent shifted to the ending. This pattern, however, is preserved only in a few of the Sanskrit changeable stems; in many the accent<sup>1</sup> is fixed on the first syllable throughout the declension, instead of shifting to the case ending when the stem has a reduced or weaker form. In Sanskrit, the fuller form of the stem or 'strong' stem, as it is called, is found in masculine changeable stems in the nominative and accusative singular and the nominative plural, but in the neuters only in the nominative and accusative plural. The reduced form of the stem, called 'weak', appears in all the other cases. This disposition of the strong and weak stems is invariable for the declension of changeable stems of the twofold type. All stems that end in -vat (-ৰুৱ) and -mat (-মুৱ) as well as present active participles in -at (-মুৱ) follow this pattern. Let us now see how the strong and weak stems of these two important classes of words are made and give the full declension of an illustrative stem of each class.

<sup>&</sup>lt;sup>1</sup>The accent referred to here is the pitch or tonic accent found in the Rgveda and other early texts, but *not* in the later language, which has only a stress accent, the position of which is determined by the length of the penultimate syllable.

## I. Changeable Stems in -vat (-वत्) and -mat (-मत्).

-vat and -mat are suffixes, i.e., word-building elements, used to make adjectives of possession from nouns. Thus, from  $r\bar{u}pa$  (रूप) 'beauty' + -vat (-बत्) is made the adjective  $r\bar{u}pa$ -vat (रूपवत्) meaning 'possessing beauty, beautiful, handsome'. So also bhaga-vat (भगवत्) from bhaga (भग) 'portion, lot, good fortune', hence, literally 'possessing good fortune, fortunate, blessed, lordly' etc. Similarly with the synonymous suffix -mat (-मत्) is formed dhi-mat (धोमत्) 'possessing understanding or insight (धो), wise, insightful.' The stem ending in -vat/-mat is the weak stem. The strong stem is made by the insertion of the nasal -n- before the -t, thus,  $r\bar{u}pavant$ -(रूपवन्त्-), bhagavant- (भगवन्त्-), dhimant- (धोमन्त्-). From these two stems in -vat/-vant and -mat/-mant the entire declension in the masculine and neuter is formed. Precisely the same format is followed by all adjectives ending in -vat/-mat.

#### Declension of Stems in -vat and -mat.

strong stem bha	bhagavat 'fortunate' strong stem bhagavant- weak stem bhagavat-		
Singula	r	Singula	ır
Masculine	Neuter	Masculine	Neuter
Nom. *bhagavān (भगवान्)	<i>bhagavat</i> (भगवत्)	* <i>dhimān</i> (धीमान्)	<i>dhimat</i> (धीमत्)
Acc. *bhagavant-am (भगवन्तम्)	bhagavat (भगवत्)	*dhimant-am (धीमन्तम्)	dhimat (धीमत्)
			मिता) मिते)
Gen. bhagavat-a	Abl. bhagavat-aḥ (भगवत:) Gen. bhagavat-aḥ (भगवत:)		धीमतः) धीमतः)
Loc. bhagavat-i Voc. bhagavan <sup>2</sup>	bhagavat	dhimat-i (धी dhiman <sup>2</sup>	dhīmat
(भगवन्)	(भगवत्)	(धीमन्)	(धीमत्)

<sup>&</sup>lt;sup>2</sup>The vocative singular is not, strictly speaking, a strong stem, but a modification of it.

	Plural		Plural	
	Masculine	Neuter	Masculine	Neuter
	*bhagavant-aḥ (भगवन्त:) bhagavat-aḥ (भगवत:)	*bhagavant-i (भगवन्ति) *bhagavant-i (भगवन्ति)	*dhimant-aḥ (धीमन्त:) dhimat-aḥ (धीमत:)	*dhimant-i (धीमन्ति) *dhimant-i (धीमन्ति)
Instr.	bhagavad-bhiḥ	(भगवद्भिः)	dhīmad-bhiḥ	(धीमद्भिः)
Dat.	bhagavad-bhyd	nḥ (भगवद्भय:)	dhimad-bhyah	(धीमद्भयः)
Abl.	bhagavad-bhyd	aḥ (भगवद्भय:)	dhimad-bhyah	(धीमद्भयः)
Gen.	bhagavat-ām (	भगवताम्)	dhimat-ām (धी	मताम्)
Loc.	bhagavat-su (भ	गवत्सु)	dhimat-su (धीम	ात्सु)
Voc.	*bhagavant-aḥ³ (भगवन्त:)	*bhagavant-i (भगवन्ति)	*dhimant-aḥ <sup>3</sup> (धीमन्तः)	*dhimant-i (धीमन्ति)

The strong stems are preceded by an asterisk (\*). All the rest are weak. The nominative singular masculine is peculiar: we would have expected \*bhagavan for \*bhagavant-s with regular loss of all the final consonants but one. In addition to this, the final vowel is lengthened as though to compensate for the loss of the two consonants. The feminine is made by adding the feminine suffix -i to the weak stem; thus, bhagavat-i, dhimat-i. This feminine stem is declined precisely like नदी:

Nom.	bhagavati	(भगवती)
Acc.	bhagavatīm	(भगवतीम्)
Instr.	bhagavatyā	(भगवत्या)
Dat.	bhagavatyai	(भगवत्यै)
Abl.	bhagavatyāḥ	(भगवत्याः)
Gen.	bhagavatyāḥ	(भगवत्याः)
Loc.	bhagavatyām	(भगवत्याम्)
Voc.	bhagavati	(भगवति)
	and so on with pe	erfect regularity.

<sup>&</sup>lt;sup>3</sup>The vocative plural is really the nominative used as a vocative.

# II. The Present Active Participle in -at (-अत्).

The strong stem of this important verb form may be obtained 'mechanically' by dropping the -i of the third person plural present. So, the strong stems of the types of the four thematic classes are bhavant- $(\sqrt{bh\bar{u}})$ ,  $d\bar{i}vyant$ - $(\sqrt{div})$ , tudant- $(\sqrt{tud})$  and corayant- $(\sqrt{cur})$  from bhavant-i,  $d\bar{i}vyant$ -i, tudant-i and corayant-i respectively. The weak stem is gotten by dropping the -n-; thus, bhavat-,  $d\bar{i}vyat$ -, tudat-, corayat-. The declension of bhavat (भवत्) 'being' in the masculine and neuter is as follows:

	Singular		Plural	
	Masculine	Neuter	Masculine	Neuter
Nom.	*bhavan (for bhave (भवन्)	ant-s) bhavat (भवत)	*bhavant-aḥ (भवन्त:)	*bhavant-i
Acc.	*bhavant-am (भवन्तम्)		bhavat-aḥ (भवत:)	*bhavant-i
Instr.	bhavat-ā (भव	ता)	bhavad-bhiḥ (	भवद्भिः)
Dat.	bhavat-e (भव	ते)	bhavad-bhyaḥ	(भवद्भयः)
Abl.	bhavat-aḥ (भ	वतः)	bhavad-bhyaḥ	(भवद्भयः)
Gen.	bhavat-aḥ (१	नवतः)	bhavat-ām (भव	ाताम्)
Loc.	bhavat-i (भव	ति)	bhavat-su (भवर	त्सु)
Voc.	*bhavan	bhavat	*bhavant-ah	*bhavant-i
	(भवन्)	(भवत्)	(भवन्तः)	(भवन्ति)

The feminine of the participles of the four thematic classes of roots is made by adding the suffix -i to the strong stem; thus, bhavant-i, divyant-i, tudant-i, corayant-i. It is declined like नदी.

The present active participle, just like the past passive participle we have so plentifully had in our readings, is an adjectival derivative of a verb. It corresponds to the English form in -ing, as in be-ing, play-ing, strik-ing, steal-ing, and like the English forms expresses an action that takes place contemporaneously with that of the principal verb, as in 'I saw my friend going in the road' मार्गे गच्छन्तं मम सुह्दं अपश्यम्. Like any adjective, a participle has to agree in case, gender and number with the noun it qualifies;

in this example गच्छन्तं qualifies सुह्दं which is accusative, masculine, singular, the direct object of अपश्यम्. It is essential to distinguish the English participle in -ing from the verbal noun in -ing.<sup>4</sup> The forms being absolutely identical, the only means of distinguishing the one from the other is by the sense of the passage in which they occur. For example, in the sentence 'Meditating requires much practice', 'meditating' is a verbal noun, subject of 'requires'. It might even be replaced by the unequivocal noun 'meditation' without change of the sense. But in 'I see an ascetic meditating under a tree', 'meditating' is a participle -- a verbal adjective -- describing the 'ascetic' whom it characterizes as performing meditation at a given moment.

Here may be mentioned the extremely common adjective महत् 'great', which is originally a present active participle from √मह (महति) 'be great', hence literally 'being great', but with loss of its participial sense it has come to mean simply 'great'. Its strong stem is महान्त्, instead of the expected महन्त्, due to the influence of the synonomous महा-. Of identical origin is बृहत् 'high, lofty', really the present participle of √बृह (बृहति) 'be strong or great'. The strong stem बृहन्त् is, however, perfectly regular, there being no scope for lengthening the final vowel as in महान्त्.

There is yet another twofold changeable stem of a type that is extremely common, which is easily learned along with the stems already given. It ends in the suffix -in, which, like -vat/-mat, means 'possessing' whatever the noun to which it is attached means. Thus, from bala 'strength' is made bal-in 'possessing strength, strong' and from dhana 'wealth' is made dhan-in 'possessing wealth'. As may be seen, when -in is added to a noun, the final vowel of the noun is dropped. This suffix is so productive, indeed much more so than the synonymous -vat/-mat, that one may make up possessive adjectives freely from it, reasonably sure that the formations already exist. Since the meaning imparted by both -in and -vat/-mat is sufficiently clear and does not normally involve any special nuances, the student who knows the meaning of the primary word should be able to determine the sense of the words to which they have been added without resorting to the dictionary.

The declension of the -in possessives does not show the same sort of alteration of strong and weak stems as does that of the stems in -vat/-mat and

<sup>&</sup>lt;sup>4</sup>In Old English, from which (through Middle English) our modern language is descended, the verbal noun and present participle were formed with quite different suffixes. The verbal noun ended in -ung, the participle in -ende; for example, bind-ung and bind-ende 'binding'. In the various dialects of Old English -- and subsequently also in the written language -- these two suffixes became phonetically more and more approximated, until they were both conflated into -inge, which with loss of the -e has become our modern -ing, thus serving as the ending of two unrelated forms.

-at, although there are two degrees of the stem. Before the pada-endings and in the nominative and accusative singular neuter, the -n is dropped, but retained elsewhere, except in the nominative masculine singular which drops the -n and prolongs the -i.

## III. Declension of Stems in -in (-इन्).

# balin (बलिन्) 'possessing strength, strong'

Singular			Plural	
	Masculine	Neuter	Masculine	Neuter
Nom.	hali	bali	balin-ah	balīn-i
140111.	(बली)	(बलि)	(बलिन:)	(बलीनि)
	` '		, ,	
Acc.	balin-am	bali	balin-aḥ	balīn-i
	(बलिनम्)	(बलि)	(बलिन:)	(बलीनि)
Instr.	balin-ā (बलिन	TT)	bali-bhiḥ (बलि	भि:)
Dat.	balin-e (बलिने	<del>†</del> )	bali-bhyaḥ (ब	लिभ्यः)
Abl.	balin-aḥ (बिर्	<b>न</b> ः)	bali-bhyah (ब	लिभ्यः)
Gen.	balin-aḥ (बरि	<b>न</b> नः)	balin-ām (बलि	नाम्)
Loc.	balin-i (बलि	ने)	bali-su (बलिषु)	
Voc.	balin	bali (or balin)	balin-aḥ	balīn-i
	(बलिन्)	(बलि or बलिन्)	(बलिन:)	(बलीनि)

Note that in the nominative and accusative plural the i of the suffix is lengthened as are the vowels a, i and u in  $man\bar{a}msi$ ,  $hav\bar{i}msi$  and  $\bar{a}y\bar{u}msi$ . The feminine is made by adding  $-\bar{i}$  to the full stem; thus  $balin-\bar{i}$  (बलिनी). The feminine stem is declined like नदी.

## I. The Story of the Churning of the Ocean

The story of the churning of the ocean (समुद्रमन्थन) first appears in the Mahābhārata, although some scholars claim to find foreshadowings of it in the Rgveda. Various versions of this myth, differing from one another in many details and greatly extended and embellished in the later texts, are found also in the Rāmāyaṇa and many of the Purāṇas. The account given below is drawn principally from that in the Mahābhārata (I.15-17), but the

earlier portion has many threads from the telling of the story in the Visnu

Purāna (I.9).

It can hardly be doubted that the churning of the ocean is in its ultimate origin a creation myth, into which, however, much relatively extraneous material was gradually introduced. The churning of the firestick to produce fire, often mentioned and even described in the Rgveda (III.29), for example, is a creative act. So also is the churning of milk to produce butter a creative act. In a famous and important hymn of the Rgveda (I.32) the great god Indra, in a vestige of an ancient creation myth, is depicted as slaying the serpent-demon Vrtra in order to release the waters pent up within his belly. These waters contain the elements of the cosmos, the sun, the heaven and the dawn, which had been withheld from man by the negative force personified by Vrtra. When the great ocean is churned by the gods and the demons (in temporary trucial co-operation!) certain basic prototypal elements rise up from the waters. The stated purpose of the churning of the ocean is to obtain the drink of immortality called 'Amrta' (अमृत), which, apart from its immortalizing effect, will confer upon the gods sufficient strength to defeat the demons by whom they have been worsted and greatly weakened in prolonged combat. According to the account in the Visnu Purāna, the gods had lost their strength, vigor and majesty as a result of a curse upon their chief Indra by the irascible sage Durvāsas, a recurrent figure in Sanskrit literature, whose principal function seems to have been the imposition of curses of particularly maleficent nature. The version of the churning in the Mahābhārata does not contain the episode of Durvāsas' curse to explain the gods' loss of strength to fend off the demons.

पूर्विस्मन् कल्पे पृथिव्यां परिभ्राम्यन् महातपा मिनर् दुर्वासा मार्गे आयान्तं ऐरावतस्य नाम गजस्य पृष्ठे निषीदन्तं इन्द्रं दृष्ट्वा तां कयाचिद् विद्याधर्या दत्तां स्रजं देवराजायायच्छत् । त्रैलोक्याधिपतिना तां स्रजं गृहीत्वा सग् ऐरावतस्य शिरिस न्यस्ता । स्रजो गन्धेनाकृष्टः स गजः करेण शिरसो उपहृत्य पृथिव्यां सहसाक्षिपत् । ततस् तद् अवलोक्य परमं क्रोधं गत्वा महामुनिर् दुर्वासा इन्द्रं अवदत् । हे वासव यस्मात् त्वं अतिदर्पाध्मातो मां न प्रणिपत्य मया दत्तां इमां मालां तव गजस्य शिरिस न्यस्यैवं मय्य अवमानं करोषि तस्मात् त्रैलोक्यस्य लक्ष्मीर् विनाशं गच्छेद् इति त्विय शापं वदामि । तेनैवं उक्तो बलवान् इन्द्रो हस्तिनः स्कन्धाद अवतीर्यं तं

अतिकुद्धं मुनिं प्रसादियतुं महान्तं यत्नं अकरोत् । परन्तु महेन्द्रस्य वाचं श्रुत्वापि स मुनिर् मां बहु न मन्यसे किं बहुना विं त्वां न क्षिमिष्ये इत्युक्त्वापगतः । ततः प्रभृति सर्व भुवनत्रयं शक्रेणान्यैर् देवैश्च सह विं दुर्वाससः शापस्य प्रभावेन निर्लक्ष्मीकं अभवत् । यथैवं लक्ष्म्या वर्चसा तेजसा च विरहितानां देवानां ऐश्वर्यं क्षयं अगच्छत् तथा ते दैत्यैर् अन्यै रक्षोभिश्च युद्धे पराजिताः । तदा पृथिव्यां विप्रा यज्ञेषु मन्दादरा अभवन् तापसाश्च तपांसि नाचरन् विं । अतः परं दानं सत्यवादं कारुण्यं अन्यान् धर्मान् चावधीरयन्तो नरा लोभेनोपहत-मनसो ऽभवन् । ततो बलक्षयेण बलिभिर् द्विड्भिर् विजिता असुरैः सह युद्धेन परिश्रान्ताश्च सर्वे देवा इन्द्राद्या उपित्रा परिश्रान्ता भयेनोद्विग्न-चित्ता भगवन्तं समस्तलोकपितामहं ब्रह्माणं एव शरणं प्रापद्यन्त ।

#### Notes

- 1. महातपा When the adjective महत् 'great' is used as part A of a karmadhāraya or bahuvrīhi compound, it is replaced by महा. महातपः 'whose austerity (तपः) is great' or 'having great austerity' is a common epithet of a sage or seer (मृनि or ऋषि).
- 2. देवराजाय 'to the king of the gods'; Indra is the principal god of the Rgveda, to whose magnification are dedicated more hymns than to any other. Although he is greatly subordinated in function and power in Classical Sanskrit texts, in the Mahābhārata and other earlier works he is still referred to as 'king of the gods' (or by some equivalent epithet). In the following sentence he is called त्रेलोक्याधिपति 'overlord of the three worlds'.

अयच्छत् √यम् (यच्छति) primarily means 'hold', but it comes to signify 'hold' in almost every sense: hold out (hence 'give' as here), hold up (i.e., 'sustain'), hold back (hence, 'suppress, check, control'), etc.

- 3. शिरस: 'ablative of separation' with अपहृत्य.
- 4. यस्मात् 'because' ('ablative of cause') correlative to तस्मात् 'therefore'.

- 5. प्रणिपत्य, न्यस्य Note that gerunds always follow the words that are to be taken with them: 'you, not having paid obeisance to me, having thrown down this garland given by me upon the head of your elephant'.
- 6. गच्छेत् optative of wish: 'may the lustre of the three worlds go to ruin!'
- 7. इति marks the preceding words from the vocative हे वासव to गच्छेत् as uttered by Durvāsas in pronouncing his curse upon Indra. Strictly speaking, of course, the curse itself consists only of the words त्रैलोक्लयस्य लक्ष्मीर् विनाशं गच्छेत्, all the preceding words specifying the reason for its imposition.
- 8. हस्तिन: स्कन्धादः 'from the shoulder ('ablative of separation') of his elephant'. हस्तिन् is really just a possessive adjective meaning literally 'having a hand (हस्त)' and, when applied to the elephant, has reference to its trunk. When the Indo-Europeans, who were to become the Indo-Aryans, entered India, probably about the middle of the second millennium B.C., they had no word for 'elephant', which they not unnaturally referred to as the 'beast with the hand'. Before long the word 'beast' (मृग) was omitted and हस्तिन् alone was used. In the course of time various indigenous words for elephant (गज, मातङ्ग, etc.) were borrowed into Sanskrit, but हस्तिन् was probably the commonest word. In any case, through the Prakrit form हत्थी the old name हस्तिन् has come down into the modern vernaculars, as, for example, into Hindi as हाथी. Incidentally, apart from हस्तिन् and the indigenous names, Sanskrit has very many other words of an epithetical nature for elephant, as द्विरद 'the two-tusked one', सिन्धुर 'the one that takes pleasure in the river', द्विप 'the one that drinks twice', etc.
- 9. अकरोत् Imperfect third singular of √कृ 'do', which belongs to the non-thematic classes of roots. These roots have two stems, a strong and a weak, which are found in particular forms. The first, second and third persons of the present and imperfect (among others!) require the strong stem. √कृ makes the strong stem करो, hence अ-करो-त्. This root is one of the commonest in Sanskrit, being used in the sense of 'do, make' in their widest possible application. It is also used, as in this passage, with almost any noun with which it can be sensibly connected to express the performance of the act denoted by the noun. So here महान्तं यत्नं अकरोत्, literally 'made a great effort', means 'tried very hard'.

- 10. শ্ব্রেবাদি 'even though he heard'; when अपि 'even' is used with an adjective or participle (the gerund is a past active participle!), it often imparts the sense of 'though' or 'although' to the adjectival word, i.e., the sense of concession: 'granting that such-and-such is the case, in spite of it'.
- 11. मां बहु न मन्यसे 'you do not think highly of me'; बहु is the accusative singular neuter employed as an adverb 'much' or 'highly'.
- 12. किं बहुना 'Why say more?' or 'What's the use of talking?', a very frequent idiom, especially in the dramas; किं 'what' is used with the instrumental in the sense of 'What's the use of such-and-such', literally 'What's with such-and-such?' So किं बहुना is literally 'What's with much?'
- 13. सह 'along with, together with'; the idea is that the three worlds including all the gods lost their majesty or glory. One is reminded of the sad plight of Wotan and the other gods in Germanic mythology when the goddess Freia (the goddess of love, corresponding to लक्ष्मी) was snatched away by the giants in payment of their building Valhalla.
- 14. In this sentence and the following are depicted the general declination and neglect of all spiritual values, customs, routines and virtues, which ultimately lead to the worsting of the forces of good (personified by the gods) by the powers of evil (represented by the Daityas, Dānavas, Rakṣases and Asuras -- all demonic forces).
- 15. सर्वे देवा इन्द्राद्या: 'All the gods having Indra as first', i.e., 'all the gods beginning with Indra' or idiomatically 'All the gods, Indra, etc.' आद्य 'first' and the noun आदि 'beginning' are used as the final member of an appositional bahuvrihi in the sense of 'so-and-so, etc.' In some modern vernaculars आदि is put after any list of words in the sense of 'etc.'
- 16. बह्माणं accusative masculine singular with प्रापदान्त. It was natural that the gods in their desperate predicament should turn for help to Brahmā, the creator of all the world, as their end seemed to be near at hand, and who else than he should know what to do? The masculine n-stem बह्मन् must be carefully distinguished from the neuter, with which it coalesces in all cases except the nominative and accusative. For further details, see the discussion in the following lesson.

Note: Beginning with this vocabulary, words occurring in the Sanskrit exercises are given in the order of the Devanāgari alphabet, *not* in the order of their occurrence in the exercise.

# Vocabulary

अतः परम्, adv. phrase, from then on, henceforth.

अति, adv. prefixed to nouns and adjectives to express excess; thus, अतिदर्भ 'excessive pride', अतिकृद्ध 'excessively angry'.

अधिपति, m. an overlord or supreme head.

अप-√गम् (गच्छति, class I), go off.

अपह्रत्य, gerund अप-√ह (हरति, class I), having taken off or away.

अवतीर्य, gerund अव-√तॄ (तरति, class I), having descended, alighted, gotten down.

√अवधीर् (अवधीरयति, class X), disrespect, disregard, hold in contempt.

अवमान, m. disrespect, contempt.

आकृष्ट, ppp. आ-√कृष् (कर्षति, class I), drawn toward, attracted.

आदा, adj. first; at end of appositional bahuvrihi 'having . . . as first, i.e., beginning with, so-and-so etc.

आध्मात, ppp. आ-√ध्मा (धमति, class I), puffed up.

आ-√या (याति, class II) 'come'. [The adverbial prefix आ-, as often with verbs of motion, reverses the meaning of the root √या 'go', hence आयाति 'he comes'; the third person plural is आयान्ति, whence the strong stem of the present participle is आयान्त्, the weak stem आयात्.]

उपहत, ppp. उप-√हन् (हन्ति, class II), hit, hurt; afflicted, pained.

ऐरावत, m. Airāvata, name of Indra's elephant.

ऐश्वर्य, n. supremacy, power.

कर, m. the trunk (of an elephant).

कल्प, m. epoch, age.

कारण्य, n. compassion, kindness.

√क्षम् (क्षमते, class I), forgive, pardon; fut. क्षमिष्ये.

क्षय, m. ruin, decay, destruction; loss.

क्षिप् (क्षिपति, class VI), throw, cast, toss.

गज, m. an elephant.

गृहीत्वा, gerund √मह् (गृह्णाति, class IX), having seized, grasped or taken. .

ततः प्रभृति, adv. phrase, from then on, from that time on.

तपस्, n. heat; deep concentration or meditation, religious austerity. [from √तप् (तपति, class I) 'burn, give out heat; cf. Latin tepidus 'warm', whence English 'tepid']

तेजस्, n. brilliance, lustre; splendor; majesty. [Etymologically तेजस् means 'sharpness', then 'sharp edge' as of a knife, then 'tip or point' as of a flame, whence the meanings given.]

त्रैलोक्य. n. the three worlds.

दान, n. the act of giving, charity.

दुर्नासस्, m. Durvāsas, a sage famous for his irascible nature and predilection for imposing curses for slight offences. [literally 'badly clad, naked'] दैत्य, m. Daitya, name of one of a class of demons.

द्विष्, m. enemy.

निर्लक्ष्मीक, adj. without or devoid of splendor, lustre.

न्यस्त, ppp. नि-√अस् (अस्यति, class IV), cast or thrown down.

परन्तु, conj. but.

पराजित, ppp. परा-√जि (जयते, class I), (having been) overcome or conquered. परि-√भम, (भाम्यति, class IV), wander about, roam.

परिश्रान्त, ppp. परि-√श्रम् (श्राम्यति, class IV), fatigued.

पितामह, m. grandsire.

पुष्ठ, n. the back.

पुरोगम, adj. going before, leading, then as m. noun, a leader; at end of appositional bahuvrihi 'having . . . as leader', i.e., led by . . .

पूर्व, adj. former, preceding [declined according to the pronominal declension, that is, like तद्, except for the nominative/accusative neuter, which is pūrvam, not pūrvat].

प्र-णि-√पत् (पतित, class I), fall down (नि) before (प्र) someone out of respect. [नि becomes णि due to the cerebralizing influence of the ₹ of प्र.]

प्र-√पद् (पद्यते, class IV), go forth, go unto, resort to.

प्रभाव, m. power, might.

प्र-√सद् (सीदित, class I), be pleased or glad, be gracious to; hence, causative प्रसादयित 'causes or makes glad or gracious to one, appeases, propitiates'; infin. प्रसादियतुम्.

बलवत्, adj. having or possessing strength (बल).

बहान्, m. the god Brahmā, regarded as the 'grandsire' or creator of the worlds. [On this stem and its declension, v. Lesson Eighteen]

भगवत्, adj. 'possessing fortune', fortunate; prosperous, glorious; venerable, august, holy.

भुवन, n. the world. [A synonym of लोक, but literally 'being' from √भू, then a 'living creature, man, mankind']

√मन् (मन्यते, class IV), think.

महत्, adj. great.

माला, f. a garland. [स्रज् and माला are synonymous.]

यत्न, m. effort, exertion.

रक्षस्, n. an evil being or demon.

लक्ष्मी, f. prosperity; beauty, loveliness; splendor, lustre. [Unlike words of the नदी or देवी type, लक्ष्मी adds -h in the nominative: लक्ष्मी:].

लोभ, m. greed, avarice.

वर्चस्, n. vital power, energy; brilliance, lustre.

वासन, m. Vāsava, a name of Indra as chief of the Vasus, a class of gods mentioned in the Rgveda, but of vague function and character. [वासन means literally 'relating to or derived from the Vasus' and used as a noun denotes one who is connected with the Vasus in some way, whence the specific application to Indra as their chief.]

विद्याधरी, f. one of a class of fairies or supernatural beings, possessed of vague magical powers. [विद्याधरी is the f. of विद्याधर, the male counterpart, the literal meaning of which is 'bearing or possessing knowledge', i.e., some sort of esoteric or magical knowledge.]

विनाश, m. ruin, destruction.

विप्र, m. a priest.

विरहित, ppp. वि-√रहू (रहति, class I), deprived of, free of, devoid of.

शक, m. Sakra, n name of Indra. [Literally the 'powerful one']

शाप, m. a curse.

शिरस्, n. the head.

सत्यवाद, m. truth-speaking.

समस्त, adj. whole, all.

स्कन्ध, m. the shoulder.

सज्, f. ■ garland.

हस्तिन्, m. an elephant. [Literally the '(beast) having a hand', i.e., a trunk]

#### Translate into Sanskrit:

When (यदा) Indra's elephant named Airāvata cast¹ on the ground the garland (सज्, f.) which had been given to that king of the gods by the ascetic (तपस्वन्) Durvāsas, (then) that great sage, having immediately become extremely angry², said thus (एवम्) to the overlord of the three worlds:³ 'O Vāsava, since (यस्मात्) you show me disrespect and⁴ do not think much of me, (therefore) I place this mighty curse upon you:⁵ may the three worlds³ along with you and all the other gods go to ruin!' Due to this mighty curse of Durvāsas all⁶ the gods, having lost their strength,7 were worsted in battle by various demons (रक्षस्, n.). As a result, the gods, led by Agni, went for refuge³ to the blessed great grandsire of all the worlds.

#### Notes

- 1. Use the imperfect of नि-√क्षिप् (क्षिपति, class VI). Do not forget the augment (which follows the prefix)!
- 2. Translate 'having become extremely angry' by 'having gone to extreme anger (acc.)'.
- 3. Translate 'the three worlds' by a gen. tatpuruşa cpd. ('triad-of-worlds').
- 4. Put च ('and') after the words 'do not think much of me'.
- 5. 'to place a curse upon someone' may be expressed by शापं  $+\sqrt{a}$  and the loc. of the person upon whom the curse is placed.
- 6. Remember that 'all' (सर्व) is declined pronominally, i.e., like तद्, except in the nom.-acc. sing. n., which is सर्वम्, not \*सर्वद्.
- 7. Translate 'having lost their strength' by 'having gone to a loss of their strength' and cf. note 2 above; 'loss of their strength' should be expressed by a cpd.
- 8. The Sanskrit idiom for 'to go to someone for refuge' is प्र-√पद् (पद्यते, class IV) + शरणं ('for refuge') and acc. of the person with whom refuge is sought.

#### LESSON EIGHTEEN

Changeable Stems with Three Variants.

Negative Compounds. Dvandva Compounds.

### I. Changeable Stems with Three Variants.

In the last lesson we entered upon the fascinating subject of changeable consonant stems that exhibit two forms or variants of their stem, a 'strong' and a 'weak'. We learned that the terms 'strong' and 'weak' are used here with reference to a fuller and weaker form of the stem, *originally* due to a shifting of the accent in the parent language and partially inherited in Sanskrit. In this lesson we shall take up the class of changeable stems that show three variants.

In this class the strong stem occurs in the same cases as in the class with two variants. The weak stem, however, is divided into 'weakest' and 'middle', that is, a third stem is differentiated before the endings beginning with a consonant -- the so-called 'pada-endings' or 'middle endings' as they are sometimes called. Typical of this class are the stems ending in -an, which may be masculine or neuter. The strong is made by lengthening the preceding -a-, the weakest by dropping the -a-, and the middle by dropping the -n. Thus, from rājan (বাজা) 'king' we have the three stems rājān (বাজা), rāj-ñ (বাজা) and rāja (বাজা). Note that by the much rarer rule of 'progressive assimilation', the -n, thus brought into contact with -j- by the dropping of the vowel -a-, is replaced by the palatal -n-. Everything about the declension is perfectly clear and regular, except that in the nominative singular of masculine nouns the -n of the strong stem is dropped, just as the -n of the stems in -in like balin (बलिन्).1

# Declension of rājan (राजन्), m. 'king'

	Singular		Plural	
Nom.	*rājā	(राजा)	*rājān-aḥ	(राजान:)
Acc.	*rājān-am	(राजानम्)	rājñ-aḥ	(राज्ञ:)
Instr.	rājīi-ā	(राज्ञा)	rāja-bhiḥ	(राजभिः)
Dat.	rājñ-e	(राज्ञे)	rāja-bhyaḥ	(राजभ्य:)

<sup>&</sup>lt;sup>1</sup>In Latin too, the -n of correspondingly declined words is lost in the nominative, though elsewhere retained; for example,  $serm\bar{o}$ , genitive  $serm\bar{o}n$ -is.

Abl.	rājñ-aḥ	(राज्ञ:)	rāja-bhyaḥ	(राजभ्य:)
Gen.	rājn-aḥ	(राज्ञ:)	rājīt-ām	(राज्ञाम्)
Loc.	rājñ-i	(राज्ञि)	rāja-su	(राजसु)
Voc.	rājan	(राजन्)	*rājān-aḥ	(राजानः)
	(the stem itself!)		(same as the nom.)	

In the neuter stems, as always when there is a differentiation of strong and weak, only the nominative and the accusative plural are strong. In the nominative and accusative singular (which are strong in masculine *n*-stems) the *middle* stem without ending is used.

Declension of nāman (नामन्), n. 'name'

	Singular		Plural	
Nom.	nāma	(नाम)	*nāmān-i (नामानि)	
Acc.	nāma	(नाम)	*nāmān-i (नामानि)	
Instr.	nāmn-ā	(नाम्ना)	nāma-bhiḥ (नामभिः)	
Dat.	nāmn-e	(नाम्ने)	nāma-bhyaḥ (नामभ्य:)	
Abl.	nāmn-aḥ	(नाम्नः)	nāma-bhyaḥ (नामभ्य:)	
Gen.	nāmn-aḥ	(नाम्नः)	nāmn-ām (नाम्नाम्)	
Loc.	nāmn-i	(नाम्नि)	nāma-su (नामसु)	
Voc.	nāman	(नामन्)	*nāmān-i (नामानि)	
	or nāma	(नाम)		

Both the masculine and neuter n-stems have an alternative locative singular made by adding the locative ending -i to the ordinary dictionary stem in -an, thus,  $r\bar{a}jan-i$  (राजनि) and  $n\bar{a}man-i$  (नामनि) in addition to  $r\bar{a}j\bar{n}-i$  (राजि) and  $n\bar{a}mn-i$  (नामनि).

Many of the *n*-stems end in -*man*, and when this -*man* happens to be preceded by a consonant, as in  $\bar{a}tman$  (आत्मन्) m. 'soul' and janman (जन्मन्) n. 'birth', the weakest cases retain the -a- to avoid the impossible accumulation of consonants that would otherwise result. So we say  $\bar{a}tman-\bar{a}$  (जन्मना) and  $janman-\bar{a}$  (जन्मना) in the instrumental,  $not\ \bar{a}tmn-\bar{a}$  and  $janmn-\bar{a}$ .

It is noteworthy here that there are two words brahman (बहान्), the one masculine, the other neuter, differentiated also by meaning. Since, like all neuters, the neuter brahman differs from the masculine only in the nominative and accusative, all the remaining cases can be distinguished only by the context.<sup>2</sup> The masculine brahman means a 'Brahman priest' or 'the personalized god Brahmā'. The neuter word has a number of meanings ranging from 'prayer, a Vedic hymn, holy life' to 'the Absolute, the substrate of the universe', generally called 'Brahman' in books on Indian culture. The form Brahmā, used above for the personalized creator-god, is simply the nominative case of the masculine word employed to distinguish it from the neuter Brahman. Otherwise in English we would have two Brahmans, distinguishable only by context. This is the convention that is everywhere adopted. With this single exception, all Sanskrit nouns are normally quoted or referred to in their stem form.<sup>3</sup>

## II. Negative or Privative Compounds.

Sanskrit nouns and adjectives are made negative by putting a- (স-) before them, as a-vidyā (সৰিয়া) 'non-knowledge', that is 'ignorance', and a-bhāva (সমান) 'non-existence'. So also before adjectives, as a-dṛṣṭa (সবৃষ্ট) 'not seen, unseen, invisible'. When the word to be made negative begins with a vowel, an- (সন্-) is used instead of a- (স-); thus, an-artha (সন্ম) a 'non-object', that is, a 'worthless object', an-iṣṭa (সনিষ্ট) 'not desired, undesirable', an-ārya (সনায়) 'non-Āryan'. These are all karmadhāraya compounds, the a-lan- before a noun (as in a-vidyā 'non-knowledge') functioning as an adjective, and before an adjective (as in an-iṣṭa 'not desired') serving as an adverb. The majority of words beginning with a-lan-, however, are bahuvrīhis based on karmadhārayas; as an-anta (সনন) 'having a non-end, endless', a-hetu (সইব্) 'having a non-cause, causeless'. Only in exceptional instances is it necessary for the student to resort to the dictionary

<sup>&</sup>lt;sup>2</sup>But in the Vedic language, where the old tonic accents are marked, also by the accent; so  $br\acute{a}hman$ , n. and  $brahm\acute{a}n$ , m.

<sup>&</sup>lt;sup>3</sup>Some common *n*-stems, which have come into English *not* through learned channels, but through popular borrowings from various vernaculars (principally Hindi), reflect the tendency of the vernaculars to borrow Sanskrit *n*-stems in the *nominative* case; for example, *karma*, *yogi* and *raja* (for *karman*, *yogin* and *rājan*).

<sup>&</sup>lt;sup>4</sup>The same use of a-lan- to denote negation is found in numerous English words borrowed from Greek where the cognate a-lan- occurs; for example, a-political 'non-political', analgesia 'not feeling pain', etc.

for words compounded with a-/an-, if the meaning of the noun or adjective to which they are prefixed is known.<sup>5</sup>

III. Dvandva Compounds.

Two or more nouns connected in sense by 'and' may be made into a compound, as in English washer-drier, radio-TV, etc. Compound adjectives with similar parallel relationship of their members are much commoner in English, as Judaeo-Christian, bittersweet, and especially the compound decade numerals, as thirty-five. 6 Indian grammarians, however, generally look upon adjective pairs as a kind of karmadhāraya, as both adjectives would be in the same case when the compound is resolved and the parts given their appropriate endings. The noun combinations, which are really just lists of two or more items connected in thought by 'and' (Sanskrit च) are called 'dvandva' ('pair') compounds. Examples occurring in the reading exercise in this lesson are: दैत्यदानव 'Daityas and Danavas', उत्पत्तिस्थितिविनाश 'the coming to be, continuation and destruction (of the universe)'; as part of a longer compound: कारणकार्यहेतु 'the cause of cause and effect', अजप्रकृतिपुरुषकारण 'the cause of the unborn (अ-ज) primal matter (प्रकृति) and the soul (पुरुष)' or possibly, by an alternative analysis, 'the unborn cause of primal matter and the soul'.

# II. The Churning of the Ocean

तेषां सुराणां वचः श्रुत्वैव ब्रह्मा तान् अवदन् महाभागं महौजसं विष्णुं अनादिं अनन्तं चाहेतुं कारणकार्यहेतुं अजप्रकृतिपुरुषकारणं उत्पत्ति-स्थितिविनाशानां हेतुं आर्तजनोपकारिणं -- तं महेश्वरं शरणं प्रपद्येध्वं इति । एवं उक्त्वा लोकपितामहो देवैः सहितो महोदधेर् उत्तरं तीरं उ

 $<sup>^5</sup>$ So common is this usage of a-/an-, that occasionally a word beginning with a- is wrongly assumed to be a negative compound, and by dropping the a- a new word of positive meaning is created! For example, asura (असूर) 'demon' was assumed to be a + sura a 'non-sura', and hence sura (सूर) was taken to mean  $\blacksquare$  'god' as opposed to a 'demon'; similarly, from asita (असित) 'black', treated as a + sita 'not-white', was made सित 'white'.

<sup>6</sup>That the two members of these compound numerals are in conjunct and not dependent relationship is apparent from the now obsolete mode of saying 'five-and-thirty', 'three-and-sixty', etc.

भगवतो विष्णोर् निवासं वैकुण्ठं अगच्छत् । महेश्वरं प्रणिपत्य सर्वलोकपितामहो देवार्थ विष्णुं उपकारं अयाचत्। तेषां याच्ञां श्रुत्वोपकारं तेभ्यः प्रतिज्ञाय तान् सुरान् तैः कर्तव्यं अवदत् । भवतां बलं पुनः प्राप्तुं महोदधिं अमृतार्थे मथेध्वम् । यद् अमृतं तस्माद् मथिताद् उदधेर् उत्पत्स्यते<sup>7</sup> तद् भवतां उपबृंहणाय<sup>8</sup> भविष्यति। अपि च दुर्वाससः शापेन विनष्टस्य तेजसः पुनःप्राप्तये महोदधेर् देव्य अन्तर्धानगता लक्ष्मीर् आविभविष्यति । प्रथमं सकला ओषधीः संगृह्य तत्रोदधौ प्रक्षिप्य 10 ततः पर्वतवरं मन्दरं तद् एव स्थानं आनीय मन्थानं तं गिरिं कृत्वा वासुकिनामानं सर्पाणां राजानं नेत्रं कृत्वासुरैः सह युद्धनिवृत्तिं कृत्वा सहिता महोदधिं मथेध्वं इति । यस्मात् तु मन्दरपर्वतो न केवलं बहुभिर् योजनैर् भूमेर् उपरि समुच्छ्त आसीत् परन्तु तावद्भिर्<sup>13</sup> योजनैर् अधस्ताद् एव तस्मात् ते देवगणास् तं गिरिं उद्धर्तुं अशक्ता अभवन् । यस्मिन्<sup>14</sup> अनन्तशेषनाम्नि भुजंगमे शय्यारूपे भगवान् शेते स विष्णुना प्रचोदित उत्थाय बृहन्तं मन्दरं उद्भृत्य महोदधिं देवै: सहित आनयत् । ततो ऽनन्तशेषेण मन्दरपर्वते 15 एवं उद्भृते आनीते च ते देवाः समुद्रं अवदन् अमृतार्थे तव जलं मथिष्यामहे इति । अथ महोदिधिदेवो यदा ममाप्य् अमृतस्यांशो भवेत् तदा मन्दरभ्रमणाद् दु:सहं मर्दनं सहेयेति प्रत्यभाषत । यथा मन्दरशैलः समुद्रजले न निमज्जति तथा भगवान् विष्णुः कूर्मरूपस्<sup>16</sup> तं मन्दरं आत्मनः पृष्ठे आदायास्याधिष्ठानं अभवत् । तं महान्तं गिरिं कूर्मस्य पृष्ठे स्थिरं एकस्मात् स्थानाच् चाचलं कृत्वा बलवान् इन्द्रो यन्त्रेण 17 शैलस्याग्रं अभ्यपीडयत् । मन्दराचलं सर्पाणां राज्ञा वासुकिना संवेष्टच मन्थानं 18 कृत्वा तदा देवा दैत्यदानवै: समेता मथितुं आरब्धाः 19 । यत्र सर्पस्य पुच्छस् तत्र स्थिता देवगणा यत्र च मुखं तत्रासुराः।

#### Notes

1. विष्णुं The great god Viṣṇu is a member of the triad (त्रिम्ति) consisting of Brahmā, Viṣṇu and Śiva, who are regarded respectively as creator, sustainer and destroyer of the universe in an endless continuum of cycles throughout cosmic time. During the quiescent period between each destruction and recreation of things, Viṣṇu reclines upon the serpent Anantaśeṣa, whose services, as will be seen subsequently, were drawn upon in transferring Mt. Mandara to the ocean, where it was used as a churning-stick by the gods and demons.

विष्णुं is the object of प्रपद्मेध्वं ('You should go to Viṣṇu for help'), which is far separated from it by the long array of epithets extolling his infinite greatness. Because of the long separation between the two, the words तं महेश्वरं ('that great lord') are put just before प्रपद्मेध्वं as a sort of recapitulation of what has intervened.

- 2. अजप्रकृतिपुरुषकारणं There are two ways of interpreting this compound. We may take the adjective अज 'unborn' as qualifying কাৰ্য, thus: 'the unborn cause of primal matter and the soul'. Or we may take it as limiting the internal dvandva प्रकृतिपुरुष, thus: 'the cause of the unborn primal matter and soul'. The latter possibility is obviously less desirable, as it involves the logical dilemma of Viṣṇu causing what is said not to have been born.
- 3. It is not possible to give a specific geographic location for the 'great ocean' (महोदध) referred to here, still less for its 'northern shore' (उत्तर तीर), beyond its proximity to Vaikuntha, which is scarcely of any value, as it too, has no fixed, clearly definable location.
- 4. विष्णुं उपकारं अयाचत् 'asked Viṣṇu for help'. In Sanskrit, verbs of requesting take *two* accusatives, one the person of whom the request is made (here Viṣṇu) and the other the matter requested (here his help).
- 5. भवतां बलं 'your strength'; भवतां is the genitive plural of the second person pronoun भवत् 'you', said to be a polite form, but often used interchangeably

with त्वम्, sometimes in the same sentence. Except for the nominative masculine singular, which is भवान्, this peculiar word is declined exactly like the present participle of  $\sqrt{4}$ , with which, however, it has no connection. It is important, by the way, to note that this pronoun भवत्, when the subject of the sentence, takes the verb in the *third*, not the *second* person.<sup>7</sup>

- 6. अमृतार्थे 'for the sake of the Amrta' i.e., the drink of immortality. We may compare the ambrosia of the Greeks which conferred immortality on the gods and upon mortals who tasted of it. On the literal meaning of अमृत and its application in the sense of this nectar, see the note in the vocabulary under this word.
- 7. उत्पत्स्यते 'will go forth or arise', third singular future middle of उद्-√पद् (पद्यते). As will be seen in the following lesson, the future is formed by adding to the root the suffix -sya-, as here, or -iṣya-, as in the following भविष्यति, आविभविष्यति in the next sentence and मिथिष्यामहे subsequently.
- 8. उपबृंहणाय 'dative of purpose or end': literally 'will be for a strengthening of you', i.e., will serve or conduce to this end. A similar usage is the dative पुन: प्राप्तये in the next sentence.
- 9. अपि च 'and besides or moreover', frequent conjunctive phrase.
- 10. Apparently the *Amrta* is the product resulting not only from the act of churning the great ocean, but also from the intermixture of the essences of various herbs the gods are here requested to cast into it.
- 11. There are six gerunds in this long sentence: संगृह्य, प्रक्षिप्य, आनीय, and three कृत्वा's. Each gerund expresses an action which precedes that of the following gerund, and the whole complex of actions precedes the action denoted by the main verb (मथेध्वम्). Again be careful to take the words before each gerund as qualifying it. Do not skip around in looking for qualifying elements! The construction of the sentence, then, is: 'You should churn (मथेध्वम्) the great ocean (महोदिधिं), <sup>1</sup> first (प्रथमं) having gathered

<sup>7</sup>This use of the third person for direct address, *i.e.*, for the *second* person, may be compared with the English use in such phrases as 'As your honor (or your majesty) *commands*'; *cf.* also the use of the third person in Spanish with *Usted* and in Italian with *Lei*. In German the polite second person pronoun *Sie* takes the verb in the third plural.

- (संगृह्य) ..., <sup>2</sup>having thrown away (प्रक्षिप्य) ..., <sup>3</sup>then (तत:) having brought (आनीय) ..., <sup>4</sup>having made (कृत्वा) ..., <sup>5</sup>having made (कृत्वा) ..., (and) having made (कृत्वा) ..., the मन्थानं and (सपीणां) राजानं are secondary objects of the first two कृत्वा's which are used in the sense of 'having made or transformed into'; thus 'having made that mountain (तं गिरि) into a churning-stick (मन्थानं)' and 'having made the king of serpents (सपीणां राजानं) into a rope (नेत्रं)' for turning the mountain.
- 12. बहुभिर् योजनैर् . . . सुमच्छ्रित: 'high above the earth by many yojanas' ('instrumental of measure').
- 13. तानिद्भर् याजनैर् 'by so many yojanas; (i.e., by the same amount below the earth as above).
- 14. यस्मिन् The relative clause introduced by यस्मिन् is picked up by the correlative स; thus literally: 'On what serpent named Anantaśeṣa the blessed one reclines, that one brought the lofty mountain' etc.
- 15. मन्दरपर्वते locative absolute with the two participles उद्भृते and आनीते (connected with each other by च); thus: "Then when Mt. Mandara had been thus lifted up and brought by Anantasesa' etc. The gods now tell the great ocean (personalized as a god) of their intention, and the ocean agrees to put up with the friction of the churning if he is given a share of the Amṛta!
- 16. क्मरूपस् This is, of course, the tortoise-incarnation of Viṣṇu, one of the ten terrestrial forms he is said to assume at one time or another for specific purposes. Here we see that it is in order to keep Mt. Mandara from sinking into the sea.
- 17. यन्त्रेण 'by means of an instrument for holding' it in place. This has nothing to do with his thunderbolt or बज, but is simply some unspecified instrument by which Indra kept the mountain in a fixed position while it was supported on the back of Viṣṇu (in the form of the tortoise) and vigorously rotated by the gods and demons.
- 18. मन्थानं secondary object of कृत्वा as explained above under note 11; thus: 'having made Mt. Mandara (मन्दराचलं) into a churning-stick (मन्थानं).

19. आरब्धा: past passive participle of आ-√रभ् (रभते, class I), literally 'take hold of, get a grip on', then 'begin' an enterprise. Ordinarily आ-√रभ् would be considered a transitive verb, so that the past passive participle would require the logical subject to be put in the instrumental, thus: 'By the gods, along with the Daityas and Dānavas, the churning (was) begun'. But here आ-√रभ् has to be taken as an intransitive verb; literally, then: 'The gods, etc. (were) having begun to churn', i.e., 'The gods began to churn'.

# Vocabulary

अंश, m. a portion or part.

अग्र, n. a tip, top.

अचल, adj. unmoving, immobile. [अ- 'not' + चल 'moving']

अचल, m. a mountain. [Literally 'the unmoving one', see अचल, adj. above]

अज, adj. unborn. [अ- + ज 'born' from √जन् (जायते, class IV), 'be born']

अधिष्ठान, n. a standing-place or base of support.

अनन्तरोष, m. Anantaseșa, name of the great serpent upon which Vișnu reclines during periods of cosmic absorption.

अनादि, adj. 'having no beginning', beginningless. [अन्- 'not' + आदि 'beginning']

अभि-√पीड् (पीडयति, class X), press upon.

সমূন, n. the nectar or drink of immortality. [Literally 'that which is immortal', the thing which produces a certain effect being said to possess it'; cf. Shakespeare's 'all the drowsy syrups of the world', 'insane root' and 'sweet oblivious antidote']

अशक्त, adj. unable. [अ- 'not' + शक्त, ppp. √शक् (शक्नोति, class V) 'be able']

आा-√रभ् (रभते, class I), begin. [Literally 'grasp, take hold of', then 'undertake, make an effort to do something']

आर्त, adj. afflicted, distressed, fallen into misfortune. [ppp. आ-√ऋ (ऋच्छति, class VI), literally 'come to', but pregnantly with negative implication, 'come to misfortune, gotten or fallen into trouble' etc.]

आविस्, adv. in view; prefixed to √भू (भवति, class I), 'be in view', become

manifest, appear.

उत्तर, adj. northern. [Literally 'upper, higher']

उत्पत्ति, f. arising, birth, origin.

उदधि, m. the ocean, sea.

उद्-√ह (हरति, class I), take up, lift up, raise; ppp. उद्भृत, intin. उद्धर्तुम्, gerund उद्भृत्य. [Note that ह is replaced by ध्, the combination ud-hṛ (उद्-ह्) becoming ud-dhṛ (उद्-धृ). Similarly, initial ह after ग्, ड् and ब् is changed respectively to घ्, ढ् and भ्. These latter changes, however, are only rarely encountered.]

उपकार, m. help, assistance.

उपकारिन्, adj. helping, assisting.

उपबृंहण, n. the act of making strong, invigoration.

उपरि, postp. above (+ gen.).

ओजस् n. strength, power.

ओषधी, f. an herb or plant.

कर्तव्य, n. what has to be done. [gerundive of \कृ 'do' used as a noun]

कारण, n. cause (as opposed to कार्य 'effect').

कुर्म, m. a tortoise.

केवलम्, adv. only; न केवलं ... परन्तु, not only ... but also.

गण, m. a group, crowd, host.

गिरि. m. a mountain.

तावत्, adj. so much, so many.

दु:सह, adj. difficult to bear, intolerable.

नि-√मज्ज् (मज्जित, class I), sink down, submerge.

निवास, m. an abode.

निवृत्ति, f. a 'turning away from', abstention, cessation.

नेत्र, n. a cord or rope (by which a churning-stick is made to turn). [Literally a 'leader or conductor', from √नी (नयित, class I) 'lead']

पुच्छ, m. a tail.

पुनःप्राप्ति, t. re-gaining.

पुरुष, m. soul or spirit.

प्रकृति, f. primal matter (as opposed to पुरुष 'soul or spirit').

प्रक्षिप्य, gerund प्र-√क्षिप् (क्षिपति, class VI), having cast or thrown away.

प्रचोदित, ppp. of causative of प्र-√चुद् (चोदित, class I), driven or pressed on, impelled, urged.

प्रतिज्ञाय, gerund प्रति-√ज्ञा (जानाति, class IX), having promised.

प्रथमम्, adv. firstly, first of all.

बृहत्, adj. lofty, high. [Etymologically a present active participle of √बृह् (बृहति, class VI) 'be strong or tall', which, like महत्, has lost its verbal character]

भूजंगम, m. a serpent. [Literally 'going in curves or coils (भूज)']

भ्रमण, n. turning around, revolution.

√मथ् or मन्थ् (मथित, -ते, class I), agitate, stir, churn (as a firestick to produce a fire, or a rod to make butter); ppp. मथित, infin. मथितुम्.

मन्थान, m. a churning-stick.

मन्दर, m. Mandara, the name of a sacred mountain.

मर्दन, n. crushing; grinding; friction.

महाभाग, m. eminent, illustrious; venerable. [Literally 'whose lot or portion is great', hence 'fortunate' etc.]

यन्त्र, n. a means or implement for holding, a prop.

√याच् (याचित, class I), ask someone (acc.) for something (acc.).

याच्ञा, f. a request.

योजन, n. a measure of distance, said to be about nine miles.

बर, adj. choice, excellent; at end of tatpuruṣa cpd. best of such-and-such, the best such-and-such.

वासुकि, m. Vāsuki; the name of the serpent-king used by the gods and demons when they churned the ocean.

विनष्ट, ppp. वि-√नश् (नश्यित, class IV), perished, come to naught.

विनाश, m. destruction.

वैकुण्ठ, m. Vaikuṇṭha, name of Viṣṇu's heaven.

शय्या, f. a bed or couch.

√शी (शेते, class II), recline, lie, sleep.

शैल, m. a mountain.

संवेष्ट्य, gerund of causative of सम्-√विष्ट् (वेष्टते, class I, 'wind oneself about'), 'having caused to wind itself about', having wound around. सकल, adj. all.

संगृहा, gerund सं-√ग्रह् (गृह्णाति, class IX), having gathered together. सम् ि छत, ppp. सम्-उद्-√श्रि (श्रयति, class I), raised up, hence high.

समुद्र, m. the ocean, sea.

समेत, ppp. सम्-आ-√इ (एति, class II), come together with, joined with.

√सह (सहते, class I), bear, endure, tolerate.

सहित, adj. united with or accompanied by (+ instr.).

सुर, m. a god.

स्थिति, f. 'standing', hence, staying or remaining in a condition, continued existence (of the universe, until its absorption).

स्थिर, adj. firm, steady.

स्थान, n. a place or spot.

हेतु, m. cause.

## Translate into Sanskrit:

As soon as he heard the words of the gods, the grandsire of all the worlds said thus: 'Go for refuge unto the great lord, of mighty strength, 1 the blessed Visnu, the cause of the origin, continuation and destruction<sup>2</sup> of all the worlds and source of primal matter and spirit!'3 Thus addressed by the blessed Brahmā, the gods went to the abode of Visnu called Vaikuntha.4 Worsted by demons and having lost their strength<sup>5</sup> due to the curse of the great sage Durvāsas, filled with extreme despair, the gods venerated the great lord and requested his help. When he heard their request, Visnu told the gods what had to be done by them. 'In order to regain<sup>6</sup> your majesty and strength, you must churn<sup>7</sup> the great ocean for the Amrta. First, having gathered all the herbs and cast them in that great ocean, then bring the mighty Mt. Mandara to the sea and having made that mountain a churning-stick and having made the great serpent called Vāsuki a cord, churn the great ocean!' Thus addressed by Visnu, when Mt. Mandara had been lifted up with the help of the serpent called Anantasesa and brought to that great ocean, 8 the gods having made a truce with the Daityas and Danavas, after placing the mountain upon the back of Visnu in the form of a tortoise, began to churn the ocean.

## Notes

- 1. 'of mighty strength': Express by means of a bahuvrihi.
- 2. 'the cause of the origin, continuation and destruction' is to be rendered by a tatpuruṣa in explanatory apposition to 'the blessed Viṣṇu'.
- 3. 'source of primal matter and spirit' similarly to be translated by a compound. Use समुद्भव, m. for 'source'.

- 4. 'called Vaikuntha', as bahuvrihi, literally 'having V° as its name' or, as viewed from the usual analysis of Indian commentators, 'whose name is V°'. Use an identical type of compound for 'called Vāsuki' and 'called Anantaśeṣa' below.
- 5. 'having lost their strength': either बलक्षयगत (in the proper case, of course!) or बलक्षयं गत्वा.
- 6. 'In order to regain': Express by a 'dative of purpose'.
- 7. 'you must churn': an optative equivalent to a command.
- 8. 'when Mt. Mandara had been lifted up ... and brought': Use a locative absolute construction for this 'when'-clause.

#### LESSON NINETEEN

## The Future Tense.

In the various reading exercises we have had so far, there have occurred a number of examples of the future tense. These forms were briefly explained in the notes (for example, Lesson 11, note 3 and Lesson 18,

note 7), but the matter needs now to be taken up formally.

The future tense is much less common in Sanskrit than in English. In Sanskrit the present tense is frequently used with future implication, provided that an event soon to take place is meant, not what is projected well beyond the immediate present. English too, employs the present tense in place of a shall/will future, but oddly enough only the progressive present forms, made with am/is/are in combination with the participle in -ing, are so used. These progressive forms may be used to express either immediate or even distant futurity; thus, 'I am leaving for home tonight', 'I am going to Paris next year'. Otherwise in English the auxiliary verbs shall/will before an infinitive without 'to' are used to express the future; thus 'I shall/will go'.

None of the Germanic languages, of which our English is one, has a formal future, that is, a single word made by attaching to a root an element denoting futurity. In Sanskrit, apart from the use of the present tense to express immediate futurity, there are two other means of expressing future time, one of which is a true future made, as just mentioned, by the addition of a special suffix to the root; the other is a combination form, peculiar to Sanskrit, which, because of its comparative rarity, may be left for consideration in a later lesson. The true Sanskrit future is formed from a verb root by the addition of the suffix -sya or -isya. Though some complicated rules may be given that help to determine which of these suffixes to use, it is a waste of time, at least at this juncture, for the student to learn them. The best procedure is quite simply to rely for the correct form on the experience gained from reading and to recognize I future from the presence of the suffixes -sya or -isya. The personal endings are exactly the same as those that were learned for the present active and middle. The only other point that need be noted here is that before both of these suffixes the root is usually strengthened by the substitution of guna for the root vowel. Thus, from  $\sqrt{7}$  'do', the guna of which is kar- (कर), is made the future stem karisva (करिष्य), from √नी 'lead', the guna of which is ne (ने), the stem is ne-sya (नेष्य) (the change of -s- to -s- is required after all vowels except -a- or -ā-, cf. the locatives देवेष and सेनास). These are the future active and middle of र्न 'do':

	A	ctive	
Sing	gular	P	lural
<ol> <li>kar-işyā-mi</li> <li>kar-işya-si</li> <li>kar-işya-ti</li> </ol>	(करिष्यामि) (करिष्यसि) (करिष्यति)	<ol> <li>kar-işyā-mal</li> <li>kar-işya-tha</li> <li>kar-işy-anti</li> </ol>	भ (करिष्यामः) (करिष्यथ) (करिष्यन्ति)
	M	liddle	
<ol> <li>kar-işy-e</li> <li>kar-işya-se</li> <li>kar-işya-te</li> </ol>	(करिष्ये) (करिष्यसे) (करिष्यते)	<ol> <li>kar-işyā-mah</li> <li>kar-işya-dhvo</li> <li>kar-işy-ante</li> </ol>	

Note that the same rules apply here for the attachment of the endings as for the present: before -m the -a of -isya is lengthened, and when the ending begins with a vowel (like -anti, -e, etc.) the vowel of the stem is dropped.

# Sentences Illustrating the Future Tense:

- 1. अस्य देशस्य सर्वान् एव द्विषो ऽवजित्य प्रजा मे धर्मानुरोधेन पालयिष्यामीति सूतो राज्ञा निर्वेदितः।
- 2. यद्य अतीव वर्षिष्यति तदा ते ग्रामवासिनः स्वगृहेषु वतस्यन्ति ।
- 3. समीपस्थे वने मृगयित्वा राजा प्रासादं प्रत्यागमिष्यति ।
- 4. तापसो बहूनि वर्षाण्य् उग्रतपांसि चरित्वा प्रेत्य मोक्षं प्राप्स्यति ।
- 5. यद् भविष्यति तद् भविष्यतीति चिन्तयित्वा त्यक्तजीविताः सैनिका युद्धं गच्छन्ति ।

# III. The Churning of the Ocean

महोदधौ मथ्यमाने तु धूमेनार्चिभिश्च मिश्रिता वाताः सर्पस्य मुखान् निर्गम्य विद्युत्समुपेता मेघाः सेभूय श्रमसंतापपरिश्रान्तान् देवान् अभ्यवर्षन् । देवासुरैर् भ्राम्यमानेन गिरिणा विनिष्पिष्टा बहवो जलचराः पञ्चत्वं गताः । अपि च गिरेः शिखराद् विहगैर्

विहगकृतनीडैश्च सह महान्तो वृक्षाः समुद्रस्य जले न्यपतन् । परस्परं संघर्षणात् ते वृक्षा मुहुर्मुहुः प्रज्वलन्तः सर्वाणि पर्वतवासीनि सत्त्वान्य् अदहन् । जले निपतितेभयो द्रुमेभ्यो निर्गता नानाविधा निर्यासा महोदधौ च देवैर् विष्णोर् आदेशेन पूर्व निक्षिप्तानां ओषधीनां विविधा रसाः समुद्रस्याम्भसि समस्रवन् । सर्वेस् तै रसैर् नियसिश्च तस्य सागरस्योदकं प्रथमं पय एव संभूय ततो घृतं संभूतम् । परन्तु यद् अमृतं देवासुरैर् इष्टं तन् नोदभवत् । अमृतस्य लाभस्याशां त्यजन्तो देवा विष्णुं शरणं पुनः प्रापद्यन्त । तेषां श्रमं विषादं चावलोक्य महेश्वर इदं वचनं अवदत् । भवद्भ्यो हे देवा अधिकं बलं दास्यामि । महत्तरेण यत्नेन महागिरिं परिवर्तयेध्वम् । इत्युक्ता विष्णुनाधिकबलेन युक्ताश्च देवा दैत्यदानवै: सहिता मन्दरपर्वतं परिवर्तियतुं पुनर् आरब्धाः । तदनन्तरं सागराच् छीतांशुः सोमः 5 समुत्पन्नः। ततो देवी श्रीः पाण्डुरवासिनी घृताद् उद्गता। सुरा देव्य् अपि श्वेत उच्चै:श्रवास्<sup>9</sup>तुरगश्च ततो विष्णोर् दिव्यो मणि: कौस्तुभं<sup>10</sup>समुदपद्यन्त । यत्र देवा अतिष्ठन् तत्र वासुकेः पुच्छसमीपं सोमः श्रीः सुरा देवी तुरगश्चागच्छन् । श्रीर् विष्णोर् भायभिवत् । कौस्तुभं विष्णोर् उरसि गतम् । अन्ततो धन्वन्तरिनामा देवः 11 श्वेतं अमृतसंपूर्णे कमण्डलुं हस्तेन धारयन् समुद्राद् उत्थितः । अमृतं दृष्ट्वैवासुरैर् महान्तं नादं ममेदं इति 12 मुक्तवामृतसंपूर्णकमण्डलुर् धन्वन्तरेर् हस्ताद् गृहीतः। तस्मिन् एव क्षणे विष्णुः स्वमाययातीव सुन्दर्या अप्सरसो रूपं कृत्वा तस्याश्चित्तहारिणा वपुषासुरान् अमोहयत्। तस्या अप्सरसो वपुषा वशीकृतमनसो ऽसुरास् तस्यै अमृतं मोहेनायच्छन् । तदाप्सरसो हस्ताद् अमृतं प्राप्य विष्णुना देवेभ्यः समर्पितं देवगणाश्च झटिति तद् ईप्सितं अमृतं अपिबन् । अमृतं पिबत्सु देवेषु 13 राहुनामा दानवो ऽपि देवस्य रूपं कृत्वा चन्द्रमसं सूर्य च वर्जीयत्वान्यैर् अदृष्टो ऽमृतं अपिबत् । तस्य राहोः कण्ठं अनुप्राप्ते ऽमृते<sup>14</sup>तदा देवानां हितकाम्यया चन्द्रमसा सूर्येण चाख्यातम्।

तच्छुत्वैवामृतं पिबतस्तस्य दानवस्य शिरो विष्णुना चक्रेणावच्छिन्नम् । परन्तु तस्य राहोः शिरः पृथिवीतलं निपत्य पीतस्यामृतस्य प्रभावेनामरत्वं गतम् । ततश् चन्द्रमसे सूर्याय च क्रुद्धेन राहुणा शाश्वतं वैरं द्वन्द्वेन सह कृतं अद्यापि च चन्द्रमसं सूर्य च गगने ग्रसते । तिस्मन् एव काले ऽम्भसः समीपे दानवानां देवानां चातिमहान् संग्रामः प्रवृत्तः । अस्मिन् महति युद्धे विष्णुनासुरा रुधिरावलिप्ताङ्गा बलवता सुदर्शननाम्ना चक्रेण सहस्त्रशो निहताः । पराजिताः केचिद् असुराः सागरं केचित् तु महीं प्रविष्टाः । ततो विजयं अवाप्य देवा मन्दरपर्वतं स्वं एव देशं गमयित्वा तं मुदितात्मनापूजयन् ।

## Notes

- 1. मध्यमाने present passive participle of √मथ् in a locative absolute construction with महोदधौ; thus, 'Now (तु) while the great ocean was being churned'. Note that as the counterpart of the present active participle, the time sphere is contemporaneous with the main verb, so that the 'being churned' takes place at the same time as the falling of the rain expressed by अभिवर्षन्.
- 2. मेघा: to be taken predicatively with संभूय, thus, 'having become clouds'.
- 3. भाम्यमानेन present passive participle (as मध्यमाने above) from the causative of √भम् (भमति, class I or भाम्यति, class IV), 'cause to move in circular fashion', rotate, turn.
- 4. पय (i.e., पय:), like मेघा: above, to be taken predicatively with संभूय; thus, 'The water of the ocean first having become milk alone (एव), then became butter'.
- 5. शीतांशुः सोमः 'The moon whose rays are cool'. In its earliest usage सोम means a certain plant, very probably the mushroom Amanita Muscaria L., whence was extracted a hallucinogenic drink also called soma, to which 120 hymns of the Rgveda are devoted. In the post-Rgvedic period soma comes to

be identified with the moon (the 'lord of herbs and plants', ओषधीपति), the meaning in this passage. The moon is often said to be 'cool-rayed' in Indian literature, and this epithet शीतांश and other synonymous words are later used as nouns in the sense of 'moon'.

- 6. 劉: Śri is an alternative name of Lakṣmi, the goddess of beauty and fortune.
- 7. पाण्डुरवासिनी The final member of this accusative tatpuruṣa compound means 'wearing' and is unrelated to the -वासिन् in पर्वतवासीनि '(creatures) dwelling in the mountain', which occurs above; the two -वासिन्'s are from separate homonymous roots: √वस् (वसति, class I), 'dwell, abide' and √वस् (वस्ते, class II), 'wear'.
- 8. सूरा Ordinarily this word means some sort of spirituous liquor, but here, as a product of the churning, it is personified as a goddess, the wife of Varuṇa, also called Varuṇāni. Though all the many versions of the churning of the ocean mention Surā as one of the products, the appropriateness of her appearance is not easily explained.
- 9. उच्चे: প্ৰবাধ্ This horse, Uccaiḥśravas, is said to be the model or prototype of all horses. The name, like many proper names, is really an epithet, the interpretation of which, however, is not without dispute: according to some it means 'long-eared' (literally 'whose ears are on high'), according to others 'sounding or neighing loudly' (literally 'whose sounds are on high'). This divarication of opinion is due to the fact that প্ৰব্ধ may mean 'sound' ('what is heard' from √পু 'hear') or the 'ear' ('the hearer').
- 10. कौस्तुभं As the text itself tells us, this was Viṣṇu's divine jewel. We shall see subsequently that it becomes an adornment of his chest.
- 11. धन्वन्तरिनामा देव: 'The god named Dhanvantari'; he was regarded as the physician of the gods and the founder of Indian medicine.
- 12. ममेदम् इति The इति indicates that मम इदम् ('It's mine!') are the exact words of the roar (नादं) the demons emitted, the moment they saw the Amṛta in the cup held by Dhanvantari.

- 13. पिबत्सु देवेषु locative absolute expressing the circumstance in which the demon Rāhu was able to drink some of the Amṛta.
- 14. तस्य राहो: कण्ठं अनुप्राप्ते ऽमृते locative absolute again! The Amrta drunk by Rāhu had hardly gotten to his throat, when the Sun and the Moon mentioned it to the other gods.
- 15. In this way are explained the eclipses of the sun and the moon.  $R\bar{a}hu$  thus wreaks eternal vengeance upon them.

# Vocabulary

अङ्ग, n. limb; body.

अतीव, adv. exceedingly, very.

अधिक, adj. additional, extra.

अनुप्राप्त, ppp. अनु-प्र- $\sqrt{3}$  आप् (आप्नोति, class V), (having) gone up to or reached. अन्तत:, adv. in the end, finally.

अनुरोध, m. regard, concern; at end of cpd. in instr. with regard to, in accordance with.

अभि- वृष् (वर्षति, class I), rain upon.

अम्भस्, n. water.

अर्चिस्, n. a flame.

अविच्छन्न, ppp. अव-√छिद् (छिनत्ति, class VII), (having been) cut off.

अवजित्य, gerund अव-√जि (जयित, class I), having conquered.

अवलिप्त, ppp. अव-√लिप् (लिम्पति, class VI), (having been) smeared.

अवलोक्य, gerund अव-√लोक् (लोकयित, class X), having seen or perceived.

अवाप्य, gerund अव-√आप् (आप्नोति, class V), having attained or gained.

आख्यात, ppp. आ-√ख्या (ख्याति, class II), (having been) told, mentioned.

आदेश, m. order, command.

आशा, f. hope.

ईप्सित, ppp. of desiderative √आप् (आप्नोति, class V), sought after, desired. उग्र, adj. mighty, severe.

उच्नै:श्रवस्, m. Uccaiḥśravas, the name of a horse, prototype of all horses. उत्थित, ppp. उद्-√स्था (तिष्ठति, class I), 'having stood forth (उद्)', arisen. उद्-√भू (भवति, class I), rise up.

उरस्, n. the chest (of the body).

कण्ठ, m. the throat.

कमण्डलु, m. a pitcher or water-jar.

कौस्तुभ, n. Kaustubha, the name of a jewel worn by Viṣṇu on his chest.

क्रुद्ध, ppp. √क्रुध् (क्रुध्यित, class IV), angered at (+ dat.).

गगन, n. the sky, heaven.

गमियत्वा, gerund of caus. √गम् (गच्छति, class I), 'having caused to go'; having transferred.

गृहीत, ppp. √ग्रह् (गृह्णाति, class IX), taken.

√ग्रस् (ग्रसते, class I), swallow.

ग्रामवासिन्, m. an inhabitant of a village.

घृत, n. clarified butter, ghee.

चक्र, n. a wheel; a discus, the circular weapon of Vișnu.

चन्द्रमस्, m. the moon.

चित्तहारिन्, adj. mind- or heart-captivating.

जलचर, m. 'water-goer', any aquatic animal.

झटिति, adv. instantly, at once [one of the very few words beginning with झ]. तल, m. or n. the surface (of anything); often used redundantly at the end of a compound.

तूरग, m. a horse.

त्यक्तजीवित, adj. 'having abandoned or given up life', at the risk of life.

√त्यज् (त्यजित, class I), give up, abandon.

√दह (दहति, class I), burn.

द्रुम, m. a tree.

द्रन्द्र, n. a pair or couple.

द्विष्, m. an enemy.

धन्वन्तरि, m. Dhanvantari, the name of the physician of the gods.

ध्म, m. smoke.

√धृ (धारयति, class X), hold.

नानाविध, adj. of various kinds.

नि-√पत् (पतित, class I), fall down; ppp. निपतित.

नियास, m. exudation, resin (from trees).

निर्वेदित, ppp. of caus. निस्- 1√विद् (वेत्ति, class II), (having been) informed.

निहत, ppp. नि- $\sqrt{\epsilon}$ न् (हन्ति, class II), (having been) struck down or slain.

नीड, m. or n. a nest.

पयस्, n. milk.

परस्परम्, adv. mutually.

पराजित, ppp. परा-√जि (जयते, class I), (having been) conquered.

परि-√वृत् (वर्तते, class I), turn around (intrans.); caus. परिवर्तयते, 'causes to turn around', rotates, churns; infin. परिवर्तयितुम्.

पर्वतवासिन्, adj. dwelling in the mountain.

परिश्रान्त, ppp. परि-√श्रम् (श्राम्यति, class IV), become completely (परि) weary, fatigued.

पाण्ड्रवासिन्, adj. wearing a white (garment).

√पालय, (पालयति, denom. verb from पाल 'protector', hence literally 'be a protector of', protect), fut. पालियष्यति.

पूर्वम्, adv. previously, before.

प्र-√आप् (आप्नोति, class V), attain.

प्रजा, f. (in plur.) the subjects of a king.

प्र-√ज्वल् (ज्वलति, class I), begin to blaze, burst into flames.

प्रविष्ट, ppp. प्र-√विश् )विशति, class VI), (having) entered.

प्रवृत्त, ppp. प्र-√वृत् (वर्तते, class I), rolled or moved forward; occurred, happened or taken place.

प्राप्य, gerund प्र-√आप् (आप्नोति, class V), having gotten or obtained.

प्रेत्य, gerund प्र-√इ (एति, class II), literally, 'having gone forth or away (प्र)', i.e., having died or after death.

मणि, m. a gem or a jewel.

महत्तर, adj. greater (comparative of महत्).

माया, f. supernatural or magical power.

मिश्रित, adj. mixed.

मुक्त्वा, gerund √मृच् (मुञ्चिति, class VI), having released, emitted or let go.

मुदित, ppp. √मुद् (मोदते, class I), glad, joyful.

√मुह् (मुह्यति, class IV), be confused, lose one's senses; caus. मोहयति, 'causes someone to be confused or lose his senses', hence, deceives, tricks.

मुहुमुेहु:, adv. again and again, repeatedly.

मृगयित्वा, gerund √मृगय (मृगयते, a denom. verb), having hunted.

मेघ, m. a cloud.

मोह, m. confusion, loss of one's senses; bewilderment, delusion.

यत्न, m. effort.

युक्त, ppp. √युज् (युनिक्त, class VII), joined or provided with (+ instr.).

रस, m. juice or essence.

रुधिर, n. blood.

लाभ, m. getting, acquiring.

वपुस्, n. beauty.

वर्जियत्वा, gerund of caus. √वृज् (वृणक्ति, class VII), 'having turned away from or excluded'; excluding, with the exception of (i.e., as a virtual postposition).

वर्ष, n. a year.

वशीकृत, ppp. वशी-√कृ (वशीकरोति, class VIII), (having been) made submissive, brought under one's control; controlled, subdued.

√वस् (वसति, class I), abide, stay; fut. वत्स्यति (with substitution of -त् for -स् before the future suffix).

वात, m. wind.

विजय, m. conquest.

विद्युत्, f. lightning.

विनिष्पिष्ट, ppp. वि-निस्-√पिष् (पिनिष्ट, class VII), crushed to bits; (note change of -स् of निस् to -ष् by sandhi; as in अग्निषु from \*अग्निसु).

विविध, adj. various.

विषाद, m. dejection.

√वृष् (वर्षति, class I), rain.

बैर, m. enmity, hostility.

शाश्वत, adj. continual, eternal.

शिखर, n. top, pinnacle.

शीतांश, adj. having cool (शीत) rays (अंशु), said of the moon.

श्रम, m. fatigue, weariness.

श्री, f. light, lustre, splendor; beauty; personified as the name of the goddess of beauty and welfare, also called Lakṣmi.

श्वेत, adj. white.

संग्राम, m. battle; war.

संघर्षण, n. rubbing together, friction.

सत्त्व, n. a (living) being, creature.

संताप, m. heat, fire; pain, distress.

समर्पित, ppp. of caus. सम्-√ऋ (ऋच्छति, class VI), given.

समीपस्थ, adj. 'situated in the vicinity', nearby.

समृत्पन्न, ppp. सम्-उद्-√पद् (पद्यते, class IV), gone forth, arisen; (note change of -द् of उद् to -त् by 'regressive assimilation').

समुपेत, ppp. सम्-उप-√इ (एति, class II), joined or provided with (+ instr.).

संपूर्ण, adj. completely full.

संभूत, ppp. सम्-√भू (भवति, class I), having become.

संभूय gerund सम्-√भू (भवति, class I, literally 'be together', then 'take form', become, arise), having become; ppp. संभूत.

सम्-√सु (स्रवति, class I), flow together.

सहस्रश:, adv. by the thousands.

सागर, m. the ocean, sea.

सुदर्शन, n. Sudarśana, name of Viṣṇu's discus.

सुन्दर, adj. (सुन्दरी, f.), beautiful.

सुरा, f. spirituous liquor; Surā, name of a goddess, also called Varuṇāṇi. सोम, m. the moon.

सैनिक, m. a soldier.

हितकाम्या, f. desire for (another's) welfare.

## Translate into Sanskrit:

Now while the great ocean was being churned by the gods and the Asuras, many trees fell down into the water from the top of the mountain. Moreover, resins that came from those trees<sup>2</sup> were mixed<sup>3</sup> with the essences of the herbs previously cast in the sea by the gods. All this, flowing<sup>4</sup> in the water of the sea, first became milk, then butter. When the Amrta which was desired by the gods and the Daityas and Dānavas did not come forth, (then) the gods, having gone to despair, giving up hope of getting the Amrta, again went to Visnu<sup>5</sup> for help<sup>6</sup>. After receiving additional strength from Visnu, the gods with greater effort once again rotated Mt. Mandara together with the Asuras. Thereupon many things gradually came forth from the sea of butter. Finally, the physician of the gods Dhanvantari, bearing in his hand a pitcher full of the Amrta, stood up from the great ocean. While the gods were drinking the Amrta, 8 a Dānava named Rāhu, 9 who had assumed 10 the form of a god, unseen by the other gods except the sun and the moon, drank the Amrta. At that very instant, by Viṣṇu, having been informed<sup>11</sup> by the sun and the moon regarding the matter, <sup>12</sup> Rāhu's head was cut off with his discus called Sudarsana. But because 13 the Amrta actually drunk 14 by Rāhu had reached his throat, (therefore) his head became immortal. As a result due to his anger at the sun and the moon Rahu formed eternal hatred with the pair and even today swallows the sun and the moon in the sky.

#### Notes

- 1. Use the locative absolute.
- 2. 'that came from those trees': Use the ppp. of निस्- $\sqrt{\eta}$  and for the sake of variation use the synonym दूम (m.) 'tree' instead of बुक्त.
- 3. 'mixed': मिश्रित in the appropriate form.
- 4. Note that 'flowing' is a present participle, to be formed from √स्नु (स्रवित, class I).
- 5. 'to Viṣṇu': Use समीपम् with the genitive of Viṣṇu.
- 6. The purpose ('for') is best expressed by अर्थम् as the terminal member of a compound.
- 7. 'rotated': Use परिवर्तयित (causative of परि-√वृत्) in the imperfect. Remember that the augment comes before the verb, not before the prefix!
- 8. 'While the gods were drinking the Amṛta': What construction is to be used here?
- 9. 'named Rāhu': Use a bahuvrīhi compound, as also below for 'called Sudarśana'.
- 10. 'who had assumed': Do not use a relative clause, but simply a gerund, literally 'having assumed'.
- 11. 'having been informed': निवेदित ppp. of the causative stem नि-वेदय in the instrumental singular to modify 'by Viṣṇu'.
- 12. 'regarding the matter': either उद्दिश्य or अधिकृत्य with अर्थम् as object.
- 13. 'because': यस्मात् कारणात् (etc.) तस्मात् ('therefore').
- 14. 'actually drunk': Use the ubiquitous emphatic particle एव after 'drunk'.

#### LESSON TWENTY

The Dual and the Numeral द्व 'two'. The Declensions of अहम् 'I' and त्वम् 'you'.

## I. The Dual and the Numeral & 'two'.

In addition to a singular and plural of nouns, adjectives and verbs, Sanskrit also has a dual, treatment of which has so far been omitted because it is on the whole not very common, and therefore a consideration of it could be postponed until commoner and more important features of the language had been presented. As the name indicates, the dual is used when two persons or things are involved. Thus, 'two kings' and 'two books', also things occurring in pairs like the 'eyes, ears' etc. (whether the number 'two' is expressed or not!) are expressed by nouns with dual, *not* plural, endings. Also adjectives qualifying these dual nouns must be supplied with appropriate dual endings for case and gender, and the verbs of which these nouns are subject must have dual endings.

Although the dual is inflected in all eight cases, there are only four different endings, which entails considerable ambiguity, the same ending having to do duty for more than one case. The endings are:

	Masculine & Feminine	Neuter
Nom.	-au (-औ)	-i (-ई)
Acc.		11
Voc.	H	11
Instr.	-bhyām (-भ्याम्)	
Dat.	11	
Abl.	11	
Gen.	-०ḥ (-ओ:)	
Loc.	**	

These are the invariable endings for all the *consonant* stems. With a few exceptions, the endings are also the same for the vowel stems. As will be pointed out subsequently, some changes take place in the final vowels of vowel stems when the endings are added. Because of these irregularities, it will be easier to take up the duals of consonant stems first, where the endings are uniformly the same for all the declensional types and are added without change in the stem final, except as required by sandhi.

#### 1. Consonant Stems.

Where distinctions of strong and weak stems are made, the nominative, accusative and vocative of masculine and feminine stems are strong cases, the rest weak. When three distinctions are made (strong, middle and weakest), the ending -bhyām, which like -bhiḥ, -bhyah and -su of the plural, is a 'middle' ending, is, of course, added to the middle stem. In neuters the nominative, accusative and vocative are weak when the twofold distinction is made, otherwise weakest. The remaining cases are treated like the masculine and feminine stems. Herewith are examples of the dual inflection of unchangeable and changeable stems.

## i. Unchangeable Stems

	vāc, f. 'word'	dviş, m. 'enemy'	yaśas, n. 'glory'
Nom.	vāc-au (वाचौ)	dviş-au (द्विषौ)	yaśas-i (यशसी)
Acc.	Ħ	**	11
Voc.	**	**	**
Instr.	vãg-bhyām	dvid-bhyām	yaśo-bhyām
	(वाग्भ्याम्)	(द्विड्भ्याम्)	(यशोभ्याम्)
Dat.	11	"	"
Abl.		98	11
Gen.	vāc-oḥ (वाचो:)	dvis-oh (द्विषोः)	yaśas-oḥ (यशसोः)
Loc.	11	11	"

<sup>1</sup>But feminine changeable stems hardly exist, and these are declined like the masculine; e.g., siman (सीमन्) 'border'. Feminine adjectives of changeable stems are made by adding -i to the weak or weakest stem and declining them like नदी.

## Lesson Twenty: The Dual and the Numeral इ'two'. The Declensions of बहुम् 'I' and लम् 'you'.

## ii. Changeable Stems

# a) Two Stems

	bhavat, pres. po	ırt. √bhū, ʻl	peing'	rūpavat, adj. 'I	eautiful'
	Masculine	Neuter		Masculine	Neuter
Nom.	*bhavant-au (भवन्तौ)	bhavat- (भवती)	i	*rūpavant-au (रूपवन्तौ)	rūpavat-ï (रूपवती)
Acc. Voc.	"	"		"	"
Instr.	bhavad-b (भवद्भयाम्			rūpavad- (रूपवद्भः	•
Dat. Abl. Gen.	bhava	t-oḥ		rūpava	t-oḥ
Loc.	(भवतोः	:)		(रूपवतो "	:)
	dhanin	, <sup>2</sup> <i>adj</i> . 'hav	ing wealth	ı'	
	Mascul	line	Neuter		
Nom	. dhanin (धनिनौ		dhanin-i (धनिनी)		
Acc. Voc.	"		"	,	
Instr		dhani-bhyāi धनिभ्याम्)	m		-
Dat. Abl.		11			
Gen.		dhanin-o (धनिनोः)	<u></u>		
Loc.		11			

<sup>2</sup>dhanin and other formations of this type in -in do not, strictly speaking, have strong and weak forms; the rule here is simply that the -n drops out before consonant endings.

## b) Three Stems

rājan, m.	'king'	brahman, m.	'priest'	nāman, n.	'name'
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Nom.	*rājān-au	*brahmāṇ-au	<i>nāmn-i</i>
	(राजानौ)	(ब्रह्माणौ)	(नाम्नी)
Acc. Voc.	"	11	"
Instr.	<i>rāja-bhyām</i>	brahma-bhyām	nāma-bhyām
	(राजभ्याम्)	(ब्रह्मभ्याम्)	(नामभ्याम्)
Dat. Abl.	"	11	11
Gen.	<i>rājñ-oḥ</i>	brahmaṇ-oḥ	nāmn-oḥ
	(राज्ञोः)	(ब्रह्मणोः)	(नाम्नोः)
Loc.	11	11	**

## 2. Vowel Stems.

For nouns of the deva (देन), nadī (नदी), vadhū (नघू) types the endings are the same as those given. When -au is added to deva, the -a is fused with -au, yielding devau (देनो). The final vowel of deva is lengthened before -bhyām; thus, devā-bhyām (देनाभ्याम्), and -a is changed to -ay before -oḥ; thus, devay-oḥ (देनयो:). The phala (फल) type requires the neuter termination -i in the nominative, accusative and vocative, which contracts with the final -a to yield phale (फले). The remaining cases, as always with neuters of all numbers, are the same as the masculine, viz., phalā-bhyām (फलाभ्याम्), phalay-oḥ (फलयो:).

Nouns of the  $nad\bar{i}$  (नदी) and  $vadh\bar{u}$  (वध् ) types change  $-\bar{i}$  and  $-\bar{u}$  to the semivowels -y and -v respectively before -au and  $-o\dot{p}$ ; thus, nady-au (नद्यौ),  $nady-o\dot{p}$  (नद्यौ:), vadhv-au (वध्वौ), and  $vadhv-o\dot{p}$  (वध्वौ:). Feminines in  $-\bar{a}$  have -e in the nominative, accusative and vocative, but are otherwise like deva (देव) and phala (फल); thus, sen-e (सेने),  $sen\bar{a}$ - $bhy\bar{a}m$  (सेनाभ्याम्),  $senay-o\dot{p}$  (सेनयो:). Finally, masculine nouns in -i and -u simply lengthen these vowels in the nominative, accusative and vocative and change them to semi-vowels before  $-o\dot{p}$ ; thus,  $agn\bar{i}$  (अग्नो)/ $bh\bar{a}n\bar{u}$  (भान्),  $agni-bhy\bar{a}m$  (अग्नभ्याम्)/ $bh\bar{a}nu-bhy\bar{a}m$  (भान्भ्याम्), agny-oh (अग्न्यो:)/ $bh\bar{a}nv-oh$  (भान्वो:).

The following tables repeat all these forms for comparative reference:

	deva, m. 'god'	phala, n. 'fruit'	senā, f. 'army'	
Nom.	devau (देवौ)	phale (फले)	sen-e (सेने)	
Acc.	11 .	**	11	
Voc.	99	"	"	
Instr.	devā-bhyām (देवाभ्याम्)	phalā-bhyām (फलाभ्याम्)	senā-bhyām (सेनाभ्याम्)	
Dat. Abl.	**	# #	11	
Gen.	devay-oḥ (देवयो:)	phalay-oḥ (फलयो:)	senay-oḥ (सेनयो:)	
Loc.	11	ŧŧ	tt	
	agni, m. 'fire'	bhānu, m. 'sun'	nadi, f. 'river'	<i>vadhū, f.</i> 'woman'
Nom.	agni	bhānū	nady-au	vadhv-au
	(अग्नी)	(भान्)	(नद्यौ)	(वध्वौ)
Acc.	"	"6"	11	"
Voc.	11	11	11	**
Instr.	agni-bhyām (अग्निभ्याम्)	bhānu-bhyām (भानुभ्याम्)	nadi-bhyām (नदीभ्याम्)	vadhū-bhyām (वधूभ्याम्)
Dat.	"	"	"	"
Abl.	н	11	**	11
Gen.	agny-oḥ	bhānv-oḥ	nady-oḥ	vadhv-oḥ
	(अग्न्यो:)	(भान्वोः)	(नद्योः)	(वध्वोः)
Loc.	**	11	11	**

Although the idea of duality can be expressed by the use of the dual number, sometimes the numeral \$\mathbb{z}\$ 'two' is included to underline the notion. The declension of \$\mathbb{z}\$ conforms entirely to our expectations and is exclusively in the dual! Differentiation of gender is seen only in the nom./acc., where it

conforms to the types देव/सेना/फल, hence द्वौ, द्वे, द्वे exactly like देवौ, सेने, फले. Thus.

	Masculine	Feminine	Neuter
Nom.	द्वौ	द्वे	द्वे
Acc.	द्वौ	द्वे	द्वे
Instr.		द्वाभ्याम्	
Dat.		द्वाभ्याम्	
Abl.		द्वाभ्याम्	
Gen.		द्वयोः	
Loc.		द्वयो:	

## 3. Duals of Verb Forms.

The dual forms of the verb are made by adding the dual endings for the three persons directly to the tense stem. The usual rules are followed in applying the personal terminations to the stem. Thus, before -v the vowel -a is lengthened, as in  $bhav\bar{a}-vah$  'we two are', and before an ending beginning with a vowel, the final vowel of the stem is dropped, as in bhav-ethe 'you two are'. The endings are:

	Primary	
	Active	Middle
1.	-vaḥ (-व:)	-vahe (-बहे)
	-thaḥ (-ध:)	-ethe (-एथे)
3.	-taḥ (-त:)	-ete (एते)

# Secondary

1.	-va (- <b>व</b> )	-vahi (-वहि)
2.	-tam (-तम्)	-ethām (-एथाम्)
3.	-tām (-ताम्)	-etām (-एताम्)

Below are the dual forms of the present, imperfect and optative, active and middle of  $\sqrt{bh\bar{u}}$  (bhavati, class I) 'be, become':

e of $\sqrt{bh\bar{u}}$ (bhavati, class I) 'be, become':	
Present	
Active	liddle
1. bhavā-vaḥ (भवाव:) bhavā-v	vahe (भवावहे)
•	he (भवेथे)
3. bhava-taḥ (भवत:) bhav-ete	(भवेते)
Imperfect Active N	fiddle
Active	nacie
	avā-vahi (अभवावहि)
2. a-bhava-tam (अभवतम्) a-bha	iv-ethām (अभवेथाम्)
3. a-bhava-tām (अभवताम्) a-bha	uv-etām (अभवेताम्)
Optative	
Active	Middle
	3.6
	e-vahi (भवेवहि)
2. bhave-tam (भवेतम्) bhave	e-y-āthām (भवेयाथाम्

It may be worth noting, as  $\blacksquare$  sort of mnemonic device, that the endings of the *second* person tend to have an aspirated dental, whereas the unaspirated dental occurs in the third person:  $-t\underline{h}ah/-tah$ ,  $-e\underline{t}he/-ete$ ,  $-e\underline{t}h\bar{a}m/-et\bar{a}m$ ; only in  $-tam/-t\bar{a}m$  is this distinction not found.

bhave-y-atam (भवयाताम्)

# II. Pronouns of the First and Second Person.

3.

bhave-tām (भवेताम्)

As has been observed before, when a first or second person pronoun occurs as the subject of ■ verb, it is generally omitted, as the verb endings suffice to make the pronominal reference clear. The nominative of these pronouns is generally expressed only when there is contrast between the persons (I ~ you, you ~ he, etc.) or where special emphasis on the person is required; thus, সেই বিবু फलं काङ्क्षामि 'I want that fruit'. Often in this latter

instance, the particle एव is added to underline or italicize (so to speak!) the foregoing word: अहमेव तत् फलं काङ्क्षामि.

While the nominative is not so much used, then, the other cases occur with reasonable frequency. Forms of the singular of अहम् and त्वम् have often occurred in the reading lessons. Now the complete declensions of these pronouns in all the three numbers are presented.

# 1. अहम् 'I'

S	ingular	Dual	Plural
Nom. Acc. Instr. Dat. Abl. Gen. Loc.	अहम्	आवाम्	वयम्
	माम् (मा)	आवाम् (नौ)	अस्मान् (नः)
	मया	आवाभ्याम्	अस्माभिः
	महाम् (मे)	आवाभ्याम् (नौ)	अस्मभ्यम् (नः)
	मद्	आवाभ्याम्	अस्मद्
	मम (मे)	आवयोः (नौ)	अस्माकम् (नः)
	मयि	आवयोः	अस्मासु

# 2. त्वम् 'You'

	Singular	Dual	Plural
Nom.	त्वम्	युवाम्	यूयम्
Acc.	त्वाम् (त्वा)	युवाम् (वाम्)	युष्मान् (वः)
Instr.	त्वया	युवाभ्याम्	युष्माभिः
Dat.	तुभ्यम् (ते)	युवाभ्याम् (वाम्)	युष्मभ्यम् (वः)
Abl.	त्वद्	युवाभ्याम्	युष्मद्
Gen.	तव (ते)	युवयोः (वाम्)	युष्माकम् (वः)
Loc.	त्विय	युवयो:	युष्मासु

Note that in the accusative, dative and genitive of all numbers of both pronouns alternative forms are given in parentheses. These forms in parentheses can be substituted for the other forms *only* if they are not put first in the sentence. The reason for this is that they are without accent of their own and, unable to stand on their own legs, so to speak, they 'lean on' the preceding word for support. Hence, they are called 'enclitic', a word of

Greek origin meaning literally 'leaning on'. We have already had some enclitics, though this technical term has not been applied to them; thus, the conjunctions च 'and' and बा 'or' and also the terminal element चिद् used after the interrogative pronoun किम् to form an indefinite, for example, किंचिद् 'something', कश्चिद् 'someone'. The enclitic forms of the first and second person pronouns are commoner than the accented forms and therefore need especially to be learned.

# I. The Story of Sagara and His Sons

The story of Sagara, King of Ayodhyā, and his 60,000 sons, forms part of an extensive myth, which, among other things, involves the descent of the Ganges (Gaṅgā) from heaven to earth and subsequently also to the nether world. The story is told, with variations, in the Mahābhārata, the Rāmāyaṇa and some of the Purāṇas. The condensed version presented below and continued in succeeding lessons is based on that contained in the Rāmāyaṇa.

Indian authors are fond of playing with etymologies, especially of proper names, and it is interesting to note that, among the events antecedent to the narrative below, there is a story that turns on the etymology of the name 'Sagara'. The story is told that, when Sagara's mother was pregnant with him, her rival in the king's affections gave her a poison ( $\P \$ ) designed to prevent the delivery of her child. The child's birth was as a result delayed for seven years, and when he was born, he was given the name 'Sagara', literally 'with poison' ( $\P \$  'with' +  $\P \$  'poison'), because he was born 'with the poison' or drug that had been administered to his mother.

पूर्विस्मन् काले सगरो नामायोध्याया राजासीत्। स नराधिपो धर्मात्मा सर्वगुणयुक्तो ऽभवत्। तस्य द्वे पत्न्यौ अभवतां एका केशिनी नाम विदर्भराजस्य सुता द्वितीया सुमितर् नामारिष्टनेमेः सुता। प्रजाकामो ऽपि स राजाप्रजो ऽभवत्। ततः प्रजार्थ परमं यत्नं कुर्वन्² भायभ्यां सह स महाराजो हिमवन्तं गत्वा दीर्घ तप आचरत्। अथ वर्षशते संपूर्णे सित³ तत्र वसन् महर्षिर् भृगुर् नाम तेन तपसाराधितस् तस्मै सगराय वरं अयच्छत्। स मुनिस् तं इदं वचो ऽवदत्। सुमहान्

अपत्यलाभस् तव भविष्यति । अपि चाप्रतिमं यशो ऽस्मिन् लोके प्राप्स्यसे । एका पत्नी वंशकरं पुत्रं जनिष्यत्य् अपरा तु षष्टिं पुत्रसहसाण्य् उत्पादयिष्यति । इत्येतास् तस्य मुनेर् वाचः श्रुत्वैव ते भार्ये विलम्बेन विना तं अपूच्छतां कावयोर्⁴ एकं यशस्विनं वंशकरं पुत्रं का षष्टिं पुत्रसहस्राणि जनिष्यति । तज् ज्ञातुं इच्छावहे । वचस् ते मुने सत्यं स्याद् इति । तयोस् तद् वचनं श्रुत्वा स भृगुः प्रत्यभाषत । का वां कं वरं इच्छिति<sup>5</sup>। स्वच्छन्दो ऽत्र वर्तते<sup>6</sup>। यद् इच्छेथे तद् भविष्यतीति। तच्छुत्वा केशिन्या ज्येष्ठ सगरपत्न्यैको वंशकर: पुत्रो गृहीतो ऽन्यया पत्न्या सुमत्या षष्टिः पुत्रसहस्राणि गृहीतानि । प्रदक्षिणं <sup>7</sup>तं ऋषिं कृत्वा शिरसा च प्रणम्य स सगरो भार्याभ्यां सह स्वनगरं प्रत्यागच्छत् । अथ काले संपूर्णे सित केशिन्यां एकः पुत्रो ऽसमञ्ज इति ख्यातो ऽजायत। सुमत्यां तु गर्भतुम्बो<sup>8</sup>ऽजायत । तस्माद् गर्भतुम्बान्<sup>9</sup> निर्भिन्नात् षष्टिः पुत्रसहस्राणि विनिःसृतानि । कालेन गच्छता षष्टिः पुत्रसहस्राणि रूपयौवनं प्रत्यपद्यत । एकस्मिन् दिने ऽसमञ्जो दुरात्मा सर्वगुणरहितश्च सन्<sup>10</sup>सुमत्याः पुत्रान् गृहीत्वा सरय्वा नद्या जले प्रक्षिप्य तत्र मज्जतस् तान् पश्यन् प्राहसत् । किन्तु ते सगरस्य सुता नाम्रियन्त<sup>11</sup> । तदनन्तरं यस्माद् अयं असमञ्जः सर्वेषां पौराणां अप्य् अहिते युक्तस् तस्मात् सगरेण पुरान्<sup>12</sup> निर्वासितः।

# Notes

1. It is ubiquitous in Sanskrit literature that a virtuous king, like Sagara in this context, is without progeny. Since a son is needed to continue the family line and furnish a successor in the kingship as well as to perform the funeral ceremony, a childless king is bound to expend whatever efforts may be required to obtain a son. These efforts may entail the performance of various religious ceremonies and also austerities of frequently severe and prolonged character, usually culminating in the granting of a boon, as here by the sage Bhrgu. Note here that राजाप्रजो is a coalescence of राजा अप्रज:

- 2. The present third plural active of √कृ (करोति, class VIII) is कुर्वन्ति. Hence, by dropping the final vowel we obtain कुर्वन्त्, the strong stem of the present active participle, the weak being obtained by dropping the nasal; so कुर्वत्. The form कुर्वन्त्स्, the ल and स् of which have to be dropped because of the rule that a Sanskrit word may not (usually!) end in more than one consonant.
- 3. सित is locative singular neuter of the present participle of √अस् (अस्ति 'be', class II), the third plural of which being सिन्त, the weak stem is सत् (without the nasal). The construction here is locative absolute, and सित, which could have been omitted as संपूर्ण is itself a participle, is included to throw संपूर्ण more clearly into a predicate relationship; thus, literally 'A hundred years being (सिति) fulfilled' and freely 'When I hundred years were completed'. The numeral शत 'a hundred' and the higher numbers like सहस 'a thousand' are neuter nouns which take the thing numbered in the same case as the numeral or in the genitive plural. Thus, 'a hundred years' may be शतं वर्षाः or शतं वर्षाणाम्. In this passage a genitive tatpuruṣa compound has been made of the second alternative: वर्षशतम्; cf. पुत्रसहसाणि below.
- 4. कावयोर् The sandhi is tricky here: the interrogative का has been contracted with आवयो:, genitive dual of अहम्.
- 5. का वां कं वरं इच्छति Notice the doubling of interrogatives, which may be marginally tolerable in English, but surely not the usual idiom; literally 'Who of you two (वां) wishes what boon', i.e., 'Who wishes the one boon and who the other?'
- 6. स्वच्छन्दो ऽत्र वर्तते 'Your own wish turns (वर्तते) in this', i.e., 'it is dependent on what you want', freely 'It's up to you!'
- 7. प्रदक्षिणं तं ऋषिं कृत्वा 'having performed a pradakṣiṇa around that seer', i.e., walking about him and keeping him to the right. प्रदक्षिण is an adjective meaning 'standing or placed on the right'; it is used here in the accusative neuter singular as an adverb with √कृ 'make so-and-so standing on the right', hence, 'keep so-and-so on the right'.

- 8. गर्भतुम्बो Literally 'An embryo like a gourd', i.e., in the form of a gourd; to be analyzed गर्भ: तुम्ब: इव, as a karmadhāraya with the limiting or defining element (तुम्ब) last; cf. पुरुषव्याम्र 'a man like a tiger' (पुरुष: व्याम्न: इव).
- 9. गर्भतुम्बान्, i.e., गर्भतुम्बात्, the final -त् having become -न् by total regressive assimilation; it would have been possible to turn -त् into -द्, i.e., merely making it into a voiced sound, but the completely assimilated form is commoner.
- 10. सन् see note under 3 above.
- 11. नाम्रियन्त by sandhi for न अम्रियन्त. The verb is imperfect third person plural of √मृ 'die'.
- 12. पुरान् On the final -न् for -त् see note under 9 above.

## Vocabulary

अन्य, adj. other.

अपत्य, n. offspring, child.

अपर, adj. other.

ষ্মত্য, adj. literally 'having non-offspring', i.e., not having offspring, without offspring.

अप्रतिम, adj. 'having no match', unmatched [formed like अप्रज above].

अयोध्या, f. Ayodhyā, an ancient city of India, nowadays usually written Oudh by imitative spelling, located on the Sarayū (सरयू) River. It was the capital of Rāma, hero of the Rāmāyaṇa. The name means literally 'the unfightable or irresistible one' (the f. of the negatived gerundive of √युध् 'fight').

असमञ्ज, m. Asamañja, the son of Sagara by Keśini. The name means 'unbecoming, good-for-nothing'(!)

अहित, n. 'non-welfare', harm.

आ-√राध् (राधयित, caus. of राधते, class I), propitiate; honor; ppp. आराधित, (having been) propitiated, honored.

उत्-√पद् (पद्यते, class IV), go forth, arise, come into existence, be produced; caus. उत्पादयित, 'causes to go forth', causes to come into existence, produces.

केशिनी, f. Keśini, a wife of King Sagara of Ayodhyā, daughter of the king of Vidarbha and mother of the wicked Asamañja. The name means 'she who has (fine) hair'.

ख्यात, ppp. √ख्या (ख्याति, class II, 'be known, be named'), named, called.

गर्भ, m. embryo, child, offspring.

गृहीत, ppp. √ग्रह् (गृह्णाति, class IX), (having been) gotten.

ছন্ব, m. pleasure, desire, will.

√जन् (जायते, class IV), be born; the active forms of this verb, like the future जिन्छ्यति, are transitive, hence 'beget, bring forth, produce'.

√ज्ञा (जानाति, class IX), know; infin. ज्ञातुम्.

ज्येष्ठ, adj. best, principal; oldest.

तुम्ब, m. a gourd.

दुरात्मन्, adj. ill-natured.

द्वितीय, adj. second.

निर्भन्न, ppp. निस्-√भिद् (भिनत्ति, class VII), split open;

निर्वासित, ppp. of caus. निस्-√वस् (वसति, class I), 'caused to stay abroad', expelled.

पत्नी, f. a wife.

पुर, n. a city.

पौर, m. a townsman, citizen.

प्र-√आप् (आप्नोति, class V), gain, obtain.

प्र-√क्षिप् (क्षिपति, class VI), throw or cast out or away (प्र).

√प्रक् (पृच्छति, class VI), ask.

प्रति-√पद् (पद्यते, class IV), step toward, attain, get.

प्र-√नम् (नमति, class I), bow before, make obeisance before (+ acc.).

प्र-√हस् (हसति, class I), laugh aloud (प्र).

भृगु, m. Bhṛgu, a great sage.

√मज्ज् (मज्जित, class I), sink, submerge.

यशस्विन्, adj. possessing glory, glorious.

युक्त, ppp. √युज् (युनिक्त, class VII, 'join, connect'), engaged upon (+ loc.).

रहित, ppp. √रहू (रहति, class I), 'separated from', devoid of.

रूपयौवन, n. beauty and youth.

লাম, m. the act of getting, acquisition.

वंशकर, adj. making a family, propagating a family or dynastic line.

वचस्, n. speech; words.

बर, m. a gift or boon.

वर्ष, m. (sometimes n.) a year.

विना, postp. without (+ instr.).

विनि:सृत, ppp. वि-नि:-√सृ (सिसर्ति, class III), gone forth (नि:) hither and thither (वि).

विलम्ब, m. delay.

√वृत् (वर्तत, class I), turn, move, take place [v. note 6].

शत, n. a hundred.

शिरस्, n. the head.

षष्टि, f. sixty.

सत्य, adj. true; as n. the truth.

सरयू, f. Sarayū, the river beside which is situated the city of अयोध्या.

सहस्र, n. a thousand.

सुता, f. a daughter.

सुमति, f. Sumati, a wife of Sagara, daughter of Aristanemi and sister of Suparņa. The name means 'She who has good intelligence (मिति), wise'.

सुमहत्, adj. very great.

संपूर्ण, adj. filled, fulfilled. [strictly ppp. र्पृ (पिपर्ति, class III 'fill')]

हिमवत्, m. Himavat or the Himālaya mountain; the name means 'having snow (हिम)', i.e., 'snowy'.

Translate into Sanskrit, using the past passive participle in lieu of the main verb wherever possible:

Formerly<sup>1</sup> there was a king of Ayodhyā named Sagara. He had all the qualities of a lord<sup>2</sup> and was virtuous by nature. He had<sup>3</sup> two wives, one named Keśini,<sup>4</sup> the other named Sumati.<sup>4</sup> Sagara was desirous of offspring, but he was without offspring. On this account,<sup>5</sup> in order to make a supreme effort for the sake of offspring the king went to a region of the Himavat along with his wives and performed great austerities there.<sup>6</sup> Finally, a great sage named Bhṛgu, having been favored by the austerities he had performed there for a hundred years, gave that Sagara a boon. According to the words of the

sage one of the two wives would give birth to a glorious son who would propagate the family line, the other 60,000 sons. 'What you both wish, that will be!' said the sage. By Keśini one son was chosen, by Sumati 60,000 chosen. In the course of time, of Keśini one son named Asamañja was born. But of Sumati a gourd-like embryo (was) born. When this gourd-like embryo was split open, 60,000 sons came forth. Now<sup>7</sup> Keśini's son named Asamañja was extremely evil-natured. For<sup>8</sup> he cast all Sumati's sons into the Sarayū River. However, by a miracle the sons of Sagara did not die. For this reason<sup>9</sup> Asamañja was banished from the city by Sagara.

#### Notes

- 1. 'Formerly': पुरा.
- 2. 'He had all the qualities of a lord': say 'He was provided with all the qualities of a lord' (*i.e.*, as an instrumental tatpuruṣa compound).
- 3. Express the notion of possession by the genitive of the personal pronoun and the appropriate form of  $\sqrt{N}$ ; literally thus: 'Of him two wives were'.
- 4. The two expressions 'named Keśinī' and 'named Sumati' are to be expressed by appositional bahuvrīhis. At the end of a feminine bahuvrīhi, either the appropriate case of -नामन् may be used or the specifically feminine derivative -नाम्ना.
- 5. 'On this account': use ततः (etymologically 'from that') or तेन कारणेन.
- 6. 'the king went... and performed great austerities': say 'by the king having gone (*gerund*)... great austerities (were) performed (*ppp*.)'. Similarly in the next sentence: 'by a great sage... favored (*ppp*.) by the austerities performed (*ppp*.) there... a boon (was) given'.
- 7. 'Now': use अथ in its continuative sense.
- 8. 'For': use द्वि, a coordinating causal conjunction, as is English 'for' in this sentence. Nowadays, it may be noted, 'for' is generally used as a subordinating conjunction, synonymous with 'since, because' and also 'as'.
- 9. 'For this reason': तस्य हेतो:.

### LESSON TWENTY-ONE

The Perfect Tense. The Imperative.

#### I. The Perfect Tense.

There are four different ways of expressing past time in Sanskrit. Of these we have taken up two: the imperfect tense and the idiomatic use of the past passive participle (with the agent in the instrumental). The other two are the perfect tense and the aorist tense. There is no difference in meaning among these four ways of indicating past tense: they are interchangeable, so that it is purely a matter of style or an author's predilection which method is used. The period when a particular work was written also has a good deal to do with the degree of frequency in the use of this or that method. Thus, the use of the past passive participle is much more prevalent in later Sanskrit works than any of the three past tenses. In this lesson we shall take up the perfect tense, which is commoner than the aorist in the epics and generally in the classical language.

There are two different forms of the perfect tense, the one a particular inflection of a verbal root, the other a combination of an auxiliary or 'helping' verb and a specially formed noun, the so-called 'periphrastic

perfect'. Only the former will be dealt with here.

The perfect tense has several peculiar characteristics which, taken together, distinguish it from all other verb forms. First of all, the root is reduplicated, that is, a portion of it is repeated; thus, from  $\sqrt{budh}$  (bodhati) be awake' is made the reduplicated stem bu-budh. The personal endings are also somewhat different from those so far learned, and the three persons of the singular exhibit a stronger form of the stem than elsewhere in the perfect. This variation of the stem, like that in the changeable noun stems we have just studied, is due to a shifting of the old tonic accent, no longer extant in classical Sanskrit, from stem to ending.

All of this undoubtedly sounds very complicated, but it is really not difficult. Moreover, only a few forms of the perfect are in common use, viz., the third persons of the active and, slightly less so, those of the middle also. In explaining the formation of the perfect, it will be easier and clearer first to give the perfect of a typical verb root in all its forms and then show

how these forms are made.

<sup>&</sup>lt;sup>1</sup>In the older language, the language of the Veda, however, the three past tenses (imperfect, perfect and aorist) had clearly differentiated meanings, depending upon the way the past act was viewed and its relationship to the present.

# Perfect Tense of \( \foldar{budh} \) (bodhati) 'be awake'

Active		Middle	
Singular 1.* bu-bodh-a	बुबोध	Singular  1. bu-budh-e	बुबुधे
2.* bu-bodh-i-tha	बुबोधिथ ।	2. bu-budh-i-ṣe	बुबुधिषे
3.* bu-bodh-a	बुबोध	3. bu-budh-e	बुबुधे
Dual		Dual	
1. bu-budh-i-va	बुबुधिव	1. bu-budh-i-vahe	बुबुधिवहे
2. bu-budh-athuḥ	बुबुधथु:	2. bu-budh-āthe	बुबुधाथे
3. bu-budh-atuḥ	बुबुधतुः	3. bu-budh-āte	बुबुधाते
Plural		Plural	
1. bu-budh-i-ma	बुबुधिम	1. bu-budh-i-mahe	बुबुधिमहे
2. bu-budh-a	बुबुध	2. bu-budh-i-dhve	बुबुधिध्वे
3. bu-budh-uḥ	बुबुधु:	3. bu-budh-i-re	बुबुधिरे

Note that the strong forms, which are marked with an asterisk (\*) as was done with the strong forms of noun stems, have the guṇa substitute 'o' for 'u' of  $\sqrt{budh}$ . All the other forms retain 'u'. The personal endings are, for the most part, the primary endings we have already had: -se, -vahe, -āthe, -āte, -mahe and -dhve. There are two secondary endings, -va and -ma, which we have had for the imperfect. The -athuh and -atuh of the second and third dual active seem to be amalgamations of the primary endings -thah and -tah, with -uh of the plural substituted for the -ah; the origin of the preceding a- is obscure. Finally, the -i- before the endings beginning with a consonant is not originally part of the endings and some verbs do not take it.

a. (Remember: -e- > -ay- and  $-ai- > -\bar{a}y-$  before vowels in *internal* sandhi!) Roots in final  $-\bar{a}$ , like  $\sqrt{d\bar{a}}$  'give',  $\sqrt{dh\bar{a}}$  'place',  $\sqrt{p\bar{a}}$  'drink', replace  $-\bar{a}$  by -au in the first and third persons; thus, da-dau 'I, he, she, it gave.'

Before the peculiarities of the weak stem are discussed, a few words must be said about the reduplication. In its simplest form reduplication involves the repetition of the first part of  $\blacksquare$  root, *i.e.*, the consonant and vowel, as in bu-budh and ta-tan ( $\sqrt{tan}$  'stretch'). The vowel in the repeated or reduplicative syllable must be short; thus, da- $d\bar{a}$  ( $\sqrt{d\bar{a}}$  'give), pa- $p\bar{a}$  ( $\sqrt{p\bar{a}}$  'drink'), and r is replaced by a; thus, ma-mr ( $\sqrt{mr}$  'die'). An aspirated consonant is repeated without aspiration; thus, da- $dh\bar{a}$  ( $\sqrt{dh\bar{a}}$  'place'), and a guttural by the corresponding palatal. Accordingly, k- and kh- are replaced by c-, as in ca-kr ( $\sqrt{kr}$  'do'), ca-khan ( $\sqrt{khan}$  'dig'); g- and gh- by g-, as in ga-gam ( $\sqrt{gam}$ ), ga- $ghr\bar{a}$  ( $\sqrt{ghr\bar{a}}$  'smell'). Most roots beginning with va-reduplicate with u-, as u-vas ( $\sqrt{vas}$  'stay'), u-vad ( $\sqrt{vad}$  'speak') and u-vac ( $\sqrt{vac}$  'speak'); similarly,  $\sqrt{vag}$  'sacrifice' reduplicates with i-; thus, i-yag. This interchange between va and u and ya and i is called  $sampras\bar{a}rana$ ; it is also applied to the interchange of ra and r, seen, for example, in various forms of  $\sqrt{grah}$  'grasp'.

Verb roots that reduplicate with samprasāraṇa (i.e., with the reduplicative syllable u- or i- instead of va- or ya-) make this same substitution also in the root itself in the weak forms and contract into a simple long vowel the two identical vowels (u - + u - va) and va- and the weak stem va- and v

inflection of \(\forall vah:\)

1. *u-vāh-a/u-vah-a	ūh-i-va	ūh-i-та
2. *u-vah-i-tha	ūh-athuh	ūh-а
3. * <i>u-vāh-a</i>	ūh-atuḥ	ūh-uḥ

A few very common roots lose their vowel in the weak forms, causing their initial and final consonants to come together; thus,  $\sqrt{gam}$  (gacchati) 'go', which has the strong stem ja-gam/ja-gam, makes the weak stem ja-gm. The third persons of the active, then, are: ja-gam-a, ja-gm-atuh and ja-gm-uh. The juxtaposition of the two consonants resulting from the loss of the root vowel occasionally produces rather startling changes due to the requirements of internal sandhi; as, for example, in  $\sqrt{ghas}$  (ghasati) 'eat', which has the easily identifiable third singular jaghasa, but the remarkable third plural of jaksuh (from ja-ghs-uh, in which the combination -ghs-becomes -ks- due to the de-aspirating and de-voicing of gh- before -s and the conversion of -s to -s after k-)!

Many roots, mostly containing the vowel a followed by a single consonant, form their weak stem by a sort of 'telescoping' of the

reduplicative syllable and the root, resulting in a monosyllabic stem that shows no evidence of reduplication. These telescoped stems always consist of the unchanged initial and final consonants of the root connected by -e-. Thus, pet, meth, pec, ten are the weak stems of  $\sqrt{pat}$  'fly',  $\sqrt{math}$  'agitate',  $\sqrt{pac}$  'cook' and  $\sqrt{tan}$  'stretch'. The full perfect active of  $\sqrt{tan}$  is:

1. *ta-tān-a/ta-tan-a	ten-i-va	ten-i-ma
2. *ta-tan-tha	ten-athuḥ	ten-a
3. *ta-tān-a	ten-atuḥ	ten-uḥ

Many more details concerning the formation of the perfect might be given, but the purpose of this lesson is more expeditiously achieved by presenting only such details as are required to gain an overall view of this important tense, so that forms of it may be readily recognized as they occur in the course of reading. Once the salient features of the formation are clear, it is practically necessary for the beginning student only to bear in mind a general impression of them, and for the time being to learn *only the endings* of the third person throughout.

# II. The Imperative Mood

There is another group of verb forms made from the present stem -the same stem from which is formed the present third singular which we learn along with the root. This group of forms is called the Imperative Mood. As the name implies, these verb forms are used when requesting or ordering a person to do something, as in English 'Go!' or 'Do this!' Usually the pronoun you is omitted in the imperative, but it is used for emphatic requests: 'You do this!' The same rule holds also for Sanskrit. Logically, we expect this mood of the verb to be used only in the second person (singular, dual or plural!), as it involves direct address. Oddly enough, however, in Sanskrit it is possible to have an imperative in the first and also the third person! Here neither a request nor an order is involved, but rather an exhortation or suggestion to do this or that, as, for example, when we say 'Let's go!', 'Let's do this!', 'Let him go!' etc. As we may see from these examples, English has no special verb form for this, but uses the helping verb 'let' to express the idea. This can, of course, lead to ambiguity, since 'Let him go!' might mean either 'I exhort him to go' or 'permit him to go'. Obviously, only the context can determine which idea is intended.

The formation of the imperative in Sanskrit is simple. Only a few additional endings need to be learned, as some of them are identical to those of the imperfect. It will be easier if we first present a verb in the imperative in both the active and middle and then take up the special points that have to be observed.

# Imperative Mood of √जि (जयति) 'conquer'

## Active

1.	Singular	Dual	Plural
	jayā-ni	j <u>ayā-va</u>	<u>jayā-ma</u>
2.	(जयानि)	(जयाव)	(जयाम)
	jaya	j <u>aya-tam</u>	jaya-ta
3.	(जय)	(जयतम्)	(जयत)
	jaya-tu	<i>j<u>aya-tām</u></i>	jay-antu
	(जयतु)	(जयताम्)	(जयन्तु)
	\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	( · · · · · · · · · · · · · · · · · · ·	( , , , ,
		Middle	
1.	<i>jay-ai</i>	jayā-vahai	jayā-mahai
	(जयै)	(जयावहै)	(जयामहै)

jaya-sva
 (जयस्व)
 jaya-tām
 (जयताम)

(जयेथाम्) jay-etām (जयेताम)

jav-ethām

jaya-manai (जयामहै) jaya-dhvam (जयध्वम्) jay-antām

(जयन्ताम)

Note that the underlined forms are identical to the imperfect, except that there is no augment. The second singular active is identical to the stem. As usual elsewhere in the verbal system, the thematic vowel is lengthened before v- and m- as well as before n- of -ni (first singular active). In translating the imperative, we may use the locutions 'let me, let us' for the first person and 'let him/her/it/them' for the third person, and the simple verb with (or without 'you') for the second, as exemplified above. Examples: गुरुः शिष्यान् उवाच वनं गत्वा मूलानि फलानि च आनयत इति । "The teacher said to his pupils: 'Go to the woods and bring hither roots and fruits!'" (literally 'having gone . . . bring')' अधुना गृहं गच्छाव । "Let's both (dual!) go home now!"; राजा जयतु "Let the king (or May the king) be victorious!"

# II. The Story of Sagara and His Sons

तस्य दुरात्मनो¹ऽसमञ्जस्य पुत्रो नाम्नांशुमान् इति विश्रुतो ऽभवत् । स सगरस्य पौत्रः सर्वलोकस्य संमतः । ततः कालेन महता यदा सगरमहाराजो ऽधुनाश्वमेधेन³ यजेयं इत्य् अचिन्तयत् तदा हिमवतो⁴ विन्ध्यपर्वतस्य<sup>5</sup> च मध्ये विद्यमानं देशं अंशुमतोपाध्यायगणेन च सह गत्वाश्वमेधेन यष्ट्रं<sup>8</sup>समुपचक्रमे । अंशुमान् सगरपितामहाय भक्तो ऽस्य यज्ञस्याश्वचर्यो चकार । ततो देवपतिर् वासवो<sup>9</sup>राक्षसस्य शरीरं आस्थाय<sup>10</sup> तं यज्ञियं अश्वं अपजहार । तद् दृष्ट्वैव सर्व उपाध्यायाः सगरं ऊचु: । अयं यिज्ञयो ऽश्वो राक्षसेनापहृत: । चौरं हत्वा तं अश्वं पुनर् आनय । एतद् यज्ञच्छिद्रं नः सर्विभ्यो ऽशिवं भवेत् । तथा भवता कर्तव्यं यथेदं छिद्रं विलम्बेन विना विरमेद् इति । तेषां तद् वचः श्रुत्वैव षष्टिं पुत्रसहस्राण्य् एतद् वाक्यं उवाच । हे पुत्रकाः सर्वत्र गच्छत सर्वी पृथिवीं विचिनुध्वम् । यदि पृथिवी युष्माभिः खनितव्या तदा तां खनत । यावत् तुरगं न द्रक्ष्यथ तावन्<sup>11</sup> मेदिनीं खनत । युष्मासु तुरगं तुरगतस्करं च मार्गमाणेष्व् अहं इहांशुमतोपाध्यायैश्च सह स्थास्यामीति । तस्य तद् वचनं आकर्ण्य सर्वे राजपुत्राः सर्वत्र तुरगतस्करयोर् अन्वेषणे स्वजनकस्याज्ञया परिबभ्रमुः । ते महीतलं स्वभुजबलेन शूलैश्चापि हलैश्च निर्भिद्य तत् प्रविविशुः। यदा ते नुपात्मजा वसुंधरां विबिभिद्स् तदा सा विविधानां सत्त्वानां हन्यमानानां $^{12}$ भयंकरं निनदं ननाद । तेन प्रकारेण ते सर्व जम्बूद्वीपं $^{13}$ खनन्तः परिक्रम्यान्ते रसातलं आजग्मुः।

## Notes

1. दुरात्मनो It will be recalled from the previous episode that Keśini's son Asamañja was extremely evil and vicious by nature, as exemplified by his attempt to drown his 60,000 step-brothers, the sons of Sagara by Sumati. It is

remarkable indeed that so innately wicked a person could have fathered a son of quite the reverse disposition.

- 2. कालेन महता 'After much time', 'instrumentals of time at the end of which' are common.
- 3. अश्वमेधेन The instrumental is regularly used with √यज् (यजित) to express the means whereby a sacrifice is offered. This may be, as here, the particular offering itself or the thing offered, for example, rice, ghee, etc. The god to whom the sacrifice is made, if expressed, is in the accusative; thus, for example: विप्रो घृतेन विष्णुं यजित । 'The priest sacrifices to Viṣṇu with ghee'.

The aśvamedha or 'horse sacrifice', which in one form or another reaches back in antiquity to the Rgveda, is mentioned with great frequency in Sanskrit literature. Its performance lasted in its many phases for more than a year and required the services of a large number of Brahman priests. The purpose of this long, intricate and costly sacrifice was to confirm a powerful king in his sovereignty and even to extend it to include all the land traversed by the sacrificial horse in the course of its unfettered wanderings, a feature which, of course, might involve warfare with a neighboring monarch who was disinclined to see all or even a part of his kingdom annexed in this way. A number of famous Indian kings are alleged to have performed this elaborate sacrifice, perhaps the best known being Samudragupta of the fourth century A.D., who issued several gold medallions to mark the event.

- 4. हिमवतो Himavat (literally 'possessing snow', snow-clad, snowy) and Himālaya (literally 'abode of snow') are synonyms. Personified, Himavat/Himālaya is regarded as the father of Pārvatī (wife of Siva) and Gaṅgā, the great river.
- 5. विन्ध्यपर्वतस्य The Vindhya Mountains are a comparatively low range of mountains extending across central India, thus dividing the country into a northern half, often called Hindūsthān, and a southern, called the Dekkhan or Deccan in Anglo-Indian spelling.
- 6. विद्यमानं accusative masculine singular of the present passive participle of √विद् (विन्दति, class VI) 'find', hence literally '(the region) being found', i.e., located (between the Himavat and Vindhya Mountains). This use of √विद् to express location or simple existence is exactly parallel to the idiom in the Romance languages; thus, French trouver 'find' in Le livre se trouve sur la table 'The book is on the table' and similarly Italian trovare in La bottega si trova in questa città 'The store is (located) in this city'.

- 7. उपाध्यायगणेन From what has been said above about the aśvamedha, it is apparent why Sagara was accompanied 'by a host of preceptors'.
- 8. यष्टुं The infinitive of √यज् (यजित, class I) 'sacrifice'; as also in the past passive participle इष्ट (in which the य- is changed to इ- by samprasāraṇa), when ज् is followed by त्, it is replaced by the cerebral ज् and then by 'progressive assimilation' the त् is changed to ट्, so यज्-तुम् becomes यज्-तुम्, then यज्-दुम् (written यष्टुम्).
- 9. देवपतिर् वासवी 'Vāsava, lord of the gods' is Indra, who from the time of the Rgveda held this exalted position, although in the course of time he was relegated to the background due to the rising prominence of Siva and Viṣṇu. Indra is called 'Vāsava' (literally 'one who is connected with the Vasus') as chief of the Vasus, a rather vague group of deities often mentioned in the Rgveda, but of unspecified function.
- 10. राक्षसस्य गरीरं आस्थाय Indra is often said to assume various bodily forms for one purpose or another. The Rāmāyaṇa does not state the reason for Indra's theft of the horse, but it may be noted that Indra frequently engages in trickery to deflect anyone engaged in severe austerities or a powerful sacrifice out of fear of a diminution of his powers through their efficacy.
- 11. বাৰন্ Note the change of ব্ to ব্ here by 'regressive assimilation'. The ব্ of বাৰব্ might have been changed to ব্, but the further change to the nasal of the same class is usual.
- 12. हन्यमानानां As विद्यमानं above (note 6), this is a present passive participle, from √हन् (हन्ति, class II) 'kill', formed by adding the passive suffix -य- to the root and, in turn, the participial suffix -मान.
- 13. जम्बूद्वीपं Jambūdvipa is one of the seven continents which, according to Indian tradition, constitute the world. Jambūdvipa is in the center and the other six continents, which are all circular in shape, are each separated from the other by an ocean, thus forming with their intervening oceans a series of concentric rings. In the center of Jambūdvipa is Mt. Meru, to the south of which is Bhārata(varṣa) or India. Jambūdvipa is, however, often loosely used as synonym for India, as is the case in this context.

## Vocabulary

अंशुमत्, m. Amsumat, grandson of King Sagara.

अन्वेषण, n. looking for, searching after.

अप-√ह (हरति, class I), take away, steal; perf. अपजहार.

अशिव, adj. unkind; unfriendly; inauspicious.

अश्वमेध, m. the horse-sacrifice (on which v. note 3 above).

√आकर्णय (आकर्णयति, denom. verb from the bahuvrihi आ-कर्ण 'having the ear to', i.e., lending an ear to), listen, hear.

आज्ञा, f. order, command.

आत्मज, m. son.

आ-√नी (नयति, class I), bring to.

आ-√स्था (तिष्ठति, class I), stand on (आ); mount, ascend; resort to; gerund आस्थाय.

उपाध्याय, m. a teacher or preceptor.

कर्तव्य, gerundive of  $\sqrt{7}$  'do', to be done, having or needing to be done.

√खन् (खनति, class I), dig, dig up.

खनितव्य, gerundive of √खन्, to be dug, having or needing to be dug.

चर्या, f. occupation with or concern for a thing.

√चिन्त् (चिन्तयित, class X), think.

चौर. m. a thief.

छिद्र, n. hole; gap.

जनक, m. father.

जम्बूद्वीप, m. Jambūdvipa, name of one of the seven continents of Indian tradition; India (v. note 13).

तस्कर, m. a thief.

तुरग, m. a horse.

देश, m. region, country, area.

√नद् (नदति, class I), sound; perf. ननाद.

निनद, m. a sound, noise.

निस्-√भिद् (भिनत्ति, class VII), split open (नि:); gerund निर्भिद्य.

परि-√क्रम्, (क्रामित, class I), step or walk around; gerund परिक्रम्य.

परि-√भ्रम् (भ्राम्यति, class IV), roam around; perf. परिबभाम (plur. °बभ्रमुः).

पितामह, m. grandfather.

पुत्रक, m. little son or dear son.

पौत्र, m. grandson.

प्रकार, m. kind, sort; way, manner.

प्र-√विश् (विशति, class VI), enter; pert. प्रविवेश (plur. °विविशु:).

भक्त, ppp. र्भज् (भजित, class I), devoted to.

भयंकर, adj. causing or inspiring fear, fearful.

भुज, m. the arm.

महीतल, n. the surface of the earth.

√मार्ग, (मार्गत, class I), seek after, look for; present middle participle मार्गमाण 'seeking after, looking for'.

मेदिनी, f. the earth.

यज्ञिय, adj. connected with a sacrifice, sacrificial.

यावत् . . . तावत्, correl. conj. as long . . . so long, until.

रसातल, n. Rasātala, name of one of the seven hells beneath the earth.

राक्षस, m. a demon.

राजपुत्र, m. a king's son, a prince.

√वच् (विक्त, class II), say, speak to; perf. उवाच (plur. ऊचु:).

वचस्, n. speech; words.

वसुंधरा, f. the earth.

वाक्य, n. speech; words.

वासन, m. Vāsava, a name of Indra as chief of the Vasus (v. note 9).

वि-√चि (चिनोति, चिनुते, class V), investigate, explore; scour.

विन्ध्य, m. Vindhya, name of a low range of mountains running across central India (on which v. note 5).

वि-√भिद्, split apart (वि); perf. ° बिभेद (plur. ° बिभिदु:).

वि-√रम् (रमति, class I), cease.

विलम्ब, m. delay.

विविध, adj. various.

विश्रुत, ppp. वि-√श्रु (शृणोति, class V), literally 'heard of far and wide (वि)', hence 'famous, well-known, known, called'.

शरीर, n. the body.

যুল, m. a stake; pike, spear.

षष्टि, f. sixty.

सत्त्व, n. being, living being, creature.

सम्-उप-√क्रम् (क्रामित, class I), go up to, approach; begin; perfect middle समुपचक्रमे.

संमत, ppp. सं-√मन् (मन्यते, class IV), lit. 'thought together (सम्), being of the same opinion', hence 'agreed, approved, highly honored'.

सर्वत्र, adv. everywhere.

सहस्र, n. thousand.

हल, m. a plow.

हिमवत्, m. the Himālaya mountain (v. note 4).

### Translate into Sanskrit:

That King Sagara had¹ a grandson named Aṃśumat. Although he was the son of the evil-minded Asamañja, nevertheless Aṃśumat was virtuous and respected by all the people.² In the course of time, Sagara decided that he would perform an Aśvamedha³ and, having gone to the region selected for the sacrifice by his preceptors, he began to perform the Aśvamedha. But in the middle of the sacrifice, the king of the gods, assuming⁴ the form of a demon, stole the sacrificial horse. Thereupon the preceptors said to Sagara that the thief must be slain and the horse brought back.⁵ As soon as he heard these words of theirs, Sagara said to his 60,000 sons: 'Go everywhere in your search for the horse! Dig up the earth, if you have to! Find the horse and bring him back here!' When they heard this command of their father, they immediately began searching for⁶ the horse. They roamed everywhere and, when they did not find the horse, they dug up the earth. After splitting open the surface of the earth with pikes and plows, they entered it.

### Notes

- 1. 'That King Sagara had': Say 'of that King Sagara was ... '.
- 2. 'by all the people': Use the gen.
- 3. 'that he would perform an Aśvamedha': Turn into the direct form ('I will ...') and add इति at the end of the quoted words.
- 4. 'assuming': Use the *gerund*, not the present participle, as Indra's assumption of the form of a demon preceded his theft.
- 5. 'that the thief must be slain' etc.: Again to be expressed in direct form followed by इति.
- 6. 'began searching for': Say 'began to search for' (+ acc.).

#### LESSON TWENTY-TWO

Adjectives in -añc/-ac (English -ward).

There is a small group of quite commonly used adjectives in Sanskrit, numbering perhaps a dozen or more, which are formed with one of the verbal prefixes (ava, ud, prati, pra, sam, etc.) and the element -añc/-ac 'turned or bent'. All these adjectives mean 'turned or bent' in the direction indicated by the adverb with which they begin. Thus, avāñc (अवाञ्च), that is ava + -añc, means literally 'turned or bent down (ava)', hence, 'down-ward'; praty-añc (प्रविश्च) means literally 'turned or directed back (prati)', hence, 'back-ward'; and so on. The terminal or formative element is really just  $\sqrt{a(\tilde{n})c}$  (añcati or acati, class I) 'bend', used like a suffix. These adjectives present the beginner with a little difficulty because some are declined from two stems, others from three, that is, some distinguish a strong and a weak stem, others a strong, middle and weakest. The two-stem adjectives retain the nasal in the strong stem and drop it in the weak; thus prance (pra + -ance) and prace. The declension of prance 'turned or bent forth, for-ward' is as follows:

	Singular	Dual	Plural
Nom.	* <i>prāṅ</i>	*prāñc-au	*prāñc-aḥ
	(प्राङ्)	(प्राञ्जौ)	(प्राञ्च:)
Acc.	*prānc-am	*prāñc-au	<i>prāc-aḥ</i>
	(प्राश्चम्)	(प्राञ्जौ)	(प्राच:)
Instr.	<i>prāc-ā</i>	prāg-bhyām	prāg-bhiḥ
	(प्राचा)	(प्राग्भ्याम्)	(प्राग्भि:)
Dat.	<i>prāc-e</i>	prāg-bhyām	prāg-bhyaḥ
	(प्राचे)	(प्राग्भ्याम्)	(प्राग्भ्य:)
Abl.	<i>prāc-aḥ</i>	prāg-bhyām	prāg-bhyaḥ
	(प्राच:)	(प्राग्भ्याम्)	(प्राग्भ्य:)
Gen.	prāc-aḥ (प्राच:)	<i>prāc-oḥ</i> (प्राचो:)	<i>prāc-ām</i> (प्राचाम्)
Loc.	<i>prāc-i</i>	<i>prāc-oḥ</i>	prāk-ṣû
	(प्राचि)	(प्राचो:)	(प्राक्षु)

Note that, as with all stems ending in a consonant, there are *no* deviations in the endings from one declensional type to the other. As always in *internal* sandhi, no change is made in a final consonant before an ending that begins with a vowel. Before endings with initial bh- (भ-), final -c (- $\overline{4}$ ) of these adjectives is replaced by -g (- $\overline{4}$ ); before -su (locative plural) -c (- $\overline{4}$ ) is changed to -k (- $\overline{4}$ ), because s ( $\overline{4}$ ), unlike bh ( $\overline{4}$ ) is voiceless. In the nominative singular we should theoretically start with prance nc s we noted when first discussing stems ending in a consonant, the nominative -s (- $\overline{4}$ ) always drops out because of the rule that a Sanskrit word cannot end in more than a single consonant. For the same reason here we must also drop the -c (- $\overline{4}$ ). This leaves pran ( $\overline{4}$ ), but -n (- $\overline{4}$ ) must be replaced by the guttural nasal in accordance with the rule that a final palatal is usually replaced by a guttural. In this way we arrive at pran ( $\overline{4}$ ), and so also with all these adjectives in -anc (or -anc) in the nominative masculine singular.

So much, then, for the *masculine*. In the *neuter* only the nominative and accusative plural are strong, all the rest weak:

Manage

		Neuter	
	Singular	Dual	Plural
Nom.	prāk	<i>prāc-i</i>	*prāñc-i
	(प्राक्)	(प्राची)	(प्राश्चि)
Acc.	<i>prāk</i>	<i>prāc-ī</i>	*prānc-i
	(प्राक्)	(प्राची)	(प्राश्वि)

All the other cases are identical to the masculine.

Adjectives that differentiate three stems differ from the stem just exemplified only in the so-called 'weakest' cases, otherwise they are treated alike. First, let us look at the complete declension of *pratyañc* 'back-ward', a stem of *three* degrees, and see how the variations in the stem are disposed. The three stems are: strong *pratyañc*- (प्रत्यश्-), middle *pratyag-/k*-(प्रत्यश्-), weakest *pratic*- (प्रतीच्-).

### Masculine

	Singular	Dual	Plural
Nom.	*pratyan	*pratyanc-au	*pratyañc-aḥ
	(प्रत्यङ्)	(प्रत्यश्रौ)	(प्रत्यश्र:)
Acc.	*pratyanc-am	*pratyanc-au	<i>pratic-aḥ</i>
	(प्रत्यश्चम्)	(प्रत्यश्री)	(प्रतीच:)
Instr.	pratic-ā	pratyag-bhyām	pratyag-bhiḥ
	(प्रतीचा)	(प्रत्यग्भ्याम्)	(प्रत्यग्भिः)
Dat.	pratic-e	pratyag-bhyām	pratyag-bhyaḥ
	(प्रतीचे)	(प्रत्यगभ्याम्)	(प्रत्यग्भ्य:)
Abl.	pratic-aḥ	pratyag-bhyām	pratyag-bhyaḥ
	(प्रतीच:)	(प्रत्यगभ्याम्)	(प्रत्यग्भ्य:)
Gen.	pratic-aḥ	pratic-oḥ	<i>pratic-ām</i>
	(प्रतीच:)	(प्रतीचो:)	(प्रतीचाम्)
Loc.	<i>pratīc-i</i>	pratic-oḥ	pratyak-su
	(प्रतीचि)	(प्रतीचो:)	(प्रत्यक्षु)
		Neuter	
Nom.	pratyak	<i>pratic-i</i>	*pratyanc-i
	(प्रत्यक्)	(प्रतीची)	(प्रत्यिश)
Acc.	pratyak	pratic-i	*pratyañc-i
	(प्रत्यक्)	(प्रतीची)	(प्रत्यिश

It will be remembered that the differentiation of strong and weak stems (as also into weakest and middle) was originally the product of a shift in the position of the old accentuation in Indo-European: where the old tonic accent fell on the stem or the suffix, a stronger form of the stem (or the suffix!) developed, but when the accent moved forward to the case-ending, the weaker (middle) or even the weakest form resulted. The stem with the nasal (pratyañc-) is the fullest or strong, that without the nasal (pratyag-/k-) is in between or middle, and that with loss of the -a- of pratyañc- or pratyag-/k- and conversion of -y- to -i- is the weakest. So, theoretically, we go in the following progression from strong to weakest: praty-añc-, praty-ac-, praty-c- (with the loss of -a-) and finally prati-c-. Exactly the same progression occurs with other adjectives in -añc having three degrees; thus,

ny- $a\tilde{n}c$  (that is,  $ni + a\tilde{n}c$ ) 'turned or bent down (नि), downwards', of which the middle and weakest stems are ny-ag-/k- and nic- respectively.

We have taken up the masculine and neuter of these curious stems, but how is the feminine formed? As with the other changeable consonant stems, the feminine is made from the weak stem or weakest where the threefold distinction exists. To this weak or weakest stem is added the characteristically feminine suffix -i, and the resultant product is declined exactly like any i-stem such as devi (देवी) or nadi (नदी). Thus, from pranc (प्राञ्च), of which the weak stem is prac-(प्राञ्च), is formed the feminine prac-i (प्राञ्च); from pratyanc (प्रत्यञ्च), where, as we have seen, there are three stems, is formed the feminine pratic-i (प्रतीञ्-).

It may have been noticed that the  $-a\tilde{n}c/-ac$  stems exemplified so far, while *literally* translated 'turned or bent in such-and-such a direction', may also be rendered with an adjective ending in the English suffix -ward ('forward, back-ward, down-ward', etc.). It is remarkable that this suffix -ward descends genetically from the proto-Indo-European  $\sqrt{*wert/wort/wrt}$ ; 'turn', akin to Sanskrit  $\sqrt{vrt}$  (vartate, class I), originally also 'turn' (though with a long semantic train of meanings) and to Latin vert-ere with the same meaning. Thus, then, the terminal element -ward in these English directional adjectives corresponds precisely in meaning to the terminal element  $-a\tilde{n}c/-ac$ , which we saw is simply a suffixal use of  $\sqrt{a\tilde{n}c}$  (ac) 'turn, bend'.

Four of these adjectives in -añc/-ac, are used also to denote the cardinal directions; viz., prānc (प्राञ्च) 'eastern' (literally 'for-ward'), avānc (अवाञ्च) 'southern' (literally 'downward'), pratyanc (प्रत्यञ्च) 'western' (literally 'backward') and udanc (उदञ्च) 'northern' (literally 'turned up or out, up-ward'). Their feminines prāci (प्राची), avāci, (अवाची), pratici (प्रतीची) and udici (उदीची) are used for East, South, West and North, either with or without the word diś (दिशा) or diśā (दिशा) 'direction' expressed. In naming the cardinal points, Indians begin with the East, the direction which they face in prayer and sacrifice, whereas in western nations the general tendency is to start with the North. From this habitual orientation the words prānc (प्राञ्च) 'turned before, for-ward' and pūrva (पूर्व) 'being or situated in front' come also to mean 'eastern'. Dakṣiṇa (दक्षिण), literally 'right', in this way means also 'southern', and pratyanc (प्रत्यञ्च) 'turned back, back-ward' can also mean 'western'. However, this orientation to the East has nothing to do with the use of udanc (उदञ्च) 'up-ward' for 'northern' and of avānc (अवाञ्च) 'down-

ward' for 'southern'. These usages are based on the relative elevation of the region north of the Vindhya Mts. as compared to the lowlands of the Deccan.

# III. The Story of Sagara and His Sons

महीतलं प्रविश्य तस्करतुरगौ न दृष्ट्वा सर्वे सगरस्यात्मजाः स्वजनकस्य समीपं<sup>2</sup>प्रतिजग्मुः । अस्माभिः सर्वा पृथिवी परिक्रान्ता । भूमिं निर्भिद्य महीतलं च प्रविश्य न तुरगतस्करं न च तुरगं ददृशिम। अपि च बहवो देवदानवराक्षसपिशाचपन्नगा हताः । किं करिष्याम इति । तेषां तद् वचनं श्रुत्वा सगरस् तान् प्रत्यभाषत । भूयः खनत मा विरमध्वम् । चौरं गृहीत्वात्र मम समीपं आनयत । अश्वेन सह विशेषतो निवर्तध्वम् । गच्छत भद्रं व इति । तस्य तद् वचः श्रुत्वैव नृपात्मजाः पृथिवीं पुनश् चख्नुः । ततो महीं खनन्तो महीतलं धारयन्तं विरूपाक्षनामानं दिक्करिणं⁴ददृशुः । स महागजः प्राच्या दिशः पालकः पर्वतसदृशः शिरसैव सगिरिवनां कृत्स्नां पृथिवीं दधार । यदा यदा<sup>6</sup> स विश्रमार्थे शीर्षे खेदाच् चालयेत् तदा तदा<sup>6</sup> भूमिकम्पो भवेत् । तं दिक्पालं महागजं प्रदक्षिणं कृत्वा ते नृपात्मजा मेदिन्याः प्राश्चं देशं खनितुं पुनर् आरेभिरे । ततस् तेन प्रकारेण प्राचि देशे पृथिवीं निर्भिद्य तस्करतुरगौ न समाप्यावाचीं दिशां भित्त्वा तत्र महापद्मनामानं दिग्गजं ददृशुः । अयं महागजो ऽपि सुमहत्पर्वतोपमः नसन् पृथिवीं शिरसा दधार । तं अवलोक्य ते सगरस्य पुत्राः परमं विस्मयं जग्मुः । तं हस्तिनं अपि प्रदक्षिणं कृत्वा मानयित्वा च प्रत्यश्चं देशं बिभिदुः। तत्र महीतलं शीर्षेण धारयन्तं सौमनसनामानं अचलोपमं अपि दिशागजं दृष्ट्वा तं प्रदक्षिणं कृत्वा निरामयं पृष्ट्वा चोदीचीं<sup>8</sup> दिशं आजग्मु: । तत्र भद्रं नाम हिमपाण्डुरं<sup>9</sup> महागजं अवलोक्य यथायोग्यं पूजियत्वा महीं तत्रापि भित्त्वा तुरगं असमाप्य प्रागुदश्चं देशं गत्वा तत्रे पृथिवीं चख्नु: । तत्स्थाने महर्षि कपिलं अविदूरतश्च यज्ञियं अश्वं चरन्तं

दृशुः । तुरगं दृष्ट्वैव ते सगरस्य पुत्राः संतुष्टमनसो बभूवुः । तत्क्षणे कपिलं तुरगतस्करं निश्चित्य<sup>10</sup> ते क्रोधपर्याकुललोचनाः <sup>11</sup> खनित्रलाङ्गलादीन्य् <sup>12</sup> आयुधानि धारयन्तस् तं अभिधावितुं समुपचक्रमिरे । तिष्ठ तिष्ठ <sup>13</sup> त्वयास्माकं अश्वो ऽपहृतः । त्वां ग्रहीष्यामः । संप्राप्तान् नः सगरस्यात्मजान् अवगच्छेत्य् उच्चैर् वदन्तस् तस्याभिमुखं दुद्रुवुः । तेषां तद् वचनं श्रुत्वैव कपिलेन महत्क्रोधाग्निना <sup>14</sup> ते सर्व भस्मराशीकृताः <sup>15</sup> ।

#### Notes

- 1. तस्करतुरगौ A dvandva compound 'the thief and the horse', in the dual because two objects are denoted; if the compound meant more than one thief and one horse, the plural would have been required.
- 2. स्वजनकस्य समीपं 'to their father', literally 'to the presence of their father'. With verbs of motion like √गम् (गच्छति) 'go' the 'accusative of the place to which' is used, but when a person is involved, a locution such as 'to the presence or vicinity of' with the genitive of the person is used. Thus, नगरं गच्छामि 'I am going to the city', but मम सुहृद: समीपं गच्छामि 'I am going to my friend'. For another example, cf. मम समीपं आनयत further on in the text.
- 3. चब्नु:  $\sqrt{ख}$ न् (खनित) is one of several commonly used verbs with medial -a-(like  $\sqrt{\eta}$ म्), which drop or 'zero-out' this vowel in the weak forms of the perfect; so, ca-khan- becomes ca-kh-n-.
- 4. दिक्करिणं According to the traditional Indian belief, the four quarters of the world (East, South, West and North) and the intermediate compass points (Southeast, Southwest, Northwest and Northeast) are in the care or guardianship of certain of the gods (Indra, Yama, Varuṇa and Kubera; Agni, Sūrya, Vāyu and Soma) who in this capacity are called *lokapālas* 'world guardians' or by a synonymous word. Each deity has an elephant, also termed a *lokapāla* (or similarly), which is said to hold up or support the particular sector of the earth over which the god has his jurisdiction. The elephants are all named, as may be seen in the episode here, but there is, in

fact, considerable variation in the names given in the many Sanskrit texts which mention these elephants. Thus, here the elephant guarding the eastern quarter is called Virūpākṣa, but elsewhere other names are given, for example, Airāvata, Abhramātanga, Arkasodara, etc.

- 5. संगिरिवनों 'along with the mountains and woods', a bahuvrihi compound of a very common type, formed with the inseparable prefix स- 'with' used like an adjective meaning 'accompanying', hence, literally '(the earth) having accompanying mountains and woods', but briefly '(the earth) along with the mountains and woods'. Since स- is used as a virtual adjective in this type of compound, we have to say that it is a bahuvrihi based on a karmadhāraya (adjective + noun).
- 6. यदा यदा . . . तदा तदा 'Whenever . . . then'. Note the repetition of the relative यदा with the correlative demonstrative adverb to denote repetition.
- 7. सुमहत्पर्वतोपमः *literally* 'having a likeness with a very (सु-) large mountain', that is, 'like a very large mountain'. This use of उपमा at the end of bahuvrihi is very common.
- 8. चोदीचीं, that is च उदीचीं.
- 9. हिमपाण्डुरं 'white as snow', a variety of karmadhāraya in which the first member (हिम-) is an object of comparison.
- 10. कपिलं तुरगतस्करं निश्चित्य 'feeling certain that Kapila was the thief of the horse', literally 'determining Kapila (as) the thief of the horse'. A 'that'-clause following a word of mental action (like निश्चित्य here) is normally expressed idiomatically in this way, that is, with the subject of the mental formulation made into a direct object of the verb and the predicate into an adjective or appositional noun.
- 11. क्रोधपर्याकुललोचनाः That this compound is a bahuvrihi and not a karmadhāraya may be determined externally or mechanically, so to speak, by the form of the final member -लोचनाः, which would be -लोचनानि if the compound had not been adapted to the masculine gender to agree with ते ('they'). When a compound thus ends in a noun, but is used as an adjective, which, apart from the help afforded by the sense of the sentence, may be ascertained by a change of gender in the final member, the compound must

be a bahuvrihi. So, the compound महायशा: must be a bahuvrihi ('having great glory'), not a karmadhāraya ('great glory'), simply because यशस् ('glory') is a neuter s-stem which would only lengthen the final vowel when treated as a masculine -- that is, at the end of a compound used as an adjective.

- 12. खनित्रलाङ्गलादीनि This is also a bahuvrihi compound of a frequently recurring variety, in which the noun आदि ('beginning') has virtually the value of 'and so forth' or 'etc.'. The compound here modifies आयुधानि 'implements', and so literally the meaning is 'implements having shovels and plows as the beginning', that is, 'implements beginning with shovels and plows' or, more idiomatically, 'implements (such as) shovels and plows, etc.'. So common is this usage that आदि has been borrowed into the vernaculars of northern India in the meaning 'and so forth, etc.'. So far has the origin of this meaning been forgotten, that आदि is written not as the final member of a compound with the items that are enumerated, but as a separate word!
- 13. तिष्ठ तिष्ठ to be translated idiomatically: 'Hold on, hold on!'
- 14. महत्क्रोधाग्निना 'By the fire of his mighty wrath', that is, 'the fire consisting of his mighty wrath', an appositional karmadhāraya compound.
- 15. भस्मराशीकृताः The roots भू and कृ are often used as the final member of a compound to mean 'become (भू) or make into (कृ)' whatever is denoted by the prior member, the resultant condition being the opposite of the previous condition. In these compounds the final of the prior member, if -a or -i, is replaced by -i, as भस्मराशी- here.

## Vocabulary

अचल, m. a mountain.
अप-√ह (हरति, class I), take away (अप); ppp. अपहत.
अपि च, conj. phrase, moreover.
अभि-√धाव् (धावति, class I), run unto or against; infin. धावितुम्.
अभिमुखम्, adv. towards, against (+ gen.).
अव-√गम (गच्छति, class I), understand, know.

अव-√लोक् (लोकयित), see. [strictly a causative, but without causative meaning!]

अवाश्च, adj. turned or bent down (अव), downward; southern.

अविदूरत:, adj. not far away.

असमाप्य, negative gerund of सम्-√आप् (आप्नोति, class V), not having gotten.

आत्मज, adj. 'born of oneself', as m. a son.

आदि, m. a beginning; used at the end of bahuvrihi compounds 'having . . . as the beginning, beginning with . . . ', hence 'so-and-so, etc.'.

आ-√नी (नयति, class I), bring.

आयुध, n. weapon; implement.

आ-√रभ् (रभते, class I), take hold of, undertake, hence begin; pert. °रेभे, (plur. °रेभिरे).

उच्वै:, adv. aloud.

उदश्र्, *adj.* turned *or* bent up (उद्), upward; northern. [weakest stem उदीच्-, middle उदग्-/क्-]

उपमा, f. comparison; likeness; at end of a bahuvrihi compound 'having a likeness with ...', like....

कपिल, m. Kapila, name of a great sage, identified here with Viṣṇu.

कम्प, m. trembling, shaking, quaking.

करिन्, m. an elephant [literally 'having a hand' with reference to its trunk; exactly equivalent to हस्तिन्].

कृत्स्न, adj. whole, entire, all.

क्रोध, m. anger, wrath.

√खन् (खनित, class I), dig; perf. चखान (plur. चख्नु:).

खनित्र, n. a digging implement, a spade or shovel.

खेद, m. fatigue.

√ग्रह् (गृह्णाति, class IX), seize, take, grasp; gerund गृहीत्वा.

√चर् (चरति, class I), move, go; wander; graze.

√चल् (चलति, class I), move; caus. चालयति, causes to move, moves (trans.).

चौर, m. a thief.

जनक, m. a father.

तस्कर, m. a thief.

तुरग, m. a horse.

दिश्, f. cardinal point or direction.

दिशा, f. cardinal point or compass direction. [an extension of दिश्] √दश (no present, √पश is used), see; perf. ददश, (plur. ददश:).

देश, m. place; region.

√द्रु (द्रवति, class I), run; pert. दुद्राव (plur. दुद्रुवु:).

√धृ (धारयति), hold up, support. [This root does not have a regular present, धारयति being a causative without causative meaning!]

निरामय, m. 'freedom from illness (आमय)', health, welfare.

नि-√वृत् (वर्तते, class I), return.

निस्-√चि (चिनोति, class V), decide, settle, conclude as certain.

निस्-√भिद् (भिनत्ति, class VII), split open (नि:); gerund निर्भिद्य.

पन्नग, m. a serpent or serpent demon.

परम, adj. farthest; extreme.

परि-√क्रम् (क्रामित, class I), step or go around; ppp. परिक्रान्त.

पर्याकुल, adj. agitated.

पाण्डुर, adj. white.

पाल, m. protector.

पिशाच, m. a kind of demon or goblin, often mentioned with  $r\bar{a}k$ , sasas and other demons.

प्रकार, m. sort, kind; manner, way.

√प्रक् (पृच्छति, class VI), ask about (+ acc.); gerund पृष्ट्वा.

प्रति-√गम् (गच्छति, class I), go back, return; pert. °जगाम (plur. °जगमु:).

प्रति-√भाष् (भाषते, class I), answer.

प्रत्यश्र्, adj. turned or bent backward; backward; western.

प्रदक्षिणं-√कृ (करोति, class VIII), move around (an object to be venerated), keeping it to the right.

प्र-√विश् (विशति, class VI), enter.

प्रागुदञ्च्, adj. northeastern.

प्राञ्च, adj. turned or bent forward, forward; eastern.

भद्र, m. Bhadra, name of the elephant guardian of the northern quarter.

भद्र, adj. blessed, fortunate; as n. happiness, good fortune; भद्रं व:, if you please (used parenthetically).

भस्मराशीकत, adj. made into or reduced to a heap of ashes.

√भिद् (भिनत्ति, class VII), split; gerund भित्त्वा.

भूमि, f. the earth.

भूय:, adv. again.

महापदा, m. Mahāpadma, name of the elephant that supports the southern quarter of the earth.

मही, f. the earth.

महीतल, n. the surface of the earth.

मा, adv. not (used with the imperative to express a prohibition).

√मानय (मानयति), honor [a denominative stem from मान, m. honor].

मेदिनी, f. the earth.

यज्ञिय, adj. belonging to or connected with the sacrifice, sacrificial.

यथायोग्यम्, adv. suitably, properly.

लाङ्गल, n. a plow.

लोचन, n. the eye.

वचन, n. speech; words.

वि-√रम् (रमति, °ते, class I), stop, cease.

विरूपाक्ष, m. Virūpākṣa, name of the great elephant that holds up the eastern quarter of the earth. [literally 'having variegated or deformed eyes'] विशेषत:, adv. especially.

विश्रम, m. rest, repose.

विस्मय, m. astonishment, amazement.

शिरस्, n. the head.

शीर्ष, n. the head.

सद्श, adj. of like appearance, similar to.

सं-√तुष् (तुष्यति, class IV), be satisfied, be pleased; ppp. संतुष्ट.

सम्-√आप् (आप्नोति, class V), reach, get; find.

समीप, n. nearness; presence.

सम्-उप-√क्रम् (क्रामित, class I), step up to; begin; perf. समुपचक्रमे (plur. °चक्रमिरे).

सं-प्र-√आप् (आप्नोति, class V), arrive, come; ppp. संप्राप्त.

सौमनस, m. Saumanasa, name of the guardian elephant of the western quarter.

√हन् (हन्ति, class II), strike, strike down; slay; ppp. हत.

हस्तिन्, m. an elephant; v. under करिन् above.

हिम, m. cold; winter; snow.

#### Translate into Sanskrit:

After entering the earth, the sons of the king, having found neither the horse nor the thief, returned to their father and informed him of all that had happened. 1 Extremely disturbed, King Sagara addressed those sons: 'Go again, dig up the earth again; until you have seen the horse and the thief do not return!'2 and so saying he sent them to dig up the earth again. Thereupon, while digging up<sup>3</sup> the earth again, they saw the directionelephant named Virūpākṣa, guardian of the eastern region. This mighty elephant supports the entire surface of the earth only with his head (which is) like a mountain; 4 whenever he moves his head in order to rest<sup>5</sup> due to fatigue, then there is an earthquake. After making a pradaksina around this elephant<sup>6</sup> and inquiring about<sup>7</sup> his health and in the same way seeing and worshipping the other elephants, guardians of the directions, finally they came to the northeastern region. Having dug up the earth there and split it open, they saw the great sage Kapila and not far away the sacrificial horse grazing happily. Assuming<sup>8</sup> this was the thief, the sons of Sagara, their eyes agitated with anger, 9 holding in their hands weapons such as spears and pikes, 10 while saying aloud: 'You took away our horse—we'll seize you!', ran toward him. As soon as he saw them, with the fire of his wrath 11 he reduced them to a heap of ashes.

#### Notes

- 1. 'of all that had happened': This phrase should be treated as a noun, object of 'informed' (caus. of नि-√निद्); thus, सर्व यथावृत्तम्, literally 'everything as happened'. यथावृत्तम् may be regarded either as an avyayibhāva compound or as a neuter noun abstracted from it; 'him', the other object can be expressed in Sanskrit by the acc., dat. or even the loc. (cf. Nala story, I.66 and note thereon).
- 2. 'until you have seen ... do not return': With the correlative conjunction यावत् ('as long as')... तावत् ('so long'), Sanskrit idiom requires a negative in the यावत्-clause; thus, 'as long as the horse and the thief have *not* been seen by you, so long do not return'.
- 3. 'while digging up': to be expressed by a present participle, *not* a gerund, because the action of digging up is contemporaneous with that of the main

verb 'they saw'. The gerund, it should be remembered, expresses an action that *precedes* that of the main verb.

- 4. 'with his head (which is) like a mountain': Express this by a karmadhāraya compound in the *instr*. Part A will be गिरि (or पर्वत)-सदृश, an *instr*. tatpuruṣa ('similar with a mountain').
- 5. 'in order to rest': a compound ending in -अर्थम् or a 'dative of purpose', as often an equivalent of a phrase introduced by 'in order to'.
- 6. 'After making a *pradakṣiṇa* around this elephant': इमं गजं (or another one of the many words for 'elephant') प्रदक्षिणं कृत्वा; प्रदक्षिणं in this usage is really an *acc. n. sing.* used as an adverb and इमं गजं is the direct object of कृत्वा.
- 7. 'inquiring about': Use √ সন্ত্ which takes a direct object of the thing inquired about.
- 8. 'Assuming': v. note 3 above; similarly 'while saying aloud' below.
- 9. 'their eyes agitated with anger': Use a bahuvrihi compound for this absolute expression.
- 10. 'weapons such as spears and pikes': Phrases like this, where there are mentioned several items of the same class with the implication of additional ones (not mentioned) are expressed by a bahuvrihi ending in -आदि 'beginning', literally, 'having such-and-such as the beginning', but including more of the same.
- 11. 'with the fire of his wrath': Express by means of an appositional karmadhāraya: 'with the fire (which is) his wrath' (क्रोधागिनना).

### LESSON TWENTY-THREE

# Noun Stems in -r.

In our treatment of the noun, we have seen that noun stems may end in a vowel or a consonant, thus forming the two great classes into which the Sanskrit noun may be conveniently arranged. In addition to the vowel stems we have studied thus far, there is a large and important group ending in the vowel -ṛ. There are also nouns ending in a diphthong (except -e); they are few in number and will be taken up later.

There are two groups of nouns that end in the vowel -r: the one consists of most of the common words for familial relationships (that is, words for 'mother, brother, sister', etc.), numbering hardly more than nine or ten, most of which end in -tr, a few in -r; the other, which is a very large group and ends exclusively in -tr or -i-tr, consists of nouns that denote 'one who does this or that', (for example, 'giver, doer, slayer, winner', etc.). Theoretically, these agent nouns can be made from any root, though in practice, of course, not every root has an agent noun. The suffix -tr is added to the gunated root, sometimes with, sometimes without an interposed -i. Thus, ie-tr (जेतू) 'conqueror' from  $\sqrt{s}$  'conquer', ie-tr (ie) 'doer' from ie0, but from ie1 'conquer', ie2 'rotect' is formed ie3.

In the declension of these agent nouns in -tr/-itr a differentiation between strong and weak forms is made: the usual strong cases (nominative-accusative singular and dual, and nominative, but *not* accusative plural) change -r- to  $-\bar{a}r$ -, that is, they replace -r- by its vriddhi substitute  $-\bar{a}r$ -. The endings are the usual endings seen in the declension of consonant stems, except that in the ablative and genitive singular -uh (for -ur!) replaces -ah, before which -r of the stem is lost. There are a few other peculiarities, but it is best first to see the declension, then remark on the deviations. Here is the declension of the agent noun  $d\bar{a}$ -tr ( $\overline{a}$ ) giver':

	Singular	Dual	Plural
Nom.	*dātā	*dātār-au	*dātār-aḥ
	(दाता)	(दातारौ)	(दातारः)
Acc.	*dātār-am	*dātār-au	dāt <u>r</u> n
	(दातारम्)	(दातारौ)	(दातृन्)
Instr.	dātr-ā	dātṛ-bhyām	dātṛ-bhiḥ
	(दात्रा)	(दातृभ्याम्)	(दातृभिः)

 $<sup>^1\</sup>mathrm{The}$  suffix -tr in the nouns of relationship seems to be only fortuitously identical to the -tr used to form agent nouns.

Dat.	dātr-e	dātṛ-bhyām	dātṛ-bhyaḥ
	(दात्रे)	(दातृभ्याम्)	(दातृभ्यः)
Abl.	dāt-uḥ	dātṛ-bhyām	dātṛ-bhyaḥ
	(दातु:)	(दातृभ्याम्)	(दातृभ्य:)
Gen.	dāt-uḥ	dātr-oḥ	dātṛ-ṇ-ām
	(दातुः)	(दात्रोः)	(दातृणाम्)
Loc.	dātar-i	dātr-oḥ	dātṛ-șu
	(दातरि)	(दात्रोः)	(दातृषु)
Voc.	dātar	dātār-au	dātār-aḥ
	(दातर्)	(दातारौ)	(दातारः)

Note that the nominative singular is  $d\bar{a}t\bar{a}$  (दाता) instead of the expected  $d\bar{a}t\bar{a}h$  (for  $d\bar{a}t\bar{a}r[-s]$ ). The loss of the final -r here is parallel to the loss of the final -n of n-stems, as in  $r\bar{a}j\bar{a}$  (राजा) for  $r\bar{a}j\bar{a}n$ . Where an ending begins with a vowel, as in the weak cases of the singular and the genitive-locative dual, the vowel -r is replaced by its cognate semivowel -r; thus, instrumental  $d\bar{a}tr-\bar{a}$  (दाता) for  $d\bar{a}tr-\bar{a}$ . The locative singular  $d\bar{a}tar-i$  दातरि) is peculiar in replacing the -r by its guṇa substitute (-ar-) before the ending -i. Finally, the accusative and genitive plural are 'analogical' forms, that is to say they replace the expected  $d\bar{a}tr-ah$  and  $d\bar{a}tr-\bar{a}m$  by  $d\bar{a}t\bar{r}n$  (दातून) and  $d\bar{a}t\bar{r}-\bar{n}am$  (दातूणाम्) which are patterned after these cases in the vowel stems:  $dev\bar{a}n/dev\bar{a}n\bar{a}m$  (देवान/देवानाम्),  $agnin/agnin\bar{a}m$  (अग्नीन्/अग्नीनाम्),  $bh\bar{a}n\bar{u}n/bh\bar{a}n\bar{u}n\bar{a}m$  (भानून्/भानूनाम्).

The feminine of an agent noun in -tr is made by adding the suffix -i to the stem. Thus, from dātr (दातृ) is made dātr-i, from kartr (कर्तृ) 'doer' is formed kartr-i (कर्त्री). The feminine is declined exactly like नदी or देवी.

The nouns of relationship, the other class of stems in -r, differ from the agent nouns only in the *strong* forms and, in the case of feminine nouns, in the accusative plural. In the strong forms the final -r is replaced by -ar, the guṇa substitute of -r, not by  $-\bar{a}r$ . In the accusative plural of feminine nouns, the ending  $-r\bar{h}$  replaces  $-r\bar{n}$  of the masculine nouns. The declensions of pitr (पित्) 'father' and  $m\bar{a}tr$  (पात्) 'mother' are:

<sup>&</sup>lt;sup>2</sup>Apparently in the parent Indo-European language there were two forms of the nominative of r- and n-stems, the one with -r/-n, the other without -r/-n. Some languages generalized the one form, others the other. Thus, Sanskrit, Old Persian and Avestan generalized the form without -r/-n; Greek and Latin both keep the -r (as in Greek  $d\hat{a}t\bar{c}r$ , Latin  $d\bar{a}t\bar{c}r$ ) but, whereas Greek retains the final -n (cf.  $h\bar{e}gem\bar{o}n$ ,  $poim\bar{e}n$ ), Latin drops it, as in  $serm\bar{o}$  (genitive  $serm\bar{o}n$ -is),  $hom\bar{o}$  (genitive homin-is).

# Singular

Nom.	*pitā *pitar-am pitr-ā pitr-e	(पिता)	*mātā	(माता)
Acc.		(पितरम्)	*mātar-am	(मातरम्)
Instr.		(पित्रा)	mātr-ā	(मात्रा)
Dat.		(पित्रे)	mātr-e	(मात्रे)
Abl.	pit-uḥ	(पितुः)	māt-uḥ	(मातुः)
Gen.	pit-uḥ	(पितुः)	māt-uḥ	(मातुः)
Loc.	pitar-i	(पितरि)	mātar-i	(मातरि)
Voc.	pitar	(पितर्)	mātar	(मातर्)

#### Dual

NomAccVoc.	*pitar-au	*mātar-au
	(पितरौ)	(मातरौ)
InstrDatAbl.	pitṛ-bhyām	mātṛ-bhyām
	(पितृभ्याम्)	(मातृभ्याम्)
GenLoc.	pitr-oh	mātr-oḥ
	(पित्रो:)	(मात्रोः)

## Plural

NomVoc.	*pitar-aḥ	(पितरः)	*mātar-aḥ	(मातरः)
Acc.	pitṛn	(पितृन्)	mātṛḥ	(मातृः)
Instr.	pitṛ-bhiḥ	(पितृभिः)	mātṛ-bhiḥ	(मातृभिः)
DatAbl.	pitṛ-bhyaḥ	(पितृभ्यः)	mātṛ-bhyaḥ	(मातृभ्य:)
Gen.	pitṛ-ṇ-ām	(पितृणाम्)	mātṛ-ṇ-ām	(मातृणाम्)
Loc.	pitṛ-ṣu	(पितृषु)	mātṛ-șu	(मातृषु)

Two words of relationship, naptṛ (नप्तृ) 'grandson' and svasṛ (स्वसृ) 'sister', replace -ṛ by -ār- in the strong stems, as in the agent nouns. Thus, naptā (नप्ता), naptār-am (नप्तारम्), naptār-au (नप्तारो), naptār-aḥ (नप्तारः), naptṣr (नप्त्न); svasā (स्वसा), svasār-am (स्वसारम्), svasār-au (स्वसारो), svasṣṣḥ (स्वसृः). The word bhartṛ (भर्तृ) 'husband', though classed as a noun of relationship because of its meaning, is in origin an agent noun and is so

declined. It is derived from  $\sqrt{2}$  'bear, hence support, maintain' and literally means 'one who supports or maintains.' Derived from the same root is  $bh\bar{a}ry\bar{a}$  (भाया) 'wife', literally 'she who is to be supported or maintained'.

# IV. The Story of Sagara and His Sons

चिरगतान् पुत्राञ् ज्ञात्वा<sup>1</sup> सगरो राजा तद् वाक्यं अंशुमन्तं नप्तारं उवाच। पुत्रा में चिरगताः। गच्छ शीघ्रं गच्छ। पितृणां ते गतिं अन्विच्छ । यत्र यज्ञियस् तुरगो विद्यते तत्र गत्वा हयईंतरिं गृहीत्वा सहयो² निवर्तस्व। त्वया तथा क्रियतां यथेदं यज्ञच्छिद्रं अचिराद् विरमेत्<sup>3</sup>। सिद्धार्थी<sup>4</sup> यज्ञं मे निर्वतियितुं प्रत्यागच्छ इति महात्मनः पितृपितुर् वचनं श्रुत्वा तथेत्य् उक्तवा<sup>5</sup>च महातेजा अंशुमान् सशरं<sup>6</sup> धनुर् आदाय मत्वरं जगाम । ततः स महात्मिभः पितृभिः खातं अन्तर्भीमं मार्ग प्रपेदे । तत्र देवदानवरक्षःपिशाचोरगैः पूज्यमानं महान्तं दिशागजं ददर्श। तदनन्तरं स तं महाहस्तिनं प्रदक्षिणं कृत्वा निरामयं च पृष्ट्वा पितृन् वाजिहर्तारं च परिपप्रच्छ। महामतिस् तु दिशागजस् तच् छुत्वा ते प्रत्युवाच । असमञ्जस्य पुत्र कृतार्थस्<sup>9</sup>त्वं सहाश्वः शीघ्रं प्रत्यागमिष्यसीति । तस्य हस्तिनस् तद् वचनं आकर्ण्य ततः सर्वान् एव दिशागजान् यथाक्रमं यथायोग्यं च प्रष्टुं समुपचक्रमे । सर्वे ते गजा एवं तेन पृष्टास् त्वं सहयः प्रत्यागमिष्यसीति तं ऊचुः। तेषां तैर् वचनैर् अभिचोदितो यस्मिन् स्थाने 10 पितरः सागराः कपिलेन भस्मराशीकृता बभूवुः तत् स्थानं 10 सो ऽविलम्बं विवेद । ततः पितृन् भस्मराशीकृतान् अवलोक्यांशुमान्<sup>11</sup>परमदुःखवशं गत्वा तेषां वधांच् छोकान्वितश् चुक्रोश। तदा ततो ऽविदूरतश् चरन्तं यज्ञियं अश्वं देदर्श। स पुरुषंव्याघ्रस्<sup>12</sup>तेषां राजपुत्राणां जलक्रियां<sup>13</sup> कर्तुकामो ऽपि<sup>14</sup> जलाशयं तत्र नापश्यत् । समन्ततो निपुणां दृष्टिं विसार्य सुपर्णनामानं पितृणां मातुलं खगमाधिपं ददर्श। ततः सुमतिभाता सुपर्णो वैनतेयो महातमानं महातेजसं अंशुमन्तं तद् वचनं उवाच । मा

शोच<sup>15</sup> पुरुषव्याघ्र । महर्षिणाप्रमेयेण<sup>16</sup> किपलेन हीमे<sup>17</sup> राजपुत्राः पितरस् ते दग्धाः । लौकिकं एव सिललं पितॄणां ते भस्मनां पावनार्थे प्रयोक्तुं न शक्नोषि । हिमवतो<sup>18</sup> ज्येष्ठा दुहिता गङ्गेति विश्रुता । तस्यां एव नद्यां तेषां पितॄणां सिललिक्रियां कर्तुं अहसि<sup>19</sup> । अस्मिन् भस्मिन तया गङ्गया क्लिन्ने<sup>20</sup> सर्वे ते राजपुत्राः स्वर्गलोकं गिमष्यिन्त । अश्वं आदाय गच्छ पुरुषर्षभ । पितामहस्य यज्ञं निर्वर्तयितुं अहसीति । सुपर्णवचनं श्रुत्वैव महातपा अंशुमान् हयं गृहीत्वा सगरस्य राज्ञः समीपं त्विरतं प्रत्याजगाम । तस्य समीपं प्रत्यागम्य यथावृत्तं तथा तं न्यवेदयत् । अंशुमतो वाक्यं श्रुत्वा तेन महीपितनाश्वमेधो यथाकल्पं निर्वितिः । ततो यज्ञं इष्ट्वा<sup>21</sup> नराधिपः स्वपुरं जगाम । किन्तु गङ्गाया आगमे निश्चयं नाधिगत्य सगरो राजा महता कालेन<sup>22</sup> त्रिंशद् वर्षसहस्राणि राज्यं कृत्वा दिवं गतः ।

## Notes

- 1. चिरगतान् पुत्राञ् ज्ञात्वा 'having realized that his sons were gone for a long time'. Note once again this typical, idiomatic construction with a verb of mental action (here ज्ञात्वा), whereby the thought is expressed by an accusative and predicate adjective ('having realized his sons as gone for a very long time'), whereas in English a 'that'-clause is used ('having known that' etc.); v. note 10 in Lesson 22.
- 2. सहयो 'with the horse', equivalent to हयेन सह, a bahuvrihi compound in which the inseparable prefix स functions as an adjective: 'having an accompanying (स-) horse'.
- 3. तथा क्रियतां यथेदं . . . विरमेत् *Literally* 'Let it be done in that way (तथा), in which way (यथा) this . . . might come to an end', *i.e.*, 'See to it that this comes to an end'. क्रियतां is the third person singular *passive* imperative of √कृ (करोति, class VIII) 'do'.

- 4. सिद्धार्थी a bahuvrihi compound, literally 'having an attained object', but here virtually equivalent to a temporal clause: 'When you have attained your object'. It may be noted that Gautama Buddha was also called 'Siddhārtha' in a slightly extended sense: 'He who has fulfilled the object (of his coming)'.
- 5. तथेत्य् उक्त्वा 'Having said "So [be it]!"', an extremely common formula of assent or acquiescence. Occasionally the fuller form तथा भवतु, with the imperative of √भू expressed, is used.
- 6. संशरं equivalent to शरै: सह; v. note 2 above on this type of compound.
- 7. आदाय gerund of आ-√दा 'take', hence, literally 'having taken', but practically equivalent to 'with, along with'; v. अश्वं आदाय below.
- 8. पूज्यमानं 'being honored or worshipped', present passive participle of  $\sqrt{q}$ ज्यित, class X).
- 9. कृतार्थस् identical in meaning to सिद्धार्थ above and also used in the same way as equivalent to a temporal clause.
- 10. यस्मिन् स्थाने ... तत् स्थानं Remember the predilection of Sanskrit for putting the relative clause first and picking up the noun to which it refers (here स्थाने incorporated into the relative clause) by a demonstrative later, with or without the same noun repeated (in the appropriate case, of course): 'In which place (his forefathers had been reduced to a heap of ashes), that place (he found without delay)', that ia, 'He found the place without delay where his forefathers had been reduced to a heap of ashes'.
- 11. पितृन् भस्मराशीकृतान् अवलोक्य 'Seeing that his fathers had been reduced to a heap of ashes', v. note 1 above.
- 12. पुरुषव्याघस् Literally a 'man-tiger', either in the sense of a 'man like a tiger' or a 'tiger (in the form) of a man', but in either case a way of saying a 'distinguished or heroic man'. Words for 'bull' (ऋषभ, पुङ्गब), 'tiger' (व्याघ as here, or शार्ट्ल) and 'lion' (सिंह) are thus compounded with पुरुष or a synonymous word with the greatest frequency.

- 13. जलक्रियों a 'water-ceremony' to purify the dead, but, as we shall see subsequently, ordinary water of this world (लौकिकम् एव सलिलं) is not able to produce this result. Hence the necessity of bringing down the Ganges (Gaṅgā), at this time only a heavenly river, to bathe and purify the ashes.
- 14. कर्तुकामो ऽपि 'although desirous of performing' (the water-ceremony); कर्तुकाम literally 'having a desire to perform' is a bahuvrīhi compound whose first member (कर्तु-) is the infinitive कर्तुम् with its म् dropped. Compounds of this type are thus often made with काम 'desire'.
- 15. मा शोच 'Do not grieve!' Prohibitions (i.e., negative commands) are made in Sanskrit with the negative particle मा (not न !) either with the imperative (as here) or with the imperfect minus the augment; thus मा शोच:
- 16. अप्रमेयेण Sages or holy men are often called 'immeasurable' or by an equivalent word or by an expanded epithet of more elaborate but similar import to denote the inexpressible character of their wisdom and the immense power inherent in it.
- 17. हीमे Be careful of the sandhi here!
- 18. हिमवतो a predicate possessive genitive: '(On the part) of Himavat (is) an eldest daughter', i.e., 'Himavat has an eldest daughter'.
- 19. अहिंसि The √अर्ह 'have the right to' is often used to express necessity; so here 'you should perform' etc.; so also in निर्वर्तियतुं अहिंस below.
- 20. अस्मिन् भस्मिन ... क्लिन्ने a locative absolute.
- 21. इष्ट्वा gerund of  $\sqrt{4}$ ज् (यजित, class I). As in the past participle इष्ट, the यis replaced by इ- by saṃprasāraṇa. It may be noted here that in general a gerund shows the same form of the root that is seen in the past passive participle. Thus, the gerund may be formed by changing the final -अ (-a) of appp. to -वा, so दृष्ट्वा on दृष्ट  $(i.e., dṛṣṭ + v\bar{a})$ , पृष्ट्वा on पृष्ट.
- 22. महता कालेन 'after much time', an 'instrumental of time at the end of which'.

# Vocabulary

अचिरात्, adv. soon.

अधि-√गम् (गच्छति, class I), go to, attain, arrive at.

अधिप, m. overlord, lord; ruler.

अनु-√इ (एति, class II), go along or after, accompany; ppp. अन्वित accompanied by, filled with.

अनु-√इष् (इच्छति, class VI), seek after, search after.

अन्तर्भीम, adj. being in the interior of the earth, subterranean.

अप्रमेय, adj. immeasurable.

अभि-√चुद् (चोदित, class I), drive on, impel; caus. same mg.; ppp. of caus. चोदित.

√अर्ह (अर्हति, class I), deserve, be worthy to, be obliged to, have to.

अविदूरत:, adv. not very far away.

अविलम्बम्, adv. without delay.

आकर्णय, denom. stem from \*आकर्ण 'having the ear to', i.e., listening, a bahuvrihi cpd; gerund आकर्ण.

आगम, m. coming, approaching.

उरग, m. a serpent. [literally 'breast-goer']

कर्तुकाम, adj. desiring to do or perform.

किन्तु, conj. but.

कृतार्थ, adj. having one's object or goal made, having attained one's object. √कृश् (क्रोशति, class I), cry; lament, weep; perf. चुक्रोश.

√क्लिद (क्लिद्यति, class IV), be or become wet; ppp, क्लिन्न, moistened.

खगम, m. a bird. [literally 'sky-goer']

√खन् (खनित, class I), dig, dig up; ppp. खात.

गति, f. way, path.

√म्रह् (गृह्णाति, class IX), seize, grasp, take; gerund गृहीत्वा.

चिरगत, adj. gone for a long time.

छिद्र, n. hole; gap.

जलक्रिया, f. a water ceremony offered to the dead.

जलाशय, m. a pond, a lake.

√ज्ञा (जानाति, class IX), know; come to know, learn; notice; gerund ज्ञात्वा. ज्येष्ठ, superlative adi. eldest.

तत:, adv. from that or there, from that place.

तथा, adv. in that manner, so, thus; as a particle of assent or agreement, yes, so be it.

त्रिंशत्, f. thirty.

त्वरितम्, adv. quickly.

√दहू (दहति, class I), burn; ppp. दग्ध.

दिव, n. heaven.

दुहितृ, f. a daughter.

दु:ख, n. pain, sorrow.

दृष्टि, f. seeing; sight; glance.

धनुस्, n. a bow.

नप्तृ, m. grandson.

निपुण, adj. clever; skilful, sharp, acute, keen.

निरामय, m. 'freedom from illness', health, welfare.

नि-√विद् (वेत्ति, class II), know; caus. निवेदयित, 'causes to know', informs.

नि-√वृत् (वर्तते, class I), turn back, return.

निश्चय, m. determination, resolve.

निस्-√वृत् (वर्तते, class I), turn or roll out, evolve, develop; be effected or accomplished; caus. निर्वर्तयति, causes to be accomplished, accomplishes, finishes; infin. of caus. निर्वर्तियत्म; ppp. निर्वर्तित.

परि-√प्रछ (पुच्छति, class VI), ask about, inquire about; perf. परिपप्रच्छ.

पावन, m. cleansing, purification.

पितामह, m. a grandfather.

पितृ, m. father; in plural forefathers, ancestors.

पितृपितृ, m. 'father of one's father', i.e., grandfather.

पुर, n. a city.

पुरुषव्याघ, m. a man-tiger, i.e., a man like a tiger, a man of courage.

√पूज् (पूजयति, class X), honor; worship; pres. pass. part. पूज्यमान, being worshipped.

√प्रक् (पृच्छति, class VI), ask; ppp. पृष्ट; infin. प्रष्टुम्.

प्रत्य्-आ-√गम् (गच्छति, class I), come back, return.

प्र-√पद् (पद्यते, class IV), step forth, set out for; reach, enter; perf. प्रपाद, °पेदे.

प्र-√युज् (युनिक्त, class VII), use; infin. प्रयोक्तुम्.

भस्मन्, n. ashes.

भातृ, m. a brother.

महात्मन्, adj. having a great soul, noble.

महामित, adj. having great understanding, wise.

मातुल, m. a maternal uncle.

यथाकल्पम्, adv. in conformity with the ritual (कल्प).

यथाक्रमम् adv. according to order, in succession.

यथायोग्यम्, adv. according to propriety, properly, suitably.

यथावृत्तम्, adv. as happened, i.e., as it happened or took place.

रक्षस्, n. harm; one who harms, a harmer, a demon.

लौकिक, adj. belonging to the world (लोक), worldly; hence, not sacred.

√वच् (विक्त, class II), say, speak to; perf. उवाच (plur. ऊचुः).

वध, m. slaying, slaughter.

वश, m. controlling power, influence.

वाजिन्, m. a horse.

2√विद् (विन्दति, class VI), find; perf. विवेद.

वि-√रम् (रमति, °ते, class I), stop, cease.

विश्रुत, ppp. वि-√श्रु (शृणोति, class V), literally 'heard far and wide, well-known', then attenuated to 'known, called'.

वि-√सॄ (सिसर्ति, class III), go in various directions (वि-); caus. विसारयति causes to go or move in various directions, directs here and there; gerund of caus. विसार्य.

वैनतेय, m. the son of Vinatā, metronymic for Suparna (or Garuda), the chief of birds.

√शक् (शक्नोति, class V), can, be able.

शर, m. an arrow.

शीघम्, adv. quickly.

√शुच् (शोचित, class I), grieve, sorrow.

शोक, m. pain, grief.

सत्वरम्, adv. quickly, right away.

समन्तत:, adv. on all sides, everywhere.

सम्-उप-√क्रम् (क्रामित, क्रमते, class I), 'step up to', approach; begin; perf. समुपचक्रमे.

सलिल, n. water.

सहस्र. n. a thousand.

सागर, m. in plur. the sons of King Sagara.

सिद्धार्थ, adj. having one's goal or end achieved, whose goal has been achieved. [सिद्ध, ppp. √सिध् (सिध्यति, class IV, be accomplished or realized)]

सुमिति, f. Sumati, name of a wife of Sagara, sister of Suparna, the overlord of

birds. She bore Sagara 60,000 sons.

सुपर्ण, m. Suparṇa, name of the bird also called Garuḍa, son of Kaśyapa and Vinatā (hence, known by the metronymic Vainateya); Suparṇa was the brother of Sumati, a wife of King Sagara.

स्थान, n. place, spot.

स्वर्गलोक, m. the heavenly world, heaven.

हय, m. a horse.

हर्तु, m. one who takes away, a thief, a robber.

हिमनत्, m. Himavat, the Himālaya personified as father of Pārvatī (Siva's wife, also called 'daughter of the mountain') and Gangā, the Ganges River.

## Translate into Sanskrit:

After waiting for a long time for the return of his sons, disturbed in mind, 1 King Sagara summoned his grandson Amsumat and said to him: 'My sons have not yet returned. Quickly go to where the earth has been dug up by them.<sup>2</sup> Search after them! Bring back the sacrificial horse with them!' Having entered the place in the earth which had been dug up and split open<sup>3</sup> by his ancestors, he performed a pradaksina around all the mighty directionelephants, venerated them and inquired after their health. Told by all these elephants that he would return with the horse, impelled by their words, he came without delay to the place where Sagara's sons had been reduced to a heap of ashes by the great sage Kapila. When he saw the heap of ashes, he was deeply sorrowed and wept for a long time. Then, when he saw the sacrificial horse grazing not far away, he was joyful at heart.<sup>4</sup> Although desirous of performing<sup>5</sup> the water-ceremony to purify<sup>6</sup> the ashes of his ancestors, he did not see water there. Thereupon, Vainateya, Sumati's brother, named Suparna, came up and informed Amsumat: 'In order to purify the ashes of your ancestors you must<sup>7</sup> not use water of this world, 8 but when the ashes have been moistened<sup>9</sup> only in the river Gangā will these princes go to the world of heaven. Therefore, Ganga, Himavat's eldest daughter, must be

brought down<sup>10</sup> from heaven to purify their ashes. When he heard these words of Suparṇa, he took the sacrificial horse and, having returned to his grandsire Sagara, he told him all that had happened.<sup>11</sup> Then they began to complete the asvamedha duly.

### Notes

- 1. 'disturbed in mind': Express with a bahuvrihi cpd., 'having a disturbed mind'.
- 2. 'go to where the earth has been dug up by them': Render idiomatically: 'where the earth has been ... there go'.
- 3. 'which had been dug up and split open': Do not use a relative clause, but participles: 'having been dug up and split open'.
- 4. 'he was joyful at heart': Express with a bahuvrihi cpd. similarly constructed to that under note 1 above.
- 5. 'Although desirous of performing': कर्तुकामो ऽपि, the particle अपि with an adjectival word being sufficient to express the concessive sense.
- 6. 'to purify': पावनार्थम् with an objective gen. (भस्मनाम्); similarly 'in order to purify' in the next sentence.
- 7. 'you must': अहिंसि with an infinitive.
- 8. 'water of this world': लौकिकं सलिलम् rather than literally अस्य लोकस्य सलिलम्.
- 9. 'when the ashes have been moistened': Make this temporal or circumstantial clause into a locative absolute.
- 10. 'must be brought down': Use the gerundive of the causative of अव- $\sqrt{q}$ , *i.e.*, अवतारियतव्य.
- 11. 'all that had happened': v. note 1 on English exercise in Lesson 22.

### LESSON TWENTY-FOUR

Combined Devanāgarī Writing. Sandhi Again.

When Sanskrit books were first printed toward the end of the eighteenth century, 1 they were printed without a space between the words. reflecting the practice traditionally followed in MSS. In the course of time, however, as more and more Sanskrit works appeared in print, limited spacing of words was introduced. According to this latter practice, which has since become universal in printed texts, when there is no vowel contraction or change of consonants between words (sandhi), the words are spaced apart. Otherwise they are joined together to form an uninterrupted series of syllables to the end of the sentence. Since no change takes place in sentence sandhi when a word that ends in a vowel, anusvara or visarga comes before a word beginning with a consonant, it is only natural that the unaffected words should remain apart. So, we write स जनकः पत्राय फलं यच्छति ('The father gives a fruit to his son') not सजनकः पुत्रायफलं यच्छति with all the words joined together. But when two words are fused together by vowel contraction or when there are consonant changes at word junctures due to sandhi, separation is not allowed between the words. Consequently, a consonant ending one word is made into a conjunct with the consonant beginning the next word. Anusvāra at the end of a word is retained, except when a vowel follows; it is then changed into the म for which the anusvāra stands, and this म is vocalized with the vowel that begins the next word. The use of the virāma symbol is avoided, except, of course, when the final letter of a sentence is a consonant, in which case the virama is needed to indicate the absence of a vowel. To illustrate these various points, let us take the sentence atha prabhāte sa ksetrapatir lagudahastas tam pradesam āgacchan kākenāvalokitah ('Then at daybreak, the owner of the field, approaching that spot with a cudgel in his hand, was seen by the crow'). The first three words (atha prabhāte sa) will be spaced apart from one another and from the fourth word (ksetrapatir) because at each juncture the sequence is vowel and consonant (V+C). The final -r of the fourth word (ksetrapatir) is a substitute for visarga due to the voiced consonant (semivowel l-) that begins the next word (lagudahastas). The two consonants (C+C) are to be written as a conjunct: -र्ल-. The same is true of the -s and t- between lagudahastas and

<sup>&</sup>lt;sup>1</sup>The first printed Sanskrit work was the *Rtusaṃhāra* (The Cycle of the Seasons') by Kālidāsa. It was edited by Sir William Jones, the famous British orientalist, and printed in Bengali letters in 1792. The first book to be printed in Devanāgarī was the *Hitopadeśa*, edited by William Carey, in 1803.

tam, so that they will be written with the conjunct -स्त-. The anusvāra of tam remains, as it is followed by ■ consonant (p- of pradeśam). The -m of pradeśam replaces -m because a vowel follows. The -m (म्) will be vocalized with the vowel ā- which begins āgacchan. The -n of āgacchan and the k of the next word will fall together into a conjunct. If the -n and k- were not thus joined, a virāma would have to be used, and, as we have seen, this is to be avoided, except at the end of ■ sentence. Kākenāvalokitaḥ, i.e. Kākena + avalokitaḥ, must be kept joined as the two have been fused by vowel contraction. The sentence will now appear as follows in Devanāgarī अथ प्रभाते स क्षेत्रपत्तिं प्रदेशमागच्छन्किनावलोक्तिः. Perhaps we might summarize the rule for spacing thus: when a word ends in a vowel, anusvāra or visarga, and the next word begins with a consonant, the words are spaced apart. Otherwise all words are written together without a space.

Finally, we should note that the joining of words together in writing (or printing!) or spacing them apart has nothing to do with the syntactical relationship of one word to another in sentence, except, of course, as may result fortuitously. Nor has it anything to do with a pause or lack of pause in reading, as does a comma in English and other languages that make use of a system of punctuation. It is entirely based on a mechanical application of the rules of spacing we have just explained, and these are, in turn, based, in part at least, on the rules of sandhi and the syllabic character of the writing system, in which is inherent the notion of the syllable as the fundamental unit in a sequence of words. The limited spacing of words that was introduced shortly after the first printed Sanskrit works was undoubtedly due to the influence of the use of spacing in English, but the predilection of the Indian system of writing syllabically retains its preponderant influence in the joining of words.

This peculiar habit of writing words together, which, from the point of view of English, ought not to be combined, is undoubtedly the cause of much difficulty to early students of Sanskrit. For this reason, therefore, we have deferred introducing it, until considerable familiarity has been attained in reading Devanāgari and coping with the basic grammatical forms and constructions of Sanskrit. As this familiarity is developed and as the initial strangeness of the vocabulary recedes with more and more reading, there will follow a commensurate accommodation with the lack of spacing and the use of conjunct consonants between word junctures.

The Insertion of -ś/-s after -n before c-/ch- and t-/th- at Word Junctures

There is a peculiar rule of sandhi which requires the interposition of a sibilant ś or s (ग् or स्) between ■ final dental -n (-न्) and an initial c-/ch- (न्-/प्-) or t-/th- (त्-/प्-). Which of these two sibilants is inserted depends on the

class to which the following consonant belongs.<sup>2</sup> The dental -n (-न्) is changed to anusvāra before the inserted sibilant; thus -n/ś/c-/ch- (-न्/श्/च्-छ्-) as in tāṃś caurān anvicchāmi तांश्चौरानन्विच्छामि ('I am looking for the thieves') for तान् चौरान् अन्विच्छामि. And with the dental sibilant: alpāṃs tarūn avākṛntat अल्पांस्तरूनवाकृन्तत् ('He cut down the small trees') for अल्पान् तरून् अवाकृन्तत्.

This seemingly arbitrary rule is really a relic of the past history of Sanskrit. In most instances of the insertion of -s, the -s was originally part of the preceding word. Thus, the accusative plural of masculine nouns of the deva-type originally ended in -s (स्), so devāṃs (देवांस्);³ similarly, the accusative plural masculine of tad (तद्) was tāṃs (तांस्), not tān (तान्). The 'insertion' of the sibilant is, then, but a reappearance (under certain conditions!) of this lost sibilant. There are, however, instances of the insertion of a sibilant where it is not historically justified, as, for example, when ś/s is interposed after a third plural imperfect -n (-न्), as in agacchaṃs te devāḥ अगच्छंस्ते देवा: ('The gods went') for अगच्छन् ते देवा:. The imperfect third plural originally ended in -n, not -ns, so that the insertion here is due to a levelling out or generalizing tendency.

## V. The Story of Sagara and His Sons

जनाधिपे सगरे कालधर्म गते जनाः सुधार्मिक मंशुमन्तं राजानं रोचयामासुः । तस्य पुत्रो दिलीप इति विश्रुत आसीत् । कालेन गच्छता स राजा तस्मै दिलीपाय राज्यं दत्त्वा हिमवन्तं गत्वा तत्र सुदारुणं तपस्तेपे । वर्षाणां बहूनि सहस्राणि तपांसि तप्त्वा सों ऽशुमांस्तपोधनः स्वर्ग लेभे । दिलीपो ऽपि गङ्गावतरणे निश्चयं नाधिगत्य कथं गङ्गामवतारियष्यामि कथं मम पितामहेभ्यो जलक्रियां

<sup>&</sup>lt;sup>2</sup>The interposition of the cerebral sibilant s ( $\P$ ) takes place before t-/th- ( $\xi$ -/ $\xi$ -), but since very few words begin with t-/th- ( $\xi$ -/ $\xi$ -), the case is extremely rare.

 $<sup>^3</sup>$ cf. Gothic dagans, accusative plural of dags, a noun of the same type as Sanskrit deva, and pans, accusative plural of Gothic sa (= Sanskrit sa!).

करिष्यामि कथं च तांस्तारयेयमिति<sup>7</sup> चिन्तापरो<sup>8</sup> ऽभवत् । तस्यैवं चिन्तयतः <sup>9</sup>पुत्रो भगीरथो नाम जज्ञे । दिलीपो महातेजा 10 राजा बहुभिर्यज्ञैरिष्ट्वा 11 वर्षसहस्राणि राज्यं कारियत्वापि 12 भगीरथं सुतं राज्ये ऽभिषिच्य व्याधिना कालधर्म गतः । भगीरथो ऽनपत्यः सन्प्रजाकाम<sup>13</sup> आसीत् । प्रजाकामो गङ्गावतरणे रतश्च स्वराज्यं मन्त्रिष्वाधाय गोकर्णस्थं तपोवनं गत्वा तत्रोध्वबाहुः पश्चतपा मासाहारो जितेन्द्रियो <sup>14</sup> दीर्घ तप आचचार । भगीरथस्यैतानि घोराणि तपांस्याचरतो वर्षाणां सहस्राण्यतीतानि । ततः सर्वलोकपितामहो भगवानीश्वरो ब्रह्मा तस्मै सुप्रसन्नः सन्देवगणैः 15 सहोपागम्य तं महात्मानं भगीरथं तप आचरन्तम्वाच । भगीरथ महाराज सुप्रसन्नस्ते ऽहं जनाधिप सुतप्तेन तपसा ते वरं वरय सुव्रत। इत्येवमुक्तस्तं<sup>16</sup> महाप्रभुं सर्वलोककृतं<sup>17</sup> महातेजा भगीरथः कृताञ्जलिः स्थितः 18 प्रत्युवाच । यदि मे सुप्रीतो भगवन्यदि मे तपसः फलं भवति तदा गङ्गा स्वर्गात्पृथिवीमवतरेत्<sup>19</sup>। तेषां महात्मनां सगरस्यात्मजानां गङ्गासलिलेन क्लिन्ने भस्मनि 20 सर्वे मे प्रपितामहाः<sup>21</sup> स्वर्ग गच्छेयुः । अपरं च देवास्माकं<sup>22</sup> संतत्यर्थ त्वां याचे । इक्ष्वाकूणां कुलं नो नावसीदेत् । एष मे वरो भवत् । इति तस्य तद्वचनं श्रुत्वैव सर्वलोकपितामहो भगीरथं मधुरा वाचः प्रत्युवाच । एवं भवतु महानेष मनोरथो भगीरथ महारथ । पृथिवी हि राजन्गङ्गायाः पतनं न सहिष्यते । तां धारियतुं शक्नुवन्तं शूलिनो 23 नान्यं पश्यामि । इति महात्मानं भगीरथमुक्तवा महाप्रभुः सुरगणैः सह परमं दिवं गत्वा हिमवतो ज्येष्ठां दुहितरं गङ्गामाबभाषे।

### Notes

- 1. जनाधिपे ... गते a locative absolute.
- 2. सुधार्मिक मंशुमन्तं This is a graphic joining of सुधार्मिकं and अंशुमन्तं. The anusvāra of सुधार्मिकं is replaced by म्, thus सुधार्मिकम्, which is then vocalized with the initial vowel (+ anusvāra) of अंशुमन्तं; hence, सुदार्मिकमंशुमन्तं. The inseparable prefix सु-, literally 'well', is often prefixed to an adjective, as to धार्मिक here, in the sense of 'very'. So also in सुदारुण 'very hard', सुप्रसन्न 'very favorably disposed', सुतप्त 'very hot' and सुप्रीत 'very pleased' below.
- 3. रोचयामासु: This is a so-called 'periphrastic' perfect. Verbs of the tenth class and causatives, whose stems both end in -aya, do not form reduplicated perfect such as we have studied. Instead they make a compound ('periphrastic') perfect, consisting of a noun in the accusative feminine singular (derived from the stem in -aya) and the perfect of √अस (अस्ति) 'be', very rarely of √भ 'be' or √क 'make'. So here from रोचय, the causative stem of  $\sqrt{\sqrt{2}}$  (रोचते), is derived a feminine  $\bar{a}$ -stem by lengthening the final -a. This is inflected in the accusative and to it is annexed the perfect of पेअस्, which, in the third plural required by the context, is आस्:. On the writing as one word, see the notes on सुधार्मिकं + अंशुमन्तं above. The periphrastic perfect is to be translated like the reduplicated perfect, i.e., as a simple past tense. The use of the accusative of the derivative noun is due to the fact that the periphrasis was originally formed with the perfect of √n 'make', the noun being the object of this and hence accusative. So, for example, चीरयां चकार meant literally 'he made a stealing i.e., he stole. In the later history of this construction  $\sqrt{9}$  or √अस were substituted for the perfect of √क, thus, strictly speaking, invalidating the use of the accusative.
- 4. तपस्तेपे तपस् and तेपे are combined in writing in order to avoid the use of the virāma sign on the -स् of तपस्. तेपे, as also लेभे in the next sentence, is an example of a 'telescoped' perfect, in which (in the weak forms only) the reduplication is lost and the root vowel replaced by -e-. Incidentally, when the object of a verb is made from the same root as the verb, it is called a 'cognate' object. So, तपस् here, which is formed from √तप्, and similarly तपांसि तप्त्वा in the next sentence.

- 5. The anusvāra on सौं is due to its having been taken from the first syllable of the next word अंशुमान्. So, whenever a short a- is elided after -o (as here after so for sas), if the elided a- has an anusvāra, the anusvāra has to be retracted to the -o.
- 6. ऽशुमांस्तपोधनः Note the inserted sibilant -स्- between (अं)शुमान् and तपोधनः. Similarly, below in तांस्तारयेयम् for तान् तारयेयम्.
- 7. All the words from the first कथं through तारयेयम् form the thought (चिन्ता) in which Dilipa was absorbed.
- 8. चिन्तापरो 'having concerned thought (चिन्ता) as the chief or principal thing', an important kind of bahuvrihi compound based on an appositional karmadhāraya. पर and परम (both 'highest or chief [thing]') are thus used interchangeably after any noun to indicate complete attention to or devotion to what is denoted by the noun; cf. also ध्यानपर 'having contemplation as the chief thing or object', i.e., engrossed in contemplation; also in: श्वासपरम 'having sighing as chief thing', i.e., addicted to sighing.
- 9. तस्यैवं चिन्तयत: These words may be taken either as a genitive absolute (the same as a locative absolute, but much less common): 'While he was thinking thus', or alternatively as a sort of predicate possessive genitive '(on the part) of him thinking thus, a son was born'.
- 10. महातेजा This is a very frequent epithet of a great, important or noble personage. As explained in the vocabulary, the oldest meaning of तेजस् is a 'point' or 'tip' of something, then specifically the 'tip of a flame', then the 'flame' itself and finally, by a natural transfer, 'splendor, majesty'. We might, then, translate महातेजस् by 'majestic' (literally 'having great majesty').
- 11. बहुभिर्यज्ञेरिष्ट्वा combined writing for बहुभिर् यज्ञैर् इष्ट्वा, literally 'having sacrificed or worshipped with many sacrifices', i.e., having performed many sacrifices. The य- of  $\sqrt{2}$  is changed to  $\overline{z}$  by  $sampras\overline{a}rana$  when the  $-\overline{d}$  of the past passive participle is added; ij-ta then becomes i- $\underline{s}ta$ . The stem of the gerund is always the same as that of the past passive participle, hence i- $\underline{s}tv\overline{a}$ .

- 12. राज्यं कारियत्वापि 'although having reigned'. In this idiom with कृ the causative is often used, though without causative value; कृत्वा might have been used with no difference in meaning. Note the use of अपि to impart the sense of 'although', as regularly after participles or adjectives.
- 13. सन्प्रजाकाम. सन्, the present participle, nominative masculine singular of √अस् 'be', has nothing to do with प्रजाकाम to which it is joined merely due to the Devanāgarī mode of writing consonants together at word junctures. Syntactically सन् belongs with the previous word (अनपत्य:).
- 14. तत्रोध्वेबाहु: . . . जितेन्द्रियो All these adjectives are descriptive of standard ascetic practices.
- 15. सन्देवगणै: See the note at 13 above.
- 16. इत्येवमुक्तस्तं Be careful to disjoin these words correctly! Four words are involved.
- 17. सर्वलोककृतं An accusative tatpurusa compound, of which -कृतं is accusative masculine singular of -कृत्, a verbal formed from √कृ + a meaningless suffixal -त् (to render कृ a more easily declinable stem). It is an accusative tatpurusa because सर्वलोक- is object of -कृत्: 'making all the worlds'.
- 18. स्थित: The past passive participle of an intransitive verb such as √स्था 'stand, be' has an *active* sense, so that स्थित: means literally 'having stood *or* been'. As explained briefly in the vocabulary, however, स्थित usually has a very attenuated meaning, hardly more than सन् ('being') above (see notes 13 and 15). Here in combination with कृताञ्जिल: it underlines the reverential attitude of Bhagiratha while replying to Brahmã, unlike महातेजा which is simply a descriptive adjective.
- 19. अवतरेत् an optative of wish: 'May Gangā descend!' So also गच्छेयु: and अवसीदेत् farther on.
- 20. क्लिन्ने भस्मनि a locative absolute: 'When the ashes of those sons ... have been moistened by ...'.

- 21. प्रपितामहा: The adverb प्र is prefixed to words of relationship in the sense of 'great-'. So पौत्र is a 'grandson', प्रपौत्र is a 'great grandson'.
- 22. देवास्माकं Here again the combining of words in Devanāgarī brings together syntactically unrelated words: देव is vocative and the genitive अस्माकं goes with संतत्यर्थ.
- 23. शूलिनो ablative singular with अन्यं. In English we say 'other *than'*, in Sanskrit 'other *from'*, an extension of the 'ablative of separation'.

## Vocabulary

अञ्जलि, m. the open hands placed side by side and raised to the forehead in salutation.

अतीत, ppp. √इ (एति, class II), gone beyond, past (as of time).

अधि-र्गम्, go to, arrive at; gerund अधिगत्य.

अधिम, m. 'over-keeper', lord. [अधि + verbal of √पा (पाति, class II), protect, keep)]

अनपत्य, adj. childless.

अपरं च, conjunctive adv. 'and another (thing)', moreover.

अभि-√िसच् (सिश्चित, class VI), pour upon; consecrate; gerund अभिषिच्य. अवतरण, n. descending, descent.

अव-√तॄ (तरित, class I), descend, come down (to earth); in caus. अवतारयित, causes to descend, brings down; fut. of caus. अवतारिष्घित.

अव-√सद् (सीदति, class I), settle or sink down; come to naught.

आ-√चर् (चरति, class I), go to, set about, practice.

आत्मज, m. a son.

आ-√धा (दधाति, class III), place or put on (+ loc.), entrust to; gerund आधाय. आ-√भाष् (भाषते, class I), call on, invite; perf. आबभाषे.

इक्ष्वाकु, m. Ikṣvāku, name of the founder of the so-called 'solar' race of kings who ruled Ayodhyā. The word is used in the plural to denote the descendants of Ikṣvāku, among whom were Sagara and his lineage.

इन्द्रिय, n. a sense organ.

ईश्वर, m. lord.

ऊर्ध्व, adj. upright; elevated.

कालधर्म, m. law of time; with √गम् (गच्छति, class I, go), die (literally 'go to the law of time').

कुल, n. family.

क्लिन्न, ppp. √क्लिद् (क्लिद्यति, class IV), be or become wet.

गोकर्ण, m. Gokarņa, name of a place of pilgrimage sacred to Siva on the Malabar coast.

घोर, adj. awful, dreadful.

√चिन्त् (चिन्तयित, class X), think, reflect.

चिन्ता, f. thought; anxious thought, concern.

√जन् (जायते, class IV), be born; perf. जज्ञे.

जन, m. person; in plur. people.

जलक्रिया, f. water-ceremony.

ज्येष्ठ, adj. eldest.

तपोधन, adj. rich in austerities (तपस्).

√तॄ (तरित, class I), cross over, get across, hence escape; caus. तारयित, causes to get across, escape; liberates.

तेजस्, n. tip or point; tip of flame; flame; splendor, majesty.

√दा (ददाति, class III), give; entrust; gerund दत्त्वा.

दिलीप, m. Dilipa, name of the son of Amsumat and father of Bhagiratha.

दिव, n. heaven.

दीर्घ, adj. long.

दुहित्, f. a daughter.

√धृ (धारयति, caus. without caus. meaning), hold in check, withstand, bear; infin. धारयितुम्.

निश्चय, m. determination, fixed opinion or firm resolve, decision.

पञ्चतपस्, adj. 'having five (पञ्च) fires', i.e., of an ascetic who sits amid four fires arranged at the cardinal points, with the sun overhead.

पतन, n. the act of falling, a fall.

पर, adj. highest, chief; at end of bahuvrīhi 'having . . . as chief thing, wholly devoted to or absorbed in . . . ').

परम, adj. highest.

प्रजा, f. offspring, children.

प्रपितामह, m. great-grandfather.

बाह, m. the forearm, arm.

बह्मन्, m. Brahmā, name of the universal impersonal spirit Brahman manifested as the creator of the world and inember of the त्रिमूर्ति or triad, the other members of which are Siva and Viṣṇu.

भगवत्, adj. fortunate; blessed; august, lordly.

भगीरथ, m. Bhagiratha, son of Dilipa and great grandson of Sagara.

भस्मन्, n. ashes.

मधुर, adj. honeyed, sweet.

मनोरथ, m. wish.

मन्त्रिन्, m. a counsellor or minister.

महारथ, m. a great warrior.

मासाहार, adj. 'having (i.e., taking) food [once] a month', eating but once a month.

√यज् (यजित, class I), sacrifice, worship; gerund इष्ट्वा.

यज्ञ, m. a sacrifice.

√याच् (याचते, class I), ask (a person) for (something).

रत, ppp. √रम् (रमते, class I 'take pleasure in'), taking pleasure in, devoted to. राज्य, n. kingdom; + √कृ 'rule'.

√रुच् (रोचते, class I), shine, be bright; appear beautiful, hence please; in caus. रोचयित, chooses someone as (with two acc.); perf. रोचयामास.

√लभ् (लभते, class I), receive, get; with स्वर्ग, attain heaven, go to heaven; perf. लेभे.

बर, m. choice, wish, boon.

2√वृ (वृणीते, class IX), choose; in caus. वरयति same meaning.

वर्ष, n. a year.

विश्रुत, ppp. वि-√श्रु (शृणोति, class V), 'heard far and wide (वि-)', hence known as, named.

व्याधि, m. disease, sickness.

श्लिन्, adj. possessing a trident, epithet of Siva.

संतति, f. continuation (of one's family), hence offspring.

सर्वलोककृत, m. 'making the whole world' i.e., maker or creator of the whole world.

सलिल, n. water.

√सह (सहते, class I), withstand; fut. सहिष्यते.

सुत, m. a son, properly ppp. √सू (सूते, class II), produce, bear, generate, hence literally 'generated, bom' and as m. a son.

सुतप्त, adj. very hot (तप्त, ppp. √तप 'burn'), hence very severe (said of austerities).

सुदारुण, adj. very hard or severe.

सुधार्मिक, adj. very virtuous.

सुप्रसन्न, adj. very favorably disposed. [सु, adv. very + ppp. प्र-√सद् (सीदित, class I), be favorable, be kindly disposed]

सुप्रीत:, adj. very pleased or well-disposed. [सु 'very' + ppp. √प्री (प्रीयते, class IV, be pleased, be favorably inclined to)]

स्र, m. a god.

सुत्रत, adj. 'having a good vow or good vows', hence strict in observing vows, very religious.

स्थित: ppp. of √स्था (तिष्ठति, class I), stand, but with very attenuated meaning, not 'having stood', but simply 'being'.

स्वर्ग, m. heaven.

हिमवत्, m. Himavat, a name of the Himālaya mountains, regarded as the father of Gangā (the Ganges River).

### Translate into Sanskrit:

When the great King Sagara died, the people made Amsumat king. In the course of time, after giving the kingdom to his son named Dilipa, Amsumat went to Himavat and when he had performed very intense austerities there for many thousands of years, died and attained heaven. Dilipa, though concerned as to how he would bring down<sup>2</sup> the river Gangā to purify the ashes of his ancestors with her purifying water, performed many sacrifices and very severe austerities and, after ruling for thousands of years, died of some disease. In the meantime, Bhagiratha, who had been consecrated<sup>3</sup> in the kingdom by his father Dilipa, being without offspring and therefore desirous of offspring, after entrusting the kingdom to various ministers, went to a penance-grove and with arms upraised, surrounded by the five fires, taking food but once a month and with sense organs controlled, engaged in extremely dreadful austerities. Thousands of years having gone by,4 the grandsire of all the worlds, very kindly disposed to him because of his austerities, accompanied by hosts of the gods, approached him and offered him a boon. In an attitude of an affiali Bhagiratha replied: 'May Himavat's eldest daughter, the river Ganga, come down<sup>5</sup> from heaven to earth to purify the ashes of my ancestors! Moreover, if there is fruit to my austerities, may our family of the Iksvākus not decline!' After replying 'So be it!' the Blessed Lord went to the highest heaven with the gods and

summoned Himavat's daughter the river Gangā. But he pondered as to how the earth would withstand<sup>6</sup> Gangā's fall; for none other than Siva, possessor of the trident, is able to bear Gangā.

### Notes

- 1. When ... Sagara died': Render with a loc. absolute.
- 2. 'though concerned as to how he would bring down': कथं गङ्गानदीम् अवतारयिष्यामि इति चिन्तापर: .
- 3. 'who had been consecrated': Express by a ppp.
- 4. 'Thousands of years having gone by': Loc. absolute!
- 5. 'May Himavat's eldest daughter ... come down': optative of wish, likewise below 'may our family ... not decline'.
- 6. 'he pondered as to how the earth would withstand': कथं पृथिवी सिह्घ्यते ... followed by इति; cf. note 2 above.

### LESSON TWENTY-FIVE

## Non-thematic Verbs.

In our reading exercises we have had many verbs, most of them belonging to the first, fourth, sixth and tenth classes of roots, the so-called भू, दिव्, तुद् and चुर् classes of the Indian grammarians, so named because these particular roots happen to occur *first* in their lists of roots of these classes. In these four classes the present stem, *i.e.*, the stem from which are made the present, imperfect, imperative and optative, ends in -a, -ya or -aya, attached to the root, which often undergoes a modification of its vowel. These four classes are called 'thematic' because the thematic vowel -a or a suffix ending in the thematic vowel (-ya, -aya) is added to make the present stem. The remaining six classes do *not* add to the root the thematic vowel or a suffix ending in the thematic vowel. Therefore, they are known as 'non-thematic' or 'athematic' roots. Although the non-thematic roots are far less common than the thematic, many of the non-thematic roots are of extremely common occurrence. It behooves us now to treat them systematically and in some detail.

Like the thematic classes, the non-thematic are named after the root that heads each class in the old lists of the Indian grammarians. We speak of an अद् (II), हू (III), सू (V), रुध् (VII), तन् (VIII) and क्री (IX) class. Each of these six classes forms its present stem in a different way: for example, by adding the endings directly to the root, by reduplication and vowel modification, by the addition of certain suffixes, etc. Generally speaking, the personal terminations are the same as for the thematic roots, though there are a few deviations that are easily learned. A major difference between the two great classes of roots is that, whereas the thematic have a single, invariable stem throughout the inflection of the present, imperfect, imperative and optative (active and middle), the non-thematic roots exhibit strong and weak forms that are disposed in an unvarying pattern throughout the conjugation of the present system. 1 As in the nouns that differentiate a strong and weak stem, this variation originated in shifting of the old musical accent from the stem to the ending. The difference between strong and weak stems shows up strikingly in the present tense of र्अस् 'be' which belongs to the second or root class, called the अद class. The strong stem is अस् (the whole root) and the weak is simply स (!), the vowel अ- being altogether lost or 'zeroed out' due to

<sup>&</sup>lt;sup>1</sup>The term 'present system' means the forms that are derived from the *present stem*, *viz.*, the present, imperfect, imperative and optative, active and middle. All the other forms of the verb, such as the future, aorist, perfect, etc., are made directly from the root, which is variously treated.

the shift of the musical tone on to the following syllable. The old musical tone which was the root cause (no pun intended!) of this phenomenon still exists in the language of the Rgveda, in the MSS and printed editions of which it is indicated by special signs. It will be instructive and in the interests of greater lucidity to give the present tense of  $\frac{3}{4}$  in transliteration with the principal Vedic accent or musical tone marked with an acute accent (´).

# Present Tense of √अस् 'be'

Str	rong		We	ak	
Sing	ular	Dual		Plur	al
*ás-mi	अस्मि	s-váḥ	स्व:	s-máḥ	स्म:
*ás-i 2	असि	s-tháḥ	स्थः	s-thá	स्थ
*ás-ti	अस्ति	s-táḥ	स्तः	s-ánti	सन्ति

Note that in the singular forms the tone is on the root itself, which therefore has its full form. Throughout the dual and plural, however, the tone moves on to the endings and hence the vowel of the root is lost. Hardly any other root reflects the strengthening and weakening processes in so spectacular a fashion, but the changes from strong to weak are reflected in a weaker form of the vowel of the root or the suffix, as we shall see. In the conjugation of the non-thematic roots the strong forms are found only in the first, second and third singular of the present and imperfect active, and in all the first persons of the imperative, both active and middle, and finally in the third person singular of the imperative active. All the rest of the forms are made on the weak stem. In learning to conjugate the non-thematic classes, it is best, from a pedagogical point of view, not to start with Class II, the अद् class, since, the endings being added directly to the root, there are quite a few internal sandhi changes that occur as two or more consonants are brought together. These phonetic changes are not difficult, but remember! one of our basic principles is to 'swim in shallow water, before swimming in deep water'.

Perhaps the least troublesome of these six classes and hence the best one to begin with is Class V, typified by  $\sqrt{4}$  (सुनोति) 'press'. To form the present stem the suffix -no- (-नो-) is added to the unchanged root in the strong forms (as enumerated above), elsewhere -nu- (-नु-). The personal

<sup>&</sup>lt;sup>2</sup>We should expect *ás-si*, but apparently even in Proto-Indo-European the two forms \**és-si* and \**és-i* existed side by side. Sanskrit has kept only the simplified version.

endings are the same as in the thematic classes, except that the -n- (-¬-) of the third person plural middle drops out, so that those endings are -ate (present), -ata (imperfect) and -atām (imperative) instead of -ante, -anta and -antām. One or two other matters that need to be discussed concerning some of the forms will be more expeditiously treated after the full conjugation has been presented.

Present

		Present	
		Active	
	Singular	Dual	Plural
1.	*su-no-mi	su-nu-vaḥ	su-nu-maḥ
	(सुनोमि)	(सुनुवः)	(सुनुम:)
2.	*su-no-și	su-nu-thaḥ	su-nu-tha
	(सुनोषि)	(सुनुथ:)	(सुनुथ)
3.	*su-no-ti	su-nu-taḥ	su-nv-anti
	(सुनोति)	(सुनुतः)	(सुन्वन्ति)
		Middle	
1.	su-nv-e	su-nu-vahe	su-nu-mahe
	(सुन्वे)	(सुनुवहे)	(सुनुमहे)
2.	su-nu-șe	su-nv-āthe	su-nu-dhve
	(सुनुषे)	(सुन्वाथे)	(सुनुध्वे)
3.	su-nu-te	su-nv-āte	su-nv-ate
	(सुनुते)	(सुन्वाते)	(सुन्वते)
		Imperfect	
		Active	
1.	*a-su-nav-am	a-su-nu-va	а-ѕи-пи-та
	(असुनवम्)	(असुनुव)	(असुनुम)
2.	*a-su-no-h	a-su-nu-tam	a-su-nu-ta
	(असुनोः)	(असुनुतम्)	(असुनुत)
3.	*a-su-no-t	a-su-nu-tām	a-su-nv-an
	(असुनोत्)	(असुनुताम्)	(असुन्वन्)
	9		

# Middle

	Singular	Dual	Plural
<ol> <li>2.</li> <li>3.</li> </ol>	a-su-nv-i	a-su-nu-vahi	a-su-nu-mahi
	(असुन्वि)	(असुनुविह्)	(असुनुमहि)
	a-su-nu-thāḥ	a-su-nv-āthām	a-su-nu-dhvam
	(असुनुथा:)	(असुन्वाथाम्)	(असुनुध्वम्)
	a-su-nu-ta	a-su-nv-ātām	a-su-nv-ata
	(असुनुत)	(असुन्वाताम्)	(असुन्वत)
		Imperative Active	
1.	*su-nav-āni	*su-nav-āva	*su-nav-āma
	(सुनवानि)	(सुनवाव)	(सुनवाम)
2.	su-nu	su-nu-tam	su-nu-ta
	(सुन्)	(सुनुतम्)	(सुनुत)
3.	*su-no-tu	su-nu-tām	su-nv-antu
	(सुनोतु)	(सुनुताम्)	(सुन्वन्तु)
		Middle	
1.	*su-nav-ai	*su-nav-āvahai	*su-nav-āmahai
	(सुनवे)	(सुनवावहै)	(सुनवामहै)
2.	su-nu-sva	su-nv-āthām	su-nu-dhvam
	(सुनुष्व)	(सुन्वाथाम्)	(सुनुध्वम्)
3.	*su-nu-tām	su-nv-ātām	su-nv-atām
	(सुनुताम्)	(सुन्वाताम्)	(सुन्वताम्)

### Optative

#### Active

		ACTIVE	
	Singular	Dual	Plural
1.	su-nu-yām (सुनुयाम्)	su-nu-yā-va (सुनुयाव)	<i>su-nu-yā-ma</i> (सुनुयाम)
2.	su-nu-yā-ḥ	su-nu-yā-tam	su-nu-yā-ta
	(सुनुयाः)	(सुनुयातम्)	(सुनुयात)
3.	su-nu-yā-t	su-nu-yā-tām	su-nu-y-uḥ
	(सुनुयात्)	(सुनुयाताम्)	(सुनुयु:)
		Middle	
1.	su-nv-i-ya (सुन्वीय)	<i>su-nv-i-vahi</i> (सुन्वीवहि)	su-nv-i-mahi (सुन्वीमहि)
2.	su-nv-i-thāḥ (सुन्वीथा:)	su-nv-i-y-āthām (सुन्वीयाथाम्)	su-nv-i-dhvam (सुन्वीध्वम्)
3.	<i>su-nv-i-ta</i> (सुन्वीत)	su-nv-i-y-ātām (सुन्वीयाताम्)	su-nv-i-ran (सुन्वीरन्)

The following points should be noticed: In the present second singular active the ending -si (-सि) becomes -ṣi (-पि), just as agni-su (locative plural of agni) becomes agni-ṣu (अग्निषु); cf. also su-nu-ṣva (सुनुष्व). The -u of the suffix -nu may be optionally dropped before -v or -m; thus, we may write su-n-vaḥ (सुन्वः), su-n-maḥ (सुन्मः), su-n-vahe (सुन्वहे), su-n-mahe (सुन्महे), etc. Before vowel endings the -u of -nu is changed to -v; thus, su-nv-anti (सुन्वन्ति), su-nv-ate (सुन्वते), su-nv-āthe (सुन्वाये), etc.³ In the non-thematic classes the optative sign is -yā- (-या-) in the active, and -i- (-ई-) in the middle; hence, su-nu-yā-t (सुनुयात्). In the plural the -ā of -yā- disappears before the ending -uḥ (-उ:); thus, su-nu-y-uḥ (सुनुय:). In the second and third dual middle there is an interposed -y- (-य-) between the optative sign -i- (-ई-) and

<sup>3</sup>But if a root ends in a consonant, as does the common  $\sqrt{3}$  reach', this change of -nu- to -nv- when a vowel follows would yield an unpronounceable assemblage of consonants, and therefore a -v- is interposed between -nu- and the following vowel; thus, instead of  $\bar{a}p$ -nv-anti, we have  $\bar{a}p$ -nu-v-anti.

the endings -āthām (-आथाम्) and -ātām (आताम्). The purpose of this is to keep the optative sign intact. If the -y- were not inserted, these verb forms would lose their optative character, becoming su-nv-y-āthām and su-nv-y-ātām.

All the roots of the eighth or तन् class end in -n (-न्), except  $\sqrt{n}$  'do'. Since this class adds the suffix -o-/-u- (-ओ-/-उ-) to make the present stem, the resultant stem ends in -no-/-nu- (-नो-/-नु-), which is not different from a stem of Class V, which we have just exemplified. It will not be necessary, therefore, to present the conjugation of  $\sqrt{n}$  (तन्।ति) 'stretch'.

√कृ, the only root of the तन् class that does *not* end in -n (-न्), adds the regular class suffix -o (-ओ) in the strong forms, before which -ṛ (-ऋ) is replaced by its guṇa substitute -ar (-अर्); thus, kar-o-ti (करोति), a-kar-o-t (अकरोत्), etc. However, before the suffix -u (-उ) in the weak forms, the root assumes the form kur- (कुर्-), as in kur-u-thaḥ (कुरथ:), a-kur-u-tam (अकुरतम्), etc. The weak form kur- (कुर्-) without the suffix -u (-उ) appears throughout all the active forms of the optative; so, kur-yā-t (कुपोत्, kur-yā-va (कुपोन), etc. It also appears before the personal endings beginning with v- (व्-) and m- (म्-), as kur-vaḥ (कुवे:), kur-maḥ (कुमें:), etc. This is really not as complicated as it seems, as a glance at the complete conjugation made from these present stems will show:

		Present	
		Active	
	Singular	Dual	Plural
1.	*kar-o-mi	kur-vaḥ	kur-maḥ
	(करोमि)	(कुर्व:)	(कुर्म:)
2.	*kar-o-și	kur-u-thaḥ	kur-u-tha
	(करोषि)	(कुरुथ:)	(क्रथ)
3.	*kar-o-ti	kur-u-taḥ	kur-v-anti
	(करोति)	(कुरुत:)	(कुर्वन्ति)

 $<sup>^4</sup>$ The dropping of the -u should be compared with the optional dropping of the -u of the suffix -nu of the  $\mathbf{\xi}$  class.

## Middle

	Singular	Dual	Plural
	5000	270000	1 5007 005
1.	kur-v-e (क्वे)	kur-vahe (कुर्वहे)	kur-mahe (कुमहि)
2.	kur-u-şe	• .	
۷.	kur-u-șe (कुरुषे)	kur-v-āthe (कुविथे)	kur-u-dhve (क्रुध्वे)
3.	kur-u-te	kur-v-āte	kur-v-ate
	(कुरुते)	(कुवति)	(कुर्वते)
			9
		Imperfect	
		Active	
1.	*a-kar-av-am	a-kur-va	a-kur-ma
	(अकरवम्)	(अकुर्व)	(अकुर्म)
2.	*a-kar-o-h	a-kur-u-tam	a-kur-u-ta
	(अकरोः)	(अकुरुतम्)	(अकुरुत)
3.	*a-kar-o-t	a-kur-u-tām	a-kur-v-an
	(अकरोत्)	(अकुरुताम्)	(अकुर्वन्)
		Middle	
1	- 1 :	- 1	- 11-:
1.	a-kur-v-i (अकुर्वि)	a-kur-vahi (अकुर्वहि)	a-kur-mahi (अकुमहि)
2.	a-kur-u-thāh	a-kur-v-āthām	a-kur-u-dhvam
۷.	(अकुरुथा:)	(अकुर्वाथाम्)	(अकुरुध्वम्)
3.	a-kur-u-ta	a-kur-v-ātām	a-kur-v-ata
	(अक्रत)	(अकुर्वाताम्)	(अकुर्वत)

# Imperative

# Active

	Singular	Dual	Plural
1.	* <i>kar-av-āṇi</i>	*kar-av-āva	*kar-av-āma
	(करवाणि)	(करवाव)	(करवाम)
2.	kur-u	kur-u-tam	kur-u-ta
	(कुरु)	(कुरुतम्)	(कुरुत)
3.	*kar-o-tu	kur-u-tām	kur-v-antu
	(करोतु)	(कुरुताम्)	(कुर्वन्तु)
		Middle	
1.	*kar-av-ai	*kar-av-āvahai	*kar-av-āmahai
	(करवें)	(करवावहै)	(करवामहै)
2.	kur-u-șva	kur-v-āthām	kur-u-dhvam
	(कुरुष्व)	(कुर्वाथाम्)	(कुरुध्वम्)
3.	kur-u-tām	kur-v-ātām	kur-v-atām
	(कुरुताम्)	(कुर्वाताम्)	(कुर्वताम्)
		Optative	
		Active	
1.	kur-yām	<i>kur-yā-va</i>	kur-yā-ma
	(कुर्याम्)	(क्यांव)	(कुर्याम)
2.	kur-yā-ḥ	kur-yā-tam	kur-yā-ta
	(क्या:)	(कुयतिम्)	(कुयात)
3.	<i>kur-yā-t</i>	<i>kur-yā-tām</i>	kur-y-uḥ
	(कुर्यात्)	(कुर्याताम्)	(कुर्युः)

#### Middle

	Singular	Dual	Plural
1.	kur-v-i-ya	kur-v-i-vahi	kur-v-i-mahi
	(कुर्वीय)	(कुर्वीवहि)	(कुर्वीमहि)
2.	kur-v-i-thāḥ	kur-v-i-y-āthām	kur-v-i-dhvam
	(कुर्वीथा:)	(कुर्वीयाथाम्)	(कुर्वीध्वम्)
3.	kur-v-i-ta	kur-v-i-y-atam	kur-v-i-ran
	(कुर्वीत)	(कुर्वीयाताम्)	(कुर्वीरन्)

## VI. The Story of Sagara and His Sons

तिस्मन्देवदेवे गते स भगीरथो ऽतितीव्रं तपस्तपन्महेश्वरस्य शूलिनः शिवस्य संवत्सरं पूजनमकरोत्। अथ संवत्सरं संपूर्ण सर्वलोकनमस्कृत उमापती राजानमुवाच। सुप्रसन्नस्ते ऽहमिस्म नरश्रेष्ठ तव प्रियं करिष्यामि शैलराजस्य दृहितरं गङ्गां शिरसा धारियष्यामि । इत्युक्त्वा तदनन्तरं हिमवतः शिखरमिभ रह्योमापितराकाशगां नदीं गङ्गामाभाष्य पृथिवीं निपतेत्युदित्वा कैलासस्थं स्विनवासं प्रत्यागच्छत्। महेश्वरस्य तद्वचनं श्रुत्वा पर्वतस्य ज्येष्ठा दुहिता क्रोधसमिन्वतातिमहद्रूपं दुःसहं वेगं च कृत्वा ग्रं शंकरस्य मि मि मि नि नि नि नि नि ने ने कृत्वा प्रति हिमवद्वनप्रति मे रहस्य मूर्धनि पतिता ते तत्रैव बहून्संवत्सरान्भ्रान्त्वापि महीं पतितुं विनि नि नि ने ने ति तो नि ने ने ति से से ति हो से विससर्ज। तस्यां विस्ष्टायां सप्त स्रोतां सि जिते । ह्यादिनी पावनी निलनी च प्राचीं दिशं सुचक्षुस्तु सीता सिन्धुश्च नि महानदी प्रतीचीं दिशं जग्मः। तासां नदीनां सप्तमी गङ्गा

स्वयं स्वस्यन्दनमास्थितं भगीरथमन्वगच्छत् । तेन प्रकारेणाकाशगा गङ्गा गगनाच्छंकरस्य शिरस्<sup>17</sup>ततो धरणीम्<sup>17</sup> आगता । यस्माच्छंकरो महानदीं गङ्गां शिरसाधारयत्तस्माद्रङ्गाधर इति विश्रुत: । तदेमं<sup>18</sup> लोकं गङ्गावतरणं दिदृक्षवो<sup>19</sup>ऽमितौजसो देवगणा विमानैर्<sup>20</sup> गगने चलन्तः परमविस्मयं समवाप्नुवन् । गगनं हि विविधैर्मत्स्यैरन्यैश्च कच्छपशिशुमारादिभिर्<sup>21</sup> जलचरैराकीर्णम् । अपरं च जलपतनं भयाक्रान्तपतङ्गानां विरवश्चे<sup>22</sup> भयंकरं शब्दमकुरुताम् । जनाः सर्वत्र तं तीव्रं निनादं श्रोतुमशक्नुवन् । क्वचिन्महादेवस्य शीर्षादतिद्रुतं प्रस्ववज्<sup>23</sup> जलं पृथिवीं वेगेनाधुनोत्। क्वचित्सलिलं सलिलेनैव प्रतिहतं कुटिलमसरत्ततश्च सहसोध्वी गच्छत्पुनर्वसुधां पपात । यत्तोयं शंकरशिरसो भ्रष्टं तदेव जलं निर्मलं च गतकल्मषं चैति चिन्तयित्वा सर्वे ते वसुधातलनिवासिनस्तत्पस्पृशुः 24। ये च स्वर्गाद्वसुधातलं शापात्प्रपतितास्<sup>25</sup>तत्राभिषेकमकुर्वस्ते तेन तत्क्षणे गतकल्मषाः । तेनाद्भुतेन तोयेन धूतपापाः स्वर्गे पुनराविश्य स्वाल्लोकान्<sup>26</sup> प्रतिपेदिरे । सर्वे देवा ऋषिगणा दैत्यदानवराक्षसा गन्धर्वयक्षाप्सरसः किन्नरमहोरगा जलचराश्च भगीरथरथम् अनुगच्छन्ती गङ्गामन्वगच्छन्। यत्र महातेजा महात्मा भगीरथो गतस्तत्रैव यशस्विनी सर्वासां सरितां श्रेष्ठा सर्वपापविनाशिनी जगाम । तत्कालं तु महर्षिर्जह्वर्यज्ञे व्यापृत आसीत्तस्य<sup>27</sup> च महात्मन<sup>27</sup> एवं यजमानस्य<sup>27</sup> गङ्गा यज्ञवाटं संप्लावयामास<sup>28</sup>। तस्या अवलेपनेनापि क्रुद्धो महर्षिर्गङ्गायाः सर्वे जलमपिबत् । तदद्भुतं दृष्ट्वैव सर्वे देवा अन्ये गगननिवासिनश्च परमविस्मयं गत्वा तमृषिसत्तमं पूजियतुं समुपचक्रमिरे तैश्च गङ्गा महातपस ऋषेदुहितृत्वं नीता29। तेन संतुष्टो महामुनिर्गङ्गां श्रोत्राभ्यामसृजत्। तस्माज्जह्नुदुहिता गङ्गा जाह्नवीत्यपि विश्रुता । तदा सर्वासां सरितां श्रेष्ठा सागरं संप्राप्य रसातलं सगरस्यात्मजानां भस्मशोधनार्थमाविवेश।

### Notes

- 1. तस्मिन्देवदेवे गते locative absolute. Who is meant by देवदेव ('the god of gods')?
- 2. महेश्वरस्य objective genitive with the verbal noun पूजनम्. Instead of this construction (genitive + verbal noun + √कृ), the imperfect अपूजयत् with a direct object might have been used. But these periphrases with √कृ are very common and, incidentally, continue to be so in the modern Indo-Aryan vernaculars.
- 3. अथ used not in a consecutive or temporal sense, but merely as continuing the narrative, quite like English 'now'.
- 4. उमापती a sandhi form for उमापति:. We should naturally expect the visarga to be replaced by -r (-र्), but two r's are not allowed in sequence between word junctures in Sanskrit: the first is dropped, and the previous vowel is lengthened to compensate for the unfortunate loss. Thus,  $-i\hbar + r$ -becomes -ir + r- (which is not allowed), then -i + r-.
- 5. तव प्रियं करिष्यामि We may render 'I shall do what is pleasing (प्रियं) to you' or 'I shall do you a favor (प्रियं)', depending upon whether प्रियं (literally 'dear' or 'pleasing') is treated as an adjective or a noun. In either case, the genitive तव is used as a dative, a ubiquitous usage which we term a 'genitive quasi-dative'. It may be of interest to note that in the Prakrit languages (which represent a later, more precisely a 'middle', stage of Old Indic), the dative is almost entirely replaced by the genitive due to the spread of this 'genitive quasi-dative' usage.
- 6. शैलराजस्य The 'king of mountains' is, of course, Himālaya or Himavat, who was the father of उमा (variously called पार्वती, दुर्गा, काली or simply देवी 'the goddess'), Siva's wife, and of गङ्गा.
- 7. गङ्गां शिरसा धारियष्यामि It must be borne in mind that, without Siva's intervention, the descent of the mighty Gangā would have been a catastrophic disaster for the earth.
- 8. The words to which उदित्वा refers are पृथिवी निपत 'fall to earth!' -- a laconic command, to be sure, but, as we shall see, sufficiently clear to गङ्गा to

arouse her anger. After all, she was neavenly river (आकाशगा नदी); why should she not object to becoming a terrestrial stream, however mighty?

- 9. कैलासस्थं स्विनवासं Kailāsa, one of the high peaks of the Himālayas, is often referred to as the abode or heaven of Siva, while that of Viṣṇu is called 'Vaikuṇṭha', whose location, however, is variously given.
- 10. अतिमहदूपं दु:सहं वेगं च कृत्वा Because गङ्गा was furious upon being ordered to 'fall to earth', she manifested her displeasure by assuming an 'excessively great form' (अतिमहद् रूपं) and 'unbearable impetuosity' (दु:सहं वेगं), petulant arrogance which Siva alone was capable of thwarting.
- 11. शंकरस्य 'Saṃkara' is one of Siva's numerous epithets used as a name. It means literally 'effecting or conferring blessing (शम्)' and like the name 'Siva' (really an adjective meaning 'kind' or 'gracious') is just a euphemistic appellation conferred upon him thereby to avoid incurring the displeasure or wrath of which the malevolent and irascible side of his disposition was capable. Kāma (काम), the god of love and a prime example of his wrath, was once incinerated by a mere glance of Siva's third eye, when the god's meditation was interrupted by him, as a result of which Kāma was devoid of a body and thenceforth called 'the bodiless one' (अनङ्ग). Siva's original name was 'Rudra', under which, incidentally, there are three hymns addressed to him in the Rgveda.
- 12. जटामण्डलगह्नरे an adjective to मूर्धनि; thus, 'on the head (of Rudra) impenetrable (गह्नर) due to his knot (मण्डल) of twisted hair (जटा)'. Siva is regarded, among other things, as the supreme ascetic and is accordingly depicted wearing a coil of twisted hair such as is typically worn by ascetics. Because of this thick braid of hair, his head is here said to be हिमबद्रनप्रतिमें 'like of forest of the Himālaya', impenetrable even to the swift-moving waters of मङ्गा
- 13. पतिता Since √पत् 'fall' is an intransitive verb, the past passive participle is passive only in form, but active in meaning: 'having fallen'. It would have been possible, therefore, to use the gerund पतित्वा here instead of पतिता, as the gerund, as we know, has the value of a past active participle.
- 14. पतितुं infinitive expressing the purpose of निर्गन्तुं 'to go out in order to fall . .'.

- 15. निर्गन्तुमशक्नुवर्ती तां ज्ञात्वा 'having realized her as being unable to go out', *i.e.*, 'realizing that she was not able to get out'. Note again the use of an accusative with modifying adjective as object of a verb of mental action (here  $\sqrt{\pi}$ I 'know'), where in English a 'that-clause' is used.
- 16. With the exception of सिन्धु, all these rivers which are supposed to have arisen from गङ्गा are mythical. सिन्धु is, of course, the mighty river (महानदी) Sindhu, called 'Indus' in English.
- 17. शिरस् and धरणीम् are both 'accusative of the place to which'; thus, 'Gangā came from the heaven to Saṃkara's head, then to the earth'.
- 18. तदेमं Be careful of the sandhi here!
- 19. गङ्गावतरणं दिद्क्षवो 'desirous of seeing the descent of Ganga'. गङ्गावतरणं is object of the verbal idea contained in the adjective. दिद्शु is an adjective (of a fairly common type) made from what is called the 'desiderative' of √दृश् 'see'. 'Desiderative' means 'expressing or denoting a wish'. The idea of desiring to do this or that may, of course, be expressed by any one of several verbs meaning 'desire, wish' in combination with the infinitive of the root which expresses what one wishes to do; thus, 'I wish to write a letter' पत्रं लिखित्मिच्छामि. From many verb roots, however, may be formed a special derivative which imparts the notion of desire to the basic sense of the root. So, in the sentence above we may convey the sense of 'I wish to write' by means of a single verb form made from  $\sqrt{\text{लिख}}$  by reduplication with li- and the addition of -isa; the new stem li-likh-isa (লিলিखিष) is conjugated like any thematic root in the present, imperfect, imperative and optative. An alternative way of saying लिखित्मिच्छामि, then, is to use the desiderative of √लिख, thus: लिलिखिषामि (li-likh-iṣā-mi). In the repeated or reduplicated syllable the initial consonant of the root is repeated exactly as in the perfect, which we studied in Lesson Twenty-One. The vowel of the reduplicative syllable is -i-, unless the root contains -u-, in which instance the vowel of the reduplicative syllable is also -u-. The suffix is -isa or simply -sa. Which is to be used with a particular root is best learned from experience.

From the desiderative stem of any verb may be made with mechanical regularity an adjective meaning 'desirous of doing so-and-so'. This is done by changing the final -a to -u. The resultant adjective is, of course, declined like any u-stem. A desiderative adjective is equivalent in meaning to the

present participle of a desiderative root and accordingly may take a direct object (if the root is transitive!), as does दिवृक्षवो here. Furthermore, by substituting -ā for the final -a of a desiderative stem is made a noun with the meaning 'a desire to do so-and-so'. So, from √गम् 'go' we derive first of all ji-gam-iṣa (जिगमिष), the verb stem meaning 'desire to go', ji-gam-iṣu (जिगमिष्), the adjective 'desirous of going' and finally ji-gam-iṣā (जिगमिषा), 'a desire to go'.5

- 20. विमानेर् A vimāna is a chariot or car used by gods or other praeternatural beings for aerial travel. These sky-chariots seem to have been self-propelled and are often of elaborate, even palatial character. The word vimāna is derived from वि-√मा literally 'measure across', then 'traverse', so that it is inherently means for traversing the sky. Sometimes a vimāna is given a name, as Puṣpaka (पुष्पक) of the demon Rāvaṇa who kidnapped Rāma's wife Sītā in the Rāmāyaṇa.
- 21. कच्छपशिश्वामारादिभिर् This is a bahuvrihi of a special, but prevalent type; literally '(with water-creatures) having tortoises and dolphins as their beginning', i.e., tortoises and dolphins, and so forth. In compounds of this type आदि 'beginning' is meant to suggest an unspecified number of things beginning with those mentioned in the forepart of the compound, i.e., those mentioned and the rest of the same sort. Thus, इन्द्रादयो देवा: 'the gods beginning with Indra' (literally 'having Indra as their beginning'), i.e., Indra and all the other gods, or 'the gods Indra, etc.' In these compounds, then, आदि may generally be rendered by 'etc.' or 'and so forth' or some equivalent expression.
- 22. The च 'and' connects जलपतनं and विरव: which is explained by भयाक्रान्तपतङ्गानां; thus, 'the falling of the water and the clamor of . . .'.
- 23. प्रसवज् (by sandhi for प्रसवत्) is the present participle of प्र-√सू (स्वित्), modifying जलं ('water flowing forth . .'). Similarly, गच्छत् in the next sentence.

<sup>&</sup>lt;sup>5</sup>Occasionally a desiderative has an extended and specialized meaning as मुमुझ (from √मृच् 'release') 'desire to be released (from the cycle of birth and rebirth)', and so मुमुझा 'a desire for salvation' and मुमुझ 'desirous of or striving after salvation'.

- 24. पस्पृशः perfect third plural of √स्पृश् (स्पृशित) 'touch'. When a root begins with a sibilant followed by a voiceless consonant, only the latter is repeated in the reduplicative syllable; so here *pa-spṛś-; cf.* also *ta-sthā-* (√स्था) and *ta-stambh-* (√स्तम्भ्).
- 25. ये च स्वर्गाद्वसुधातलं शापात्प्रपतितास् 'And those who had fallen to earth from heaven due to a curse ...'. It is commonplace in Sanskrit literature to read of some celestial being who is compelled to assume a terrestrial existence for a stipulated time as a result of a curse. Those referred to in this passage are exceptionally fortunate as their wrongs (कल्मष) are removed by being laved in Gangā's waters. Gangā's ability to remove sins is alluded to also in the epithet सर्वपापविनाशिनी farther on.
- 26. स्वाल्लोकान् for स्वान् लोकान्. When -न् is followed by an initial ल-, it is changed to a nasalized ल् by regressive assimilation, and the nasalization (left over from the -न्) is indicated by the symbol which is called चन्द्रबिन्दु 'a dot (बिन्दु) in the moon'.
- 27. तस्य च महात्मन एवं यजमानस्य may be taken either as a genitive absolute ('and while that noble one was thus sacrificing') or as a sort of possessive genitive with यज्ञवाटं ('the place of sacrifice of him . .'). The construction here is a good illustration of how the genitive absolute originated: as a genitive (with participle) rather loosely attached to a noun, then a more independent construction as the connection with the noun becomes less clearly definable and more tenuous.
- 28. संप्लावयामास a periphrastic perfect of the causative of सं-√प्लु (प्लवित); see note 3 on रोचयामासु: in Lesson Twenty-four. Remember that causatives and roots of Class X (which are conjugated identically) make their perfect periphrastically.
- 29. तैश्च गङ्गा महातपस ऋषेदुंहितृत्वं नीता 'and by them (i.e., all the gods and denizens of heaven) Gangā was made a daughter of the sage whose austerities were great' (literally 'was led into the condition of a daughter of the sage'). This use of √नी with an abstract in the accusative (दुहितृत्वं) is parallel to that of the abstract with √गम् as in स पश्चत्वं गत: 'He went to five-ness', i.e., died.

## Vocabulary

अतितीन्न, adj. extremely severe.

अतिद्रुतम्, adv. extremely quickly.

अतिमहत्, adj. extremely great.

अ-द्भृत, adj. wonderful, remarkable.

अनु-√गम् (गच्छति, class I), go after, follow.

अन्ततः, adv. finally.

अपरं च, conjunctive adv. moreover.

अप्सरस्, f. Apsaras, name of one of ■ class of semi-divine beings, the wives of the Gandharvas.

अभि-√रुहू (रोहति, class I), climb up, ascend; gerund अभिरुह्य.

अभिषेक, m. sprinkling; consecration.

अमित, adj. unmeasured, boundless, infinite.

अवतरण, n. the act of descending, descent.

अवलेपन, n. proud behavior, arrogance.

आकाश, n. sky, heaven.

आकाशग, adj. going or moving in the heaven. [आकाश + ग, verbal of  $\sqrt{\eta}$  गम्] आ- $\sqrt{\eta}$  (किरति, class VI), scatter, bestrew; ppp. आकीर्ण.

आक्रान्त, ppp. √आ-√क्रम् (क्रामित, class I), literally come to, approached, then, attacked, overcome, seized with (+ instr. or in cpd.).

आत्मजm. a son.

आ-√भाष् (भाषते, class I), call upon; gerund आभाष्य.

आ-√विश् (विशति, class VI), enter; perf. विवेश; gerund °विश्य.

आ-√स्था (तिष्ठति, class I), stand on, ascend, mount; ppp. आस्थित.

उमा, f. Umā, name of the daughter of Himavat, also called Pārvatī, Durgā, etc., wife of Siva and sister of Gaṅgā.

उरग, m. a serpent.

ऊर्ध्वम्, adv. upwards.

ओजस् n. strength, power.

कच्छप, m. a tortoise.

कल्मष, n. spot, stain; impurity.

किन्नर, m. a kind of heavenly musician, often associated with the Gandharvas.

कुटिलम्, adv. crookedly, in a meandering fashion.

कैलासस्य, adj. being or situated on Kailāsa, a mountain peak of the Himālaya. √क्रध् (क्रुध्यति, class IV), become angry; ppp. क्रुड.

क्रोध, m. anger.

क्वचिद् .. क्वचिद् adv. in one place . . in another place.

गगन, n. the sky, heaven.

गङ्गाधर, m. Gangādhara, epithet and name of Siva as 'Upholder of Gangā'.

गन्धर्व, m. Gandharva, name of one of a class of heavenly musicians.

गहर, adj. thick, impenetrable.

√चल् (चलति, class I), move, move about.

जटा, f. a twist or coil of matted hair (such as worn by ascetics).

√जन् (जायते, class IV), be born, arise; perf. जज्ञे.

जन, m. a man; person; in plur. people.

जलचर, m. 'water-goer', any aquatic creature.

সন্ত্ৰ, m. Jahnu, name of a sage.

जाह्नवी, f. Jāhnavi, name of the Ganges or Gangā as the daughter of the sage Jahnu.

ज्येष्ठ, superlative adj. eldest.

तत्क्षणे, adv. instantly.

तल, n. surface; often meaningless in part B of a cpd.

तिर:-√भ in caus. तिरोभावयति, 'causes to disappear', conceals; infin. तिरोभावयितुम्.

तोय. n. water.

दर्प. m. imprudence, pride.

दिद्धा, desiderative adj. desirous of seeing.

दु:सह, adj. difficult to bear, unbearable.

धरणी. f. the earth.

√धू (धुनोति, class V), shake, cause to shake; ppp. ध्त.

√ध (no present, caus. धारयति without caus. meaning), hold, bear, support; fut. of caus, धारियष्यति.

नमस्-√कृ, do homage to, worship; ppp. नमस्कृत.

नर. m. a man.

निलनी, f. Nalini, name of a mythical river, 'The Reedy One'.

निनाद, m. sound, noise.

नि-√पत (पतति, class I), fall down.

निर्मल, adj. without impurity, pure.

निवास, m. a dwelling-place or abode.

निवासिन्, m. an inhabitant.

पतङ्ग, m. any flying thing, a bird.

पतन, n. the act of falling, fall.

पति, m. a husband.

परम, adj. extreme, supreme.

√पा (पिबति, class I), drink.

पाप, n. evil deed, sin.

पावनी, f. Pāvanī, name of a mythical river, 'The Purifier'.

√पूज् (पूजयति, class X), worship; infin. पूजियतुम्.

पूजन, n. the act of worshipping, worship.

प्रति-√पद् (पद्यते, class IV), step toward, attain; get back, return to; perf. प्रतिपपाद, °पेदे.

प्रतिमा, f. a likeness; at end of bahuvrihi cpd. 'having a likeness with', like.

प्रति-√हन् (हन्ति, class II), strike back, impede; ppp. प्रतिहत.

प्र-√पत् (पतित, class I), fall forward (प्र) or down.

प्र-√सु (सवति, class I), flow forth, flow.

प्रिय, adj. dear, pleasing; as n. ■ favor.

बुद्धि, f. mind; बुद्धिं √कृ, make up one's mind.

भगवत्, adj. fortunate or blessed.

भय, n. fear.

भयंकर, adj. causing fear, fearsome.

√भ्रम् (भाम्यति, class IV), wander, roam about aimlessly; gerund भान्त्वा.

भष्ट, ppp. √भश् (भश्यति, class IV), fallen.

मण्डल, n. a bunch or quantity of anything (as of the hair).

मत्स्य, m. a fish.

मूर्धन्, m. the head.

যন্ত্ৰ, m. Yakṣa, name of one of a class of semi-divine beings, usually, but not invariably, of a benevolent nature.

यत्न, m. effort.

यशस्विन्, adj. celebrated, famous, splendid, beautiful.

रसातल, n. the lower world or hell.

रुद्र, m. Rudra, an early epithet and name of Siva.

रूप, n. form.

लोक, m. the world.

√वद् (वदति, class I), say, speak or say to; gerund उदित्वा.

वसुधा, f. the earth.

बाट, m. an enclosure.

विनाशिन्, adj. destroying.

विमान, n. an aerial chariot.

विरव, m. crying, clamor, noise.

विविध, adj. 'having different kinds', of various sorts, different.

वि-√सृज् (सृजित, class VI), let go, release; perf. विससर्ज; ppp. विसुष्ट.

विस्मय, m. astonishment.

वेग, m. rush, onset, impetus; vehemence.

व्यापृत, ppp. वि-आ-√पृ (पृणोति, class V), busied with or engaged in (+ loc.).

√शक् (शक्नोति, class V), be able, can.

शंकर, m. Samkara, epithet and name of Siva.

शाप, m. a curse.

शिखर, n. a top or peak.

शिरस्, n. the head.

शिशुमार, m. a dolphin.

शीर्ष, n. the head.

शूलिन्, adj. possessing a spear (i.e., a trident); epithet of Siva.

शोधन, n. the act of purifying, purification.

शैल, m. a mountain.

श्रेष्ठ, superlative adj. most excellent, best.

श्रोत्र, n. the ear.

संवत्सर, m. a year.

सत्तम, adj. best (superlative of सत्, good).

सं-√तुष् (तुष्यति, class IV), be satisfied; ppp. संतुष्ट.

सप्त, numeral adj. seven.

सप्तम, f. सप्तमी, ordinal numeral adj. seventh.

सम्-अव-√आप् (आप्नोति, class V), come to, attain, reach.

सम्-उप-√क्रम् (क्रामित, class I), begin; perf. सम्पचक्राम, °चक्रमे.

संपूर्ण, adj. filled, fulfilled; completed.

सं-√प्लु (प्लवते, class I), flow together; be heaped together; caus. संप्लावयित, causes to flow or be heaped together, submerges, inundates; periphrastic perf. of caus. संप्लावयामास.

सर्वत्र, adv. everywhere.

सलिल. n. water.

सहसा, adv. suddenly, immediately.

सिन्धु, m. Sindhu, name of the great river Indus.

सीता, f. Sitā, name of a mythical river. [Possibly named after the goddess Sitā, who presided over agriculture and the fruits of the earth]

स्चक्ष्स, f. Sucakşus, name of a mythical river, 'The Fair-eyed'.

सुप्रसन्न, adj. well (सु)-disposed, favorably disposed.

√सु (सरति, class I), run, flow, move.

√सृज् (सृजति, class VI), let go, release.

√स्पृश् (स्पृशति, class VI), touch; perf. पस्पर्श, पस्पृशे.

स्यन्दन, n. । chariot.

स्रोतस्, n. a stream, river.

स्वयम् *intensive pron.* oneself, herself, itself (all genders and numbers). ह्नादिनी, f. Hlādinī, name of a mythical river, 'The Gladdener'.

### Translate into Sanskrit:

Making a supreme effort to propitiate the great god Siva, possessor of the trident, for help in bringing down the river Ganga, Bhagiratha worshipped him for a year, performing additional, very severe austerities. Now<sup>1</sup> at the end of the year, the husband of Umā said to Bhagiratha: 'O best of men, true to your vows, majestic one, I am very kindly disposed to you on account of your very severe austerities. Therefore, I shall hold up the daughter of the king of the mountain with my head.' Thereupon he climbed to the peak of Himavat and, having said to the celestial river 'Fall down to earth!' he returned to his abode in Mt. Kailāsa.<sup>2</sup> But because descending to earth from heaven was not at all pleasing to that goddess, she became extremely angry and fell upon Siva's head with a mighty impact. The great god too, having become angry because of her excessive arrogance, determined to conceal her in the coil of his matted hair (which was) difficult to traverse like the forest of Himavat. When he realized that that goddess, though she made a supreme effort, was unable to go out of it, being satisfied, he released her. Finally, flowing forth with a mighty sound from Siva's

head, Gaṅgā, having descended to earth, followed after Bhagīratha (who was) mounted on a chariot. All the inhabitants of the earth, seeing the descent of Gaṅgā, realized that her water was pure and purifying and after touching it immediately were relieved of their sins.<sup>3</sup> As soon as they saw Gaṅgā flowing forth, gods too, who had descended<sup>4</sup> to earth due to a curse, were freed of their sins.<sup>5</sup> and returned to the world of heaven. While following the chariot of the majestic Bhagīratha, Gaṅgā inundated the sacrificial enclosure of the great ascetic and great seer Jahnu (who was) engaged<sup>6</sup> in a sacrifice. Extremely angered at that, he swallowed all Gaṅgā's water. As soon as they saw that miracle, all the gods and other denizens of the sky, Apsarases, Gandharvas, etc.,<sup>7</sup> filled with great astonishment, began to worship that great seer whose austerities were great.<sup>8</sup> Thereupon they made Gaṅgā a daughter of that sage. Pleased by this, Jahnu released Gaṅgā from his ears. For this reason that Gaṅgā is known as 'Jāhnavi'. Now, having reached the ocean, Gaṅgā entered Rasātala to purify the ashes of Sagara's noble sons.

### Notes

- 1. 'Now': Use अथ in its continuative sense.
- 2. 'to his abode in Mt. Kailāsa': Instead of rendering literally 'to his abode in Mt. Kailāsa', it is more idiomatic to say 'to his abode situated in (Mt.) Kailāsa' (कैलासस्थं स्वनिवासम् note 'acc. of place to which').
- 3. 'relieved of their sins': Express with a bahūvrihi, धूतपापा:, literally 'whose sins have been shaken off'.
- 4. 'who had descended': It is not necessary to use a relative clause here, the ppp. of अव- $\sqrt{q}$  suffices.
- 5. 'freed of their sins': Use a bahuvrihi as in note 3.
- 6. '(who was) engaged': v. note 4.
- 7. 'Apsarases, Gandharvas, etc.': Remember to express the notion of 'etc.' by -आदि at the end of a bahuvrihi compound; literally, '(denizens ...) having Apsarases, Gandharvas, as the beginning'. As an adjective, this compound will agree with 'denizens'.
- 8. 'whose austerities were great': Express by a bahuvrihi.

### **LESSON TWENTY-SIX**

### Non-thematic Verbs Continued.

> √बन्ध् 'bind' Present

### Active

1.	Singular	Dual	Plural
	*badh-nā-mi	badh-ni-vaḥ	badh-ni-maḥ
2	(बध्नामि)	(बध्नीवः)	(बध्नीम:)
2.	*badh-nā-si	badh-ni-thaḥ	badh-ni-tha
	(बध्नासि)	(बध्नीथ:)	(बध्नीथ)
3.	*badh-nā-ti	badh-ni-taḥ	badh-n-anti
	(बध्नाति)	(बध्नीत:)	(बध्नन्ति)
		Middle	
1.	badh-n-e	badh-ni-vahe	badh-ni-mahe
	(बध्ने)	(बध्नीवहे)	(बध्नीमहे)
2.	badh-ni-se	badh-n-āthe	badh-ni-dhve
	(बध्नीषे)	(बध्नाथे)	(बध्नीध्वे)
3.	badh-ni-te	badh-n-āte	badh-n-ate
	(बध्नीते)	(बध्नाते)	(बध्नते)

# Imperfect

# Active

	Singular	Dual	Plural
1.	*a-badh-nā-m	a-badh-ni-va	a-badh-ni-ma
	(अबध्नाम्)	(अबध्नीव)	(अबध्नीम)
2.	*a-badh-nā-ḥ	a-badh-ni-tam	<i>a-badh-ni-ta</i>
	(अबध्ना:)	(अबध्नीतम्)	(अबध्नीत)
3.	*a-badh-nā-t	a-badh-ni-tām	a-badh-n-an
	(अबध्नात्)	(अबध्नीताम्)	(अबध्नन्)
		Middle	
1.	a-badh-n-i	a-badh-ni-vahi	a-badh-ni-mahi
	(সৰচিন)	(अबध्नीवहि)	(अबध्नीमहि)
2.	a-badh-ni-thāḥ	a-badh-n-āthām	a-badh-ni-dhvam
	(अबध्नीथा:)	(अबध्नाथाम्)	(अबध्नीध्वम्)
3.	a-badh-ni-ta	a-badh-n-ātām	a-badh-n-ata
	(अबध्नीत)	(अबध्नाताम्)	(अबध्नत)
		Imperative	
		Active	
1.	*badh-nā-ni	* <i>badh-nā-va</i>	*badh-nā-ma
	(बध्नानि)	(बध्नाव)	(बध्नाम)
2.	badh-āna	badh-ni-tam	badh-ni-ta
	(बधान)	(बध्नीतम्)	(बध्नीत)
3.	*badh-nā-tu	badh-ni-tām	badh-n-antu
	(बध्नात)	(बध्नीताम)	(बध्नन्त)

#### Middle

		*	
	Singular	Dual .	Plural
1.	*badh-n-ai	*badh-nā-vahai	*badh-nā-mahai
	(बध्नै)	(बध्नावहै)	(बध्नामहै)
2.	<i>badh-ni-ṣva</i>	badh-n-āthām	badh-ni-dhvam
	(बध्नीष्व)	(बध्नाथाम्)	(बध्नीध्वम्)
3.	badh-ni-tām	badh-n-aेtam	badh-n-atām
	(बध्नीताम्)	(बध्नाताम्)	(बध्नताम्)
		Optative	
		Active	
1.	badh-ni-yā-m	badh-ni-yā-va	badh-ni-yā-ma
	(बध्नीयाम्)	(बध्नीयाव)	(बध्नीयाम)
2.	badh-ni-yā-ḥ	badh-ni-yā-tam	badh-ni-yā-ta
	(बध्नीयाः)	(बध्नीयातम्)	(बध्नीयात)
3.	badh-ni-yā-t	badh-ni-yā-tām	badh-ni-y-uḥ
	(बध्नीयात्)	(बध्नीयाताम्)	(बध्नीयु:)
		Middle	
1.	badh-n-i-y-a	badh-n-i-vahi	badh-n-i-mahi
	(बध्नीय)	(बध्नीवहि)	(बध्नीमहि)
2.	badh-n-i-thāḥ	badh-n-i-y-āthām	badh-n-i-dhvam
	(बध्नीथा:)	(बध्नीयाथाम्)	(बध्नीध्वम्)
3.	badh-n-i-ta	badh-n-i-y-ātām	badh-n-i-ran
	(बध्नीत)	(बध्नीयाताम्)	(बध्नीरन्)

The only point that needs to be noted is that the imperative, second singular active, is made with the termination -hi (-हि) only when the root ends in a vowel, like  $\sqrt{\pi}h$  'buy', the imperative of which is  $kr\bar{i}$ - $n\bar{i}$ -hi (क्रीणीहि). If, however, the root ends in a consonant, the peculiar ending  $-\bar{a}na$  (-आन) is added; hence, not badh- $n\bar{i}$ -hi (बध्नीहि), but badh- $\bar{a}na$  (बधान). The form of the

root to which  $-\bar{a}na$  is added is not the weak stem, as would be expected, as that would yield  $badh-n-\bar{a}na$ , but to the root entirely devoid of the class suffix.

There are not many roots in this class, perhaps the commonest, apart from পক্নী 'buy' and পৰন্থ 'bind', are প্যন্থ 'seize', for which gṛh (যৃন্থ) is substituted throughout the present system, প্ৰেম্ 'make firm, support', প্মী 'gladden, propitiate', পল্ল 'cut' and পৰ্ 'choose' (only in the middle voice).

The IIIrd or  $\xi$  class makes its present stem by reduplication, as in the perfect tense. The usual rules for the reduplication of the consonant are followed. In the strong forms the root vowel is replaced by its guṇa substitute, but in the weak forms it remains unchanged.

## √ह 'offer, make an oblation'

		Present	
		Active	
	Singular	Dual	Plural
1.	* <i>ju-ho-mi</i>	ju-hu-vaḥ	ju-hu-maḥ
	(जुहोमि)	(जुहुव:)	(जुहुम:)
2.	* <i>ju-ho-si</i>	ju-hu-thaḥ	ju-hu-tha
	(जुहोषि)	(जुहुथ:)	(जुहृथ)
3.	*ju-ho-ti	ju-hu-taḥ	ju-hv-ati
	(जुहोति)	(जुहुत:)	(जुह्वति)
		Middle	
1.	ju-hv-e	ju-hu-vahe	ju-hu-mahe
2.	(जुह्ने)	(जुहुवहे)	(जुहुमहे)
	ju-hu-ṣe	ju-hv-āthe	ju-hu-dhve
	(जुहुषे)	(जुह्वाथे)	(जुहुध्वे)
3.	ju-hu-te	ju-hv-āte	ju-hv-ate
	(जुहुते)	(जुह्वाते)	(जुह्नते)

## Imperfect

## Active

	Singular	Dual	Plural
1.	*a-ju-hav-am	a-ju-hu-va	<i>a-ju-hu-ma</i>
	(अजुहवम्)	(अजुहुव)	(अजुहूम)
2.	*a-ju-ho-ḥ	a-ju-hu-tam	a-ju-hu-ta
	(अजुहो:)	(अजुहुतम्)	(अजुहूत)
3.	*a-ju-ho-t	a-ju-hu-tām	a-ju-hav-uḥ
	(अजुहोत्)	(अजुहुताम्)	(अजुहवु:)
		Middle	
1.	a-ju-hv-i	a-ju-hu-vahi	a-ju-hu-mahi
	(अजुह्वि)	(अजुहुवहि)	(अजुहुमहि)
2.	a-ju-hu-thāḥ	a-ju-hv-āthām	a-ju-hu-dhvam
	(अजुहुथा:)	(अजुह्वाथाम्)	(अजुहुध्वम्)
3.	a-ju-hu-ta	a-ju-hv-ātām	a-ju-hv-ata
	(अजुहुत)	(अजुह्वाताम्)	(अजुह्वत)
		Imperative	
		Active	
1.	*ju-hav-āni	*ju-hav-āva	*ju-hav-āma
	(जुहवानि)	(जुहवाव)	(जुहवाम)
2.	ju-hu-dhi	ju-hu-tam	ju-hu-ta
	(जुहुधि)	(जुहृतम्)	(जुहुत)
3.	*ju-ho-tu	ju-hu-tām	ju-hv-atu
	(जुहोतु)	(जुहुताम्)	(जुह्वतु)

#### Middle

	Singular	Dual	Plural
1.	*ju-hav-ai (जुहवै)	*ju-hav-āvahai (जुहवावहै)	*ju-hav-āmahai (जुहवामहै)
2.	ju-hu-ṣva (जुहुष्व)	ju-hv-āthām (जुह्वाथाम्)	ju-hu-dhvam (जुहुध्वम्)
3.	ju-hu-tām	ju-hv-ātām	ju-hv-atām
	(जुहुताम्)	(जुह्वाताम्)	(जुह्वताम्)
		Optative	
		Active	
1.	ju-hu-yā-m	ju-hu-yā-va	ju-hu-yā-ma
	(जुहुयाम्)	(जुहुयाव)	(जुहुयाम)
2.	ju-hu-yā-ḥ	ju-hu-yā-tam	ju-hu-yā-ta
	(जुहुयाः)	(जुहुयातम्)	(जुहुयात)
3.	ju-hu-yā-t	ju-hu-yā-tām	ju-hu-y-uḥ
	(जुहुयात्)	(जुहुयाताम्)	(जुहुयु:)
		Middle	
1.	ju-hv-i-y-a (जुह्वीय)	<i>ju-hv-i-vahi</i> (जुह्वीवहि)	ju-hv-i-mahi (जुह्वीमहि)
2.	ju-hv-i-thāḥ (जुह्वीथाः)	ju-hv-i-y-āthām (जुह्वीयाथाम्)	ju-hv-i-dhvam (जुह्वीध्वम्)
3.	ju-hv-i-ta (जुह्वीत)	ju-hv-i-y-ātām (जुह्वीयाताम्)	ju-hv-i-ran (जुह्वीरन्)

It is important to note that, in addition to dropping the nasal (-n-) of the third person plural endings of the middle (as do all the non-thematic verbs), verbs of the reduplicating class also drop the nasal in the third plural active of the present and imperative. These endings, therefore, are -ati (-अति) and -atu (-अत्) respectively, not -anti (-अन्त) and -antu (-अन्त). Another peculiarity is that the ending of third plural imperfect active is not -an (-अन्), but -uḥ (-उ:), before which the root vowel takes its guṇa

substitute; thus, *a-ju-hav-uḥ* (अजुह्नु:). Remember that before a vowel *within* a word -o- becomes -av-, as does the -o- of *bho*- (भो), the guṇa form of √भू, which, throughout the present system, becomes *bhav*- (भन्) before the thematic vowel -a-, as in *bhav-a-ti* (भनति). Hence, here *ju-ho*- (जुहो-) becomes *ju-hav*- (जुहन्-) before -uḥ (-उ:).

Two of the most important Sanskrit roots, dhā (धा) 'put, place' and dā (दा) 'give', belong to this class. Like the spectacular √अस 'be', they also lose their vowel in the weak stem; thus, dadhā-/dadh- (दधा-/दध्-) and dadā-/dad-(ददा-/दद-). Now the question arises, what happens when consonant-initial endings (like -thah, -tah, -se, etc.) are added to dadh-? We will recall that no sandhi change takes place within a word when endings beginning with a vowel, nasal or a semivowel are added to a root ending in a consonant. We cannot have a form like dadh-thah, dadh-tah or dadh-tha. By the rule of regressive assimilation the -dh (-ध्) is made voiceless due to the regressive influence of the voiceless t-/th- ( $\sqrt[4]{4}$ ) of the endings. This gives us dath-thah, dath-tah and dath-tha. Now a curious thing happens: the aspiration or -h of the root final -th rebounds to the initial d-, so that the root now becomes dhat-! The three forms in their final shape are dhat-thah (धर्थ:), dhat-tah (धत्तः) and dhat-tha (धत्य). The weak stem with transposed aspiration also occurs before the middle endings -dhve (-ध्ने) and -dhvam (-ध्नम्); thus, dhaddhve (धद्ध्वे) and a-dhad-dhvam (अधद्ध्वम्). Note that the -d of dhad- (धद्-) remains unchanged before the voiced dh- of the endings.

 $\sqrt{3}$ T 'give' does not involve any of these interesting complications: since the weak stem dad- (বৰ্-) has no aspiration we have only to keep in mind that the final -d (-ৰ্) must be changed to -t (-ব্) before t-/th- (ব্-/খ্-) of the endings, otherwise remaining unchanged. The following paradigm will show the changes we have exemplified and others based on the same principles.

# √धा 'put, place' Present

#### Active

		Active	
	Singular	Dual	Plural
1.	*da-dhā-mi	dadh-vaḥ	dadh-maḥ
	(दधामि)	(दध्व:)	(दध्म:)
2.	*da-dhā-si	dhat-thaḥ	dhat-tha
	(दधासि)	(धत्थः)	(धत्थ)
3.	*da-dhā-ti	dhat-taḥ	dadh-ati
	(दधाति)	(धत्तः)	(दधति)
		Middle	
1.	dadh-e	dadh-vahe	dadh-mahe
	(दधे)	(दध्वहे)	(दध्महे)
2.	dhat-se	dadh-āthe	dhad-dhve
	(धत्से)	(दधाये)	(धद्ध्वे)
3.	dhat-te	dadh-āte	dadh-ate
	(धत्ते)	(दधाते)	(दधते)
		Imperfect	
		Active	
1.	*a-dadhā-m	a-dadh-va	a-dadh-ma
	(अदधाम्)	(अदध्व)	(अदध्म)
2.	*a-dadhā-ḥ	a-dhat-tam	a-dhat-ta
	(अदधाः)	(अधत्तम्)	(अधत्त)
3.	*a-dadhā-t	a-dhat-tām	a-dadh-uḥ
	(अंटधात)	(अधनाम)	(अदधः)

#### Middle

	Singular	Dual	Plural
1.	a-dadh-i	a-dadh-vahi	a-dadh-mahi
	(अदधि)	(अदध्वहि)	(अदध्महि)
2.	a-dhat-thāḥ	a-dadh-āthām	a-dhad-dhvam
	(अधत्थाः)	(अदधाथाम्)	(अधद्ध्वम्)
3.	a-dhat-ta	a-dadh-ātām	a-dadh-ata
	(अधत्त)	(अदधाताम्)	(अदधत)
		Imperative	
		Active	
1.	*dadhā-ni	*dadhā-va	*dadhā-ma
	(दधानि)	(दधाव)	(दधाम)
2.	dhehi	dhat-tam	dhat-ta
	(धेहि)	(धत्तम्)	(धत्त)
3.	*dadhā-tu	dhat-tām	dadh-atu
	(दधातु)	(धत्ताम्)	(दधतु)
		Middle	
1.	*dadh-ai <sup>1</sup>	*dadhā-vahai	*dadhā-mahai
	(दधे)	(दधावहै)	(दधामहै)
2.	dhat-sva	dadh-āthām	dhad-dhvam
	(धत्स्व)	(दधाथाम्)	(धद्ध्वम्)
3.	dhat-tām	dadh-ātām	dadh-atām
	(धत्ताम्)	(दधाताम्)	(दधताम्)

<sup>&</sup>lt;sup>1</sup>The  $-\bar{a}$  of the strong stem  $dadh\bar{a}$ - is absorbed by the ending -ai, hence, \*dadh-ai.

#### Active

		Active	
	Singular	Dual	Plural
1.	dadh-yā-m	dadh-yā-va	dadh-yā-ma
	(दध्याम्)	(दध्याव)	(दध्याम)
2.	dadh-yā-ḥ	dadh-yā-tam	dadh-yā-ta
	(दध्याः)	(दध्यातम्)	(दध्यात)
3.	dadh-yā-t	dadh-yā-tām	dadh-y-uḥ
	(दध्यात्)	(दध्याताम्)	(दध्यु:)
		Middle	
1.	<i>dadh-i</i> -y-a (दधीय)	dadh-i-vahi (दधीवहि)	<i>dadh-i-mahi</i> (दधीमहि)
2.	dadh-i-thāḥ	dadh-i-y-āthām	dadh-i-dhvam
	(दधीयाः)	(दधीयाथाम्)	(दधीध्वम्)
3.	dadh-i-ta	dadh-i-y-ātām	dadh-i-ran
	(दधीत)	(दधीयाताम्)	(दधीरन्)

The conjugation of  $\sqrt{4}$  is identical to that of  $\sqrt{4}$  in, except, of course, that the stems of  $\sqrt{4}$  (both strong and weak) have d- ( $\frac{3}{4}$ -) instead of dh- ( $\frac{3}{4}$ -). The imperative dhehi (धेहि) is irregular, as is also its counterpart dehi (देहि) of  $\sqrt{4}$ .

In the previous lesson we gave the present tense of  $\sqrt{3}$ स् 'be' as a quite spectacular illustration of the differentiation between strong and weak stems due to a shifting of the old tonic accent of the earlier language as reflected in the Rgveda, In  $\sqrt{3}$ स्, we will recall, the vowel a- (अ-) drops out, leaving only the -s (-स्) as the weak stem, to which the personal terminations are added. Although the roots धा and दा also lose their vowel in forming the weak stem, they are not reduced to a single consonant, as they retain their reduplicative syllable da- (द-). With the exception of  $\sqrt{3}$ -स्, no weak verb of the IInd or अद् class shows so drastic a reduction in the formation of the weak stem. In fact, some roots, as, for example, those ending in  $-\bar{a}$  (-आ), make no distinction of strong and weak stems, except for the accentual distinction found in the Vedic texts, but not surviving in classical Sanskrit. In discussing roots of the अद्

class it will be more conducive to simplicity and ease of learning to begin with these roots that end in  $-\bar{a}$  (- $\Im$ T) and show *no* variation in their present stem.

		√या 'go'		
		Present		
	Singular	Dual		Plural
1.	<i>yā-mi</i> (यामि)	yā-vaḥ (याव:)		yā-maḥ (याम:)
2.	<i>yā-si</i> (यासि)	<i>yā-thaḥ</i> (याथ:)		<i>yā-tha</i> (याथ)
3.	<i>yā-ti</i> (याति)	<i>yā-taḥ</i> (यात:)		yā-nti (यान्ति)
		Imperfect		
1.	<i>a-yā-m</i> (अयाम्)	<i>a-yā-va</i> (अयाव)		a-yā-ma (अयाम)
2.	a-yā-ḥ (अया:)	etc.		
3.	a-yā-t (अयात्)			a-yā-n (अयान्)
			or	a-y-uḥ (अयु:)

More than these forms need not be given however, as the whole present system is formed with perfect regularity. The middle voice does not occur. Only a few roots of this type are found in common use: √स्ना (स्नाति) 'bathe', √वा (वाति) 'blow', √त्रा (त्राति) 'rescue', √भा (भाति) 'shine' and √पा (पाति) 'protect'.

Generally, however, a differentiation of strong and weak stems is made in verbs of the अद् class by a modification of the root vowel. In the strong stem the guṇa substitute replaces the root vowel, which remains unchanged in the weak stem. A simple example is √इ 'go', found only in the active voice.

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	Singular	Dual	Plural
	Singular	Dim	1 turat
1.	*e-mi	i-vaḥ	i-maḥ
	(एमि)	(इव:)	(इम:)
2.	*e-si	i-thaḥ	i-tha
	(एषि)	(इथ:)	(इथ)
3.	*e-ti	i-taḥ	y-anti
	(एति)	(इत:)	(यन्ति)

## Imperfect

1.	*āy-am	ai-va	ai-ma
	(आयम्)	(ऐव)	(ऐम)
2.	*ai-h	ai-tam	ai-ta
	(ऐ:)	(ऐतम्)	(ऐत)
3.	*ai-t	ai-tām	āy-an
	(ऐत्)	(ऐताम्)	(आयन्)

## *Imperative*

1.	*ay-anı	*ay-ava	*ay-amo
	(अयानि)	(अयाव)	(अयाम)
2.	i-hi	i-tam	i-ta
	(इहि)	(इतम्)	(इत)
3.	*e-tu	i-tām	y-antu
	(एतु)	(इताम्)	(यन्तु)

## Optative

1.	i-yā-m	i-yā-va	i-yā-ma
	(इयाम्)	(इयाव)	(इयाम)
		etc.	

Note that in the imperfect the augment a- (अ-) coalesces with the - i- (-इ-) to form the diphthong ai- (ऐ-) which becomes  $\bar{a}y$ - (आय्-) before a vowel, hence,  $\bar{a}y$ -am (आयम्),  $\bar{a}y$ -an (आयम्), but ai-t ऐत्), ai-va (ऐव), etc. Note also that i- (इ) before a vowel becomes y- (य्-), as in y-anti (यन्त् and y-antu (यन्त्).

Roots of the अच् class that end in a consonant, however, involve some difficulty due to the sandhi changes that may take place when endings beginning with a consonant are added. It is important to remember here that no change is made in the final consonant of a root when the ending to be added begins with a nasal, i.e., m- (म्-), the only one that occurs, or a semivowel, i.e., v- (च्-) and v- (प्-). The consonants with which some endings begin and which, therefore, can produce sandhi changes are: s- (स-) of the endings -si (-सि), -se (-स) and -sva (-स), the t- (त्-) and th- (थ्-) of -tah (-त:), -thah (-थ:), -tha (-थ:), -tha (-वा), -tam (-ताम्) and -tam (-ताम्), the th- (ध्-) of -thve (-धने), -thvam (-धनम्) and -thi (-धि), and finally the th- (ध्-) of -thi (-हि).

## √विद् 'know'<sup>3</sup>

#### Present Singular Dual Plural vid-vah 1. \*ved-mi vid-mah (वेद्यि) (विद्वः) (विद्यः) 2. \*vet-si vit-thah vit-tha (वेत्सि) (वित्थः) (वित्थ) 3. \*vet-ti vit-tah vid-anti (वेत्ति) (वित्तः) (विदन्ति)

<sup>2</sup>The combination of augment with an initial vowel always yields the vṛddhi substitute of the vowel; thus, the imperfect of হ্ৰ্ (হ্ৰন্ডির) 'desire' is aiccham (ট্ৰন্ডন্), aicchaḥ (ট্ৰন্ড:), etc.

<sup>&</sup>lt;sup>3</sup>There is another √बिद्, belonging to class VI, whose present is *vindati* (बिन्दित), meaning 'find'. The two are usually differentiated by a superscript number above the root-sign: ¹√बिद् 'know', ²√बिद् 'find'.

Imp	eri	fe	ct
•			

	Singular	Dual		Plural
1.	*a-ved-am (अवेदम्)	a-vid-va (अविद्व)		a-vid-ma (अविद्य)
2.	*a-vet (अवेत्)	a-vit-tam (अवित्तम्)		a-vit-ta (अवित्त)
3.	*a-vet (अवेत्)	a-vit-tām (अवित्ताम्)		a-vid-an (अविदन्)
			or	a-vid-uḥ (अविदुः)
		Imperative		
1.	*ved-āni (वेदानि)	*ved-āva (वेदाव)		*ved-āma (वेदाम)
2.	vid-dhi (विद्धि)	vit-tam (वित्तम्)		vit-ta (वित्त)
3.	*vet-tu (वेत्तु)	vit-tām (वित्ताम्)		vid-antu (विदन्तु)
		Optative		
1.	vid-yā-m (विद्याम्)	<i>vid-yā-va</i> (विद्याव)		
2.	vid-yā-ḥ (विद्या:)	etc.		
3.	vid-yā-t (विद्यात्)			

The only matter requiring notice is the form a-vet (अवेत्), the second and third singular imperfect, which stands for both a-vet-s and a-vet-t. The -s (-स्) and -t (-त्) have to be omitted in accordance with the rule which disallows two consonants at the end of a word. With the loss of these characteristic endings of the second and third persons, a single form a-vet (अवेत्), ambiguous

as to person, is left. For the sake of clarity the second person is sometimes altered to *a-ves* (अवेस्).

Another root of the अद् class which has the same vowel variation as √इ and √विद् is √द्विष् 'hate', but the sandhi changes are somewhat more complicated. A sampling of the significant forms will suffice.

		√द्विष् 'hate'	
		Present	
		Active	
1.	Singular	Dual	Plural
	*dveṣ-mi	dviṣ-vaḥ	dviṣ-maḥ
	(द्वेष्मि)	(द्विष्व:)	(द्विष्म:)
2.	*dvek-și	dviṣ-ṭhaḥ	dviṣ-ṭha
	(द्वेक्षि)	(द्विष्ठ:)	(द्विष्ठ)
3.	*dveṣ-ṭi	dviṣ-ṭaḥ	dviṣ-anti
	(द्वेष्टि)	(द्विष्ट:)	(द्विषन्ति)
		Middle	
1.	<i>dviṣ-e</i>	dviṣ-vahe	dviṣ-mahe
	(द्विषे)	(द्विष्वहे)	(द्विष्महे)
2.	dvik-șe	dviṣ-āthe	dviḍ-ḍhve
	(द्विक्षे)	(द्विषाथे)	(द्विड्ढ्वे)
3.	dviṣ-ṭe	dviṣ-āte	dviṣ-ate
	(द्विष्टे)	(द्विषाते)	(द्विषते)
		Imperfect	
		Active	
1.	*a-dveṣ-am	<i>a-dviṣ-va</i>	<i>a-dviṣ-ma</i>
	(अद्वेषम्)	(अद्विष्व)	(अद्विष्म)
2.	*a-dvet़	a-dviṣ-ṭam	a-dviṣ-ṭa
	(अद्वेट्)	(अद्विष्टम्)	(अद्बिष्ट)
3.	*a-dveţ	a-dviṣ-ṭām	a-dviṣ-an
	(अदेट)	(अदिष्टाम)	(अदिषत)

#### Middle

	Singular	Dual	Plural
1.	a-dviș-i	a-dviş-vahi	a-dviṣ-mahi
	(अद्विषि)	(अद्बिष्वहि)	(अद्बिष्महि)
2.	a-dviṣ-ṭhāḥ	a-dviṣ-āthām	a-dviḍ-ḍhvam
	(अद्धिष्ठाः)	(अद्विाथाम्)	(अद्बिड्ढ्वम्)
3.	a-dviș-ța	a-dviş-ātām	a-dviș-ata
	(अद्बिष्ट)	(अद्विषाताम्)	(अद्विषत)
		Imperative	
		Active	
1.	*dveṣ-āṇi	*dveṣ-āva	*dveṣ-āma
	(द्वेषाणि)	(द्वेषाव)	(द्वेषाम)
2.	dviḍ-ḍhi	dviṣ-ṭam	dviș-ța
	(द्विड्ढि)	(द्विष्टम्)	(ব্লিড্ट)
3.	*dveṣ-ṭu	dviṣ-ṭām	dviș-antu
	(द्वेष्टु)	(द्विष्टाम्)	(द्विषन्तु)
		Middle	
1.	dveș-ai	dveṣ-āvahai	dveṣ-āmahai
	(द्वेषै)	(द्वेषावहै)	(द्वेषामहै)
2.	dvik-șva	dviṣ-āthām	dvid-dhvam
	(द्विक्ष्व)	(द्विषाथाम्)	(द्विड्ढ्वम्)
3.	dviṣ-ṭām	dviṣ-ātām	dviș-atām
	(द्विष्टाम्)	(द्विषाताम्)	(द्विषताम्)
		Optative	
		Active	
1.	dviṣ-yā-m	dviṣ-yā-va	
	(द्विष्याम्)	(द्वियाव)	
2.	<i>dviṣ-yā-ḥ</i> (द्विष्या:)	etc.	

#### Middle Singular Dual dvis-i-vahi dvis-i-y-a 1. (द्विषीय) (द्विषीवहि) dvis-i-thāh dvis-i-y-āthām 2. (द्विषीथाः) (द्विषीयाथाम) dvis-i-ta 3. etc. (द्विषीत)

One of the commonest roots of the শব্ class is  $\sqrt{n}$  'say'. It is peculiar in interposing -i-  $(-\frac{\pi}{2}-)$  between the root and the ending in the strong forms (but only before an ending beginning with a consonant). In the strong form the root vowel is replaced by its guṇa substitute, so that  $br\bar{u}$  ( $\bar{n}$ ) becomes bro ( $\bar{n}$ ), then brav- ( $\bar{n}$ -) before a vowel, just as bho ( $\bar{n}$ -), the guṇa form of  $\sqrt{n}$  'be', becomes bhav- ( $\bar{n}$ -) before the thematic vowel -a- ( $-\bar{n}$ -). The present, imperfect and a few scattered forms of the imperative and optative, which are sufficient for illustration, are as follows:

## √बू 'say'

		Present	
	Singular	Dual	Plural
1.	*brav-i-mi	brū-vaḥ	brū-maḥ
	(ब्रवीमि)	(ब्रूव:)	(ब्रूम:)
2.	*brav-i-și	brū-thaḥ	brū-tha
	(ब्रवीषि)	(ब्रूथ:)	(ब्रूथ)
3.	*brav-i-ti	brū-taḥ	bruv-anti
	(ब्रवीति)	(बूत:)	(ब्रुवन्ति)
		Imperfect	
1.	*a-brav-am	a-brū-va	a-brū-ma
	(अब्रवम्)	(अबूव)	(अबूम)
2.	*a-brav-i-h	a-brū-tam	a-brū-ta
	(अब्रवी:)	(अबूतम्)	(अबूत)
3.	*a-brav-i-t	a-brū-tām	a-bruv-an
	(अब्रवीत्)	(अबूताम्)	(अबुवन्)
		Imperative	
1.	*brav-āṇi	*brav-āva	*brav-āma
	(ब्रवाणि)	(ब्रवाव)	(बवाम)
2.	brū-hi	etc.	
	(बूहि)		
3.	*brav-i-tu		bruv-antu
	(ब्रवीतु)		(ब्रुवन्तु)
		Optative	
1	hui nā m		
	55 50 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5		

etc.

- 1. brū-yā-m (ब्रूयाम्)
- brū-yā-ḥ 2. (ब्रूया:) brū-yā-t
- 3.

Note that in the third plural forms the  $-\bar{u}$  (-ऊ) becomes -uv (-उन्) before the following vowel; hence, bruv-anti (बुवन्ति), a-bruv-an (अबुवन्), bruv-antu (बुवन्तु). The middle of  $\sqrt{a}$  is fairly rare.

There are a few roots that interpose a short -i-  $(-\xi^-)$  before consonant-initial endings, except y- (4). The most important of these are  $\sqrt[4]{\xi}$  'cry',  $\sqrt[4]{\xi}$  'breathe' and  $\sqrt[4]{\xi}$  'sleep'. In the imperfect second and third singular the inserted vowel is lengthened, rendering these forms parallel to abravih (अबवी:) and abravit (अबवी) of  $\sqrt[4]{\xi}$ . Here are a few sample forms from these roots:

		√ख्द 'cry' Present	
	Singular	Dual	Plural
1.	*rod-i-mi (रोदिमि)	rud-i-vaḥ (रुदिव:)	etc.
2.	*rod-i-ṣi (रोदिषि)	rud-i-thaḥ (रुदिथ:)	
3.	*rod-i-ti (रोदिति)		rud-anti (रुदन्ति)
		Imperfect	
1.	*a-rod-am (अरोदम्)	a-rud-i-va (अरुदिव)	etc.
2.	*a-rod-i-ḥ (अरोदी:)		
3.	*a-rod-i-t (अरोदीत्)		a-rud-an (अरुदन्)
		Imperative	
1.	*rod-āni (रोदानि)	etc.	
2.	rud-i-hi (रुदिहि)		
3.	*rod-i-tu (रोदितु)		rud-antu (रुदन्तु)

Singular rud-yā-m 1. (रुद्याम्)

Dual etc.

## √श्वस् 'breathe'

#### Present

	Singular	Dual	Plural
1.	*śvas-i-mi (श्वसिमि)	<i>śvas-i-vaḥ</i> (श्वसिव:)	etc.
2.	*śvas-i-ṣi (श्वसिषि)	<i>śvas-i-thaḥ</i> (श्वसिथ:)	
3.	*śvas-i-ti (श्वसिति)		śvas-anti (श्वसन्ति)
		Imperfect	
1.	*a-śvas-am (अश्वसम्)	<i>a-śvas-i-va</i> (अश्वसिव)	etc.
2.	*a-śvas-i-ḥ (अश्वसी:)		
3.	*a-śvas-ī-t (अश्वसीत्)		a-śvas-an (अश्वसन्)
		Imperative	
1.	*śvas-āni (श्वसानि)	etc.	
2.	śvas-i-hi (श्वसिहि)		
3.	*śvas-i-tu (श्वसितु)		<i>śvas-antu</i> (श्वसन्तु)

Singular 1. śvas-yā-m (श्वस्याम्) Dual etc.

√स्वप् 'sleep'

Present

Singular

Dual

Plural

1. \*svap-i-mi (स्वपिमि) svap-i-vaḥ (स्विपवः)

etc.

2. \*svap-i-si (स्वपिषि) svap-i-thaḥ (स्विपथ:)

> svap-anti (स्वपन्ति)

3. \*svap-i-ti (स्वपिति)

#### Imperfect

1. \*a-svap-am (अस्वपम्) a-svap-i-va (अस्वपिव)

etc.

2. \*a-svap-i-ḥ (अस्वपी:)

3. \*a-svap-i-t (अस्वपीत)

*a-svap-an* (अस्वपन्)

#### *Imperative*

1. \*svap-āni (स्वपानि) etc.

2. *svap-i-hi* (स्विपिहि)

3. \*svap-i-tu (स्विपतु) svap-antu (स्वपन्तु)

Singular Dual 1. svap-yā-m etc. (स्वप्याम्)

Note that the -i- (-इ-) is not inserted before the -yā- (-या-) of the optative. Instead of the imperfect forms in -iḥ (-ई:) and -it (-ईत्), alternatives in -aḥ (-अ:) and -at -(-अत्) are often found; thus, arodaḥ (अरोद:), aśvasat (अश्वसत्), etc.

As might well have been guessed, the अद class contains many interesting roots that do not fit into a single category. It is indeed the least homogeneous of all the classes because of the number and diversity of its types. All beginning students of Sanskrit take especial delight in the roots दह 'milk' and दिह 'smear' because of the intriguing way in which the aspiration -h (-ह) behaves. Obviously it cannot remain intact before consonant-initial endings. It is, in fact, treated as though it were -gh (-মৃ), which, in contact with t- (त-) and th- (य-), forms the combination -gdh- (-गध-). This results in such forms as dogdhi (दोग्धि), degdhi (देग्धि), dugdhah (द्ग्धः), digdhah (दिग्ध:), adogdham (अदोग्धम्), adigdham (अदिग्धम्), etc. 4 Incidentally, this same change occurs also in the past passive participle, where the same combination of sounds occurs (duh + ta); thus, dugdha (বৃণ্ध). However, before s- (स-) and dh- (ध-) of -dhve (-ध्ने) and -dhvam (-ध्नम), but not of -dhi (-धि), the imperative second singular ending, the aspiration of the -gh (as which we treated -h) is lost, but rebounds to the d- ( $\mathfrak{F}$ -) which begins both roots! This phenomenon yields, for example: dhoksi (धोक्षि) for doh + -si, dheksi (धेक्षि), dhugdhve (धम्ध्वे), dhigdhve (धिम्ध्वे), adhugdhvam (अधम्ध्वम्), but dugdhi (दिग्ध) and digdhi (दिग्धि) in which the lost aspiration is not assumed by the d- (द्-).

Equally intriguing, but much more perplexing, is √लिह् 'lick', the present of which will give some idea of the metamorphoses through which it goes: leh-mi (लेह्मि), lek-ṣi (लेक्षि), leḍhi (लेढि), lih-vaḥ (लिह्हः), liḍhaḥ (लीढः), lih-maḥ (लिह्मः), liḍha (लीढ), lih-anti (लिह्हिन्त).

<sup>4</sup>The forms dugdhah (বৃষ্ণ:) and digdhah (বিষ্য:) may be either second or third dual because the -h (or rather -gh!) of these roots causes the conversion of both t- and th- to dh-.

A curious root is √शी 'lie down, sleep', found only in the middle voice, which takes guṇa throughout the present system, that is, shows no variation between strong and weak stem, and has the unique anomaly of inserting -r-(-र्-) before the endings of all the third persons plural. It will suffice to illustrate only the present: śay-e, (शये), śe-ṣe (शेषे), śe-te (शेते), śe-vahe (शेवहे), śay-āthe (शयाये), śay-āte (शयाते), śe-mahe (शेमहे), śe-dhve (शेध्वे), śe-r-ate (शेरते).

No introduction to Sanskrit can do without some reference to the common  $\sqrt{\xi}$ न् 'strike', which has the peculiarity of losing its -n (-न्) in the weak forms before t- (त्-) and th- (थ्-) and substituting ghn- (ध्न्-) for han-( $\xi$ -) before the endings of the third person plural. Herewith are the present and imperfect of this important verb:

		Present	
	Singular	Dual	Plural
1.	*han-mi	han-vaḥ	han-maḥ
	(हन्मि)	(हन्व:)	(हन्म:)
2.	*haṃ-si	ha-thaḥ	ha-tha
	(袁银)	(हथ:)	(हथ)
3.	*han-ti	ha-taḥ	ghn-anti
	(हन्ति)	(हत:)	(घ्नन्ति)
		Imperfect	
1.	*a-han-am	a-han-va	a-han-ma
	(अहनम्)	(अहान्व)	(अहन्म)
2.	*a-han	<i>a-ha-tam</i>	a-ha-ta
	(अहन्)	(अहतम्)	(अहत)
3.	*a-han	a-ha-tām	a-ghn-an
	(अहन्)	(अहताम्)	(अघ्नन्)

Note that in the present second singular the -n ( $-\overline{1}$ ) is replaced by anusvāra before the sibilant. In the second and third singular of the imperfect the endings -s ( $-\overline{1}$ ) and -t ( $-\overline{1}$ ) disappear because of the rule that

there can be only one consonant at the end of ∎ word. The imperative second singular *jahi* (जिह) is strangely irregular and needs especially to be noticed.

Before leaving the अद् class we must return to the spectacular  $\sqrt{3}$ स् 'be' of which we gave only the present tense. In view of the importance of this root *per se*, but also because of its function as an auxiliary verb, it is necessary to learn the whole of the present. This is not at all a difficult matter if we bear in mind that the strong stem is as- (अस्-), the full root, and the weak stem is s- (स्-). For the purpose of clarity the present is here repeated.

	√अस् 'be'	
	Present	
Singul		Plural
1. *as-mi	s-vaḥ	s-maḥ
(अस्मि)	(स्वः)	(स्म:)
2. *asi	s-thaḥ	s-tha
(असि)	(स्थ:)	(स्थ)
3. * <i>as-ti</i>	s-taḥ	s-anti
(अस्ति)	(स्तः)	(सन्ति)
	Imperfect	
1. *ās-am	ās-va	ās-ma
(आसम्)	(आस्व)	(आस्म)
2. *ās-i-h	ās-tam	ās-ta
(आसी:)	(आस्तम्)	(आस्त)
3. *ās-i-t	ās-tām	ās-an
(आसीत्)	) (आस्ताम्)	(आसन्)
	Imperative	
1. *as-āṇi		*as-āma
(असानि	) (असाव)	(असाम)
2. e-dhi	s-tam	s-ta
(एधि)	(स्तम्)	(स्त)
3. *as-tu	s-tām	s-antu
(अस्तु)	(स्ताम्)	(सन्तु)

_		
()	n	tative

	Singular	Dual	Plural
1.	s-yā-m	s-yā-va	s-yā-ma
	(स्याम्)	(स्याव)	(स्याम)
2.	s-yā-h	s-yā-tam	s-yā-ta
	(स्याः)	(स्यातम्)	(स्यात)
3.	s-yā-t	s-yā-tām	s-y-uḥ
	(स्यात्)	(स्याताम्)	(स्यु:)

The unexpected form asi (असि) was explained in footnote 2 of Lesson Twenty-five. The imperfect  $\bar{a}s$ -am (आसम्) is from a- (the augment!) and as- (the strong stem) + -am (the secondary ending). In the dual and plural we would expect a-s-va, a-s-tam, etc., but  $\bar{a}s$ - (आस्-), the strong stem contracted with the augment, has been extended throughout. The forms  $\bar{a}s$ - $\bar{i}$ -h (आसी:) and  $\bar{a}s$ - $\bar{i}$ -t (आसी $\bar{q}$ ) are substitutions for the older  $\bar{a}h$  (आ:) which stood for both the second and third persons, the endings -s (- $\bar{q}$ ) and -t (- $\bar{q}$ ) of  $\bar{a}s$ -s and  $\bar{a}s$ -t having been lost according to the rule of two (or more) final consonants. Since  $\bar{a}h$  (आ:) is not a distinctive form and also is ambiguous as to person, it was early replaced by  $\bar{a}s\bar{i}h$  (आसी:) and  $\bar{a}s\bar{i}t$  (आसी $\bar{q}$ ) which are patterned after forms like  $abrav\bar{i}h$  (अबवी:) and  $abrav\bar{i}t$  (अबवी $\bar{q}$ ). Finally, note the imperative edhi (एध).5

In some ways the VIIth or ক্য্ class, the last we have to take up to complete our consideration of the ten classes, is even more interesting than the अद् class, although there are relatively few roots in this class, and it is devoid of the peculiarities we have just seen in the अद् class. In the strong stem the syllable -na- (-त-) is inserted before the final consonant of the root (all roots in this class end in ■ consonant), which in the weak stem is reduced to -n- (-त्-), -n- (-ञ्-) or anusvāra, depending on the class of the consonant with which the nasal comes in contact. There is nothing difficult about determining the nasal: it is just a question of regressive assimilation. Thus, √छिद् 'cut' has the strong stem chi-na-d (छिनद्), the weak chi-n-d (छिन्द्) with a dental nasal to conform to the -d (-द्), which is a dental; √यूज्

<sup>&</sup>lt;sup>5</sup>e-dhi is from older \*az-dhi (for \*as-dhi by regressive assimilation!). The strong stem aswas substituted for the weak in order to give a clearer form, as \*z-dhi (from \*s-dhi) would have yielded \*dhi (!) in historical Sanskrit. Incidentally, zdi (with a long vowel) is attested in the Avesta.

'join' has the stems yu-na-j (युनज्) and yu-n-j (युञ्ज्) with palatal -n- (-ञ्-) because the following -j (-ज्) is a palatal; √पिष् 'grind' forms pi-na-ṣ (पिनष्) and piṃṣ (पिष्), with anusvāra because of the following sibilant. Here follows the complete present system of the important √युज् 'join':

		√युज् 'join'	
		Present	
		Active	
1.	Singular *yu-na-j-mi	Dual yu-ñ-j-vaḥ	Plural yu-71-j-maḥ
	(यूनज्म)	(युञ्ज्ब:)	(युञ्ज्म:)
2.	*yu-na-k-și	yu-n-k-thah	yu-n-k-tha
	(युनिक्ष)	(युङ्क्थः)	(युङ्क्थ)
3.	*yu-na-k-ti	yu-n-k-taḥ	yu-n-j-anti
	(युनक्ति)	(युङ्क्तः)	(युञ्जन्ति)
		Middle	
1.	yu-ñ-j-e (यञ्जे)	yu-ñ-j-vahe (युञ्ज्बहें)	yu-ñ-j-mahe (युञ्ज्महे)
2.	yu-n-k-şe	yu-ñ-j-āthe	yu-n-g-dhve
2.	(युङ्क्षे)	(युञ्जाथे)	(युङ्गध्वे)
3.	yu-n-k-te	yu-n-j-āte	yu-n-j-ate
	(युङ्क्ते)	(युञ्जाते)	(युञ्जते)
		Imperfect	
		Active	
1.	*a-yu-na-j-am	a-yu-ñ-j-va	а-уи-ñ-j-та
	(अयुनजम्)	(अयुञ्ज्ब)	(अयुञ्जम)
2.	*a-yu-na-k	a-yu-n-k-tam	a-yu-n-k-ta
	(अयुनक्)	(अयुङ्क्तम्)	(अयुङ्क्त)
3.	*a-yu-na-k	a-yu-n-k-tām	a-yu-ñ-j-an
	(अयुनक्)	(अयुङ्क्ताम्)	(अयुञ्जन्)

## Imperfect

## Middle

	Singular	Dual	Plural
1.	a-yu-n-j-i (अयुञ्जि)	<i>a-yu-त-j-vahi</i> (अयुञ्ज्वहि)	<i>a-yu-ñ-j-mahi</i> (अयुञ्ज्महि)
2.	a-yu-n-k-thāḥ (अयुङ्क्थाः)	a-yu-त-j-āthām (अयुञ्जाथाम्)	a-yu-n-g-dhvam (अयुङ्ग्ध्वम्)
3.	a-yu-n-k-ta (अयुङ्क्त)	a-yu-त-j-ātām (अयुञ्जाताम्)	a-yu-ñ-j-ata (अयुञ्जत)
		Imperative	
		Active	
1.	*yu-na-j-āni	*yu-na-j-āva	*yu-na-j-āma
2.	(युनजानि) yu-n-g-dhi (युङ्ग्धि)	(युनजान) yu-n-k-tam	(युनजाम) yu-n-k-ta
3.	(पुङ्गिय) *yu-na-k-tu (युनक्तु)	(युङ्क्तम्) yu-ṅ-k-tām (युङ्क्ताम्)	(युङ्क्त) yu-ñ-j-antu (युञ्जन्तु)
	\ <b>&amp;</b> ``&'	Middle	\ <b>\\\</b>
1.	*yu-na-j-ai	*yu-na-j-āvahai	*yu-na-j-āmahai
	(युनजै)	(युनजावहै)	(युनजामहै)
2.	yu-n-k-sva (युङ्क्ष्व)	yu-ñ-j-āthām (युञ्जाथाम्)	yu-n-g-dhvam (युङ्ग्ध्वम्)
3.	yu-n-k-tām (युङ्क्ताम्)	yu-n-j-ātām (युञ्जाताम्)	yu-ñ-j-atām (युञ्जताम्)

#### Active

		Active	
	Singular	Dual	Plural
1.	уи-ñ-j-yā-т ( <del>иээгин</del> )	yu-ñ-j-yā-va	yu-ñ-j-yā-ma
2.	(युञ्ज्याम्)	(युञ्ज्याव)	(युञ्ज्याम)
	yu-ñ-j-yā-ḥ	yu-त-j-yā-tam	yu-ñ-j-yā-ta
3.	(युञ्ज्याः)	(युञ्ज्यातम्)	(युञ्ज्यात)
	<i>yu-ñ-j-yā-t</i>	<i>yu-त-j-yā-tām</i>	yu-ñ-j-y-uḥ
	(युञ्ज्यात्)	(युञ्ज्याताम्)	(युञ्ज्यु:)
	(3-416)	Middle	(1,5,1)
1.	yu-ñ-j-i-y-a	yu-ñ-j-i-vahi	yu-ñ-j-i-mahi
	(युञ्जीय)	(युञ्जीवहि)	(युञ्जीमहि)
2.	<i>yu-त-j-i-thāḥ</i>	yu-ñ-j-i-y-āthām	yu-ñ-j-i-dhvam
	(युञ्जीथा:)	(युञ्जीयाथाम्)	(युञ्जीध्वम्)
3.	yu-त-j-i-ta	yu-त-j-i-y-ātām	yu-त-j-i-ran
	(युञ्जीत)	(युञ्जीयाताम्)	(युञ्जीरन्)

Before s- (स्-), t- (त्-) and th- (थ्-), the -j (-ज्) of yu-na-j (युनज्) and yu-ñ-j (युन्ज्) is replaced by the voiceless guttural -k (-क्) (after which s-becomes cerebralized to ṣ-). Thus, yu-na-k-ṣi (युनिक्ष), yu-na-k-ti (युनिक्त), yu-n-k-taḥ (युङ्क्त:), yu-n-k-tha (युङ्क्य). Before the dh- of -dhve (-ध्वे), -dhvam (-ध्वम्) and -dhi (-धि) -j (-ज्) is replaced by the voiced guttural -g (-ग्); thus, yu-n-g-dhve (युङ्ग्ध्वे), a-yu-n-g-dhvam (अयुङ्ग्ध्वम्) and yu-n-g-dhi (युङ्ग्ध्व).

### Sentences Illustrating Non-thematic Verba:

1. तापसा वने फलपुष्पमूलान्याहारार्थमवाचिन्वन्।

2. यदा जनः पक्षिणां संगीतं शृणोति<sup>1</sup> तदा हृदये प्रीणीते ।

3. भीमस्य दुहिता दमयन्ती नाम नलं नृपं पतित्वे ऽवृणीत<sup>2</sup>।

4. यो उन्यस्मै ददाति स आत्मने दत्ते<sup>3</sup>।

द्विजोत्तमो⁴भैक्षं चरन्भवति भिक्षां देहीति गृहिणीं ब्रूयात्।

6. यावच्छत्रूणां<sup>5</sup> सेना तन्नगरमरुणत्तावत्तत्र जना भोजनं प्राप्तुं

नाशक्नुवन्।

- 7. वनवासिषु तपस्विषु कश्चिच्छरीरं भस्मना देग्धि कश्चित् फलपुष्पमूलान्यविचनोति कश्चित्काष्ठानि छिनत्ति कश्चिदग्निं मथ्नात्यन्ये तु घृतं वा दुग्धं वाग्नौ जुह्वत्यन्ये सूक्तानां पठनं कुर्वन्त्य् अन्ये समीपस्थसरितो जलं घटेषु बिभ्रति।
- यं पाशं व्याधो वृक्षस्याधस्तादयुनक्स एव कंचिन्मृगं दृढमबध्नात्।

9. अध्यायं पठित्वा शिष्यौ कटे पुस्तके अधत्ताम् <sup>9</sup>।

10. यः स्वभातरं द्वेष्टि स आत्मानमेव द्वेष्टि । स्वभाता ह्यन्य

आत्मेत्यृषयो बुवन्ति।

- 11. एकमेव सत्यमस्ति 10 तत्तु बहूनि रूपाण्याधत्ते। तस्मान्नरो मायया मोहित एतानि रूपाणि नात्येति। तदेकमेव सत्यं वेदितुं न शक्नोति। यथान्धका नरा हस्तिनं पाणिना परिस्पृश्य हस्तिनो हस्तित्वं 11 नैवाविदुः किन्तु केवलं रज्जुस्तम्भवस्त्रादिरूपं हस्तिनमजानंस्तथैव मायामोहितो नरस्तदेकमेव सत्यं नैव वेत्ति किन्तु जगदादिरूपं सत्यं जानाति।
- 12. यस्मात्तद्दिवं विमिमीते तस्माद्विमानमिति बुधा अभिदधति।

13. यदा यदा वायुर्वाति तदा तदा वृक्षगृहादीनि सर्वाणि द्रव्याणि धुनोति ।

14. यदा कश्चित्संहः पर्वतकन्दरे ऽशेत तदा मूषिकः केसराग्रमच्छिनत्।

15. स्थविरा दण्डिनो राज्ञो निवेशनमवृण्वन्।

16. यस्मिन्काले चौरो द्रव्याणि हर्तु स्वामिनो गृहं प्रविवेश तस्य कुक्कुरो मार्जारश्च प्राङ्गणे ऽस्विपताम् ।

17. पूर्विस्मिन्काले पर्वताः पक्षसमिन्वता आसंस्ततश्च ते यथाकामं पर्यपतन् । तदेयं पृथिवी शिथिलासीत्तस्मादिन्द्रः पर्वतेभ्यः पक्षानिच्छनत्तैश्च पर्वतैरदृढां पृथिवीमस्तभ्नात् । ते पक्षा जीमूता अभवन् । ये पर्वतास्तेषां पक्षाणां योनिरासंस्तेषामुपरि ते जीमूताः सर्वदा शेरते<sup>12</sup> ।

18. देवानां पतिरिन्द्रो विविधानां राक्षसानां पर्वतस्थपुराणि

महता वजेणाभिनत्<sup>13</sup>।

19. शत्रुभ्यो बिभ्यतः 14 सैनिका युद्धे जेतुं नैव शक्नुवन्तीति जानन्सैनिकशास्त्रकोविदो राजा तेष्वभयमादौ नियुनक्ति।

20. इह कामान्भुङ्क्ष्व परन्तु तेष्वासक्तो मा भव। कामेष्वनासक्तो यो नरः स परमां शान्तिमस्मिञ्जगति भुनक्ति किं पुनस्तु प्रेत्य भोक्ष्यत इति प्राज्ञा ब्रुवन्ति।

#### B. VII. The Story of Sagara and His Sons

ततो यत्र भूमेस्तलं सगरात्मजैः खातमासीत्तत्रैव वसुधां प्रविश्य गङ्गयानुगतो भगीरथस्तान्सर्वान्भस्मीभूतान्पितामहानप्रीणात् । अथ गङ्गाम्भसा प्लाविताः सगरस्य सुता दिव्यमूर्तिधरा स्वर्गे समाप्नुवन् । तदैवं प्लावितान्पितृंस्तान्सर्वान्दृष्ट्वा बह्या महाप्रभुदेवगणैः सह महात्मानं भगीरथमिदं वचनमब्बवीत्। भगीरथ महाराज नरशार्दूल महातेजस्तारिता<sup>1</sup> महात्मनः सगरस्य षष्टिः पुत्रसहस्राणि देववद्दिवं<sup>2</sup> याताश्चासन् । यावत्सागरस्य<sup>3</sup> जलं जगति स्थास्यति पार्थिव तावत्सर्वे सगरस्यात्मजा देववद्दिवि स्थास्यन्ति । हिमवतश्चेयं ज्येष्ठा दुहिता तव⁴भविष्यत्यस्मिंश्च लोके त्वन्नामव्युत्पन्नेन नाम्ना भागीरथीति विश्रुता भविष्यति⁵ । सर्वेषां पितामहानामत्र सलिलक्रियां कुरुष्व राजन्प्रतिज्ञामपवर्जय च। पितृपिता ते राजन्नंशुमानतियशा धर्मिणां प्रवरः स्वर्गात्पृथिवीं गङ्गामवतारियतुं नाशक्नोत् । तथैव तव पित्रा गुणवता राजर्षिणा महर्षिसमतेजसा मत्तुल्यतपसा क्षत्रधर्मस्थितेन च दिलीपेन राज्ञा गङ्गां पृथिवीं नेतुं प्रार्थयतापि मनोरथो नापवर्जितः । त्वयैव सा प्रतिज्ञा समितिक्रान्ता पुरुषर्षभ । त्वमेवास्मिल्ँ लोके महद्यशः प्राप्नोः । त्वमेव गङ्गावतरणमकरोः । गङ्गासलिलेनात्मानं पुनीष्व नरोत्तम । तेषां सर्वेषां पितामहानां सलिलक्रियां कुरुष्व । स्वस्ति<sup>8</sup> ते ऽस्तु । अद्य स्वं लोकं गमिष्यामि । इत्युक्त्वा देवदेव: सर्वलोकपितामहो महायशा यथागतं तथा देवलोकमगच्छत् । अस्मिन्नन्तरे भगीरथ: सर्वेषां सागराणां जलक्रियां यथान्यायमकरोत् । ततः कृतोदकक्रियः<sup>9</sup> समृद्धार्थी राजा नरश्रेष्ठः स्वपुरं प्रविश्य स्वराज्यं प्रशशास । लोकस्तं नृपं प्रतिलभ्य नष्टशोको विगतज्वरश्च भूत्वा प्रमुमोद।

#### Notes

#### Excercise A.

- 1. शृणोति √श्रु 'hear', which belongs to class V, substitutes शृ for श्रु in forming the present stem; thus, शृ + नु + ending. The dental -न्- changes to the cerebral due to the cerebralizing influence of -r-, so that we have शृणोति. A similar conversion takes place in the following प्रीणीते and अवृणीत.
- 2. पतित्वे ऽवृणीत Literally 'chose in husband-ness', i.e., chose as her husband. The suffix -त्व, as we have noted before in discussing the idiom पश्चत्वं + √गम् 'go to five-ness', i.e., die, may be added to almost any word to make an abstract of it. This suffix corresponds most closely to the English -ness, although the applicability of -ness is much more limited than that of -त्व. The particular idiom we see here, पितत्वे + 2√वृ 'choose as husband or choose in wedlock', is very common. It occurs, for example, in the story of Nala and Damayanti: यथा मे नैषधो वृत: पितत्वे तेन सत्येन देवास्तं प्रदिशन्तु मे 'as the King of Niṣadha was chosen by me as (my) husband, by this truth let the gods point him out to me'.
- 3. दत्ते Here the middle voice has its true value of being 'a word for oneself' (आत्मनेपद).
- 4. द्विजोत्तमो 'The highest of the twice-born' is, of course, a Brahman, and it is interesting to note that, according to the Mānavadharmaśāstra or 'Lawbook of Manu' (II. 49), the vocative भवति occupies a different place in this begging formula according to the caste of the one begging: for the Brahman भवति comes first (as here), for the Kṣatriya it comes in the middle (भिक्षां भवति देहि) and for the Vaiśya it is last (भिक्षां देहि भवति). भवति is the vocative singular of भवती, which is the feminine counterpart of the honorific pronoun भवत् 'you'. The reason for the feminine may be seen in the word गृहिणी 'mistress of the house' who is addressed by the one begging alms.
- 5. यावच्छत्रणां Be careful of the sandhi that couples these words together!

- 6. ঘূর্ব Strictly speaking ঘূর is the past passive participle of √ঘূ (জিঘর্রি, class III) 'sprinkle', and so it means literally 'what is sprinkled'. Almost any past passive participle may be used as neuter noun in an abstract sense or, as here, concretely. ঘূর may be translated 'clarified butter' or 'ghee', an Anglo-Indian word borrowed from one of the modern vernaculars. 'Ghee' is the lineal descendant of Sanskrit ঘূর through the intermediate Prakrit stages ghida (ঘির), ghia (ঘির), ghiu (ঘির); the vernacular ghi (ঘী) is a contraction of the vowels i and nin ghiu. Similarly used is the following word রুষ্ম 'milk', the past passive participle of √রুর্ (दोग्धि, class II), 'milk'.
- 7. सूक्तानां पठननं कुर्वन्ति Instead of this roundabout expression (literally 'make a recitation of Vedic hymns'), we might have said simply सूक्तानि पठिन्ति. These periphrases formed with √कृ and an abstract of the verbal idea being expressed + a genitive ('make a doing of such-and-such') are, however, extremely common as substitutes for particular verb forms. This same construction has come down into the modern Indo-Aryan vernaculars.
- 8. समीपस्थसरितो An 'ablative of source' ('from a nearby river'), a natural extension of the 'ablative of separation'.
- 9. The initial अ of अधताम् is not elided because the preceding -ए (-e) of पुस्तके is one of three dual endings, viz., -e and also -i and  $-\bar{u}$ , which, whether ending noun forms or verb forms, do not permit sandhi combination. Thus, according to this rule, a- after a dual -e is not dropped, and -i and  $-\bar{u}$  are not changed to the semivowels -y and -v. These three uncombinable vowels are technically known as pragrhya vowels, pragrhya being the gerundive of  $pra-\sqrt{grh}$ , literally 'to be restrained', i.e., from combination.
- 10. It is best to translate सत्यम् here by 'reality' rather than 'truth', unless, of course, 'truth' is conceived in this larger sense. The doctrine expounded in this short passage is the Vedāntic view, which regards the phenomenal world as unreal, i.e., not finally or ultimately real, but a product of illusion (माया), based on imperfect knowledge or ignorance that is projected upon the one absolute reality called 'Brahman'. The idea of the simile is that all the blind men who touched the elephant had a different concept of what an elephant is. Each was correct in a limited way (a part of the elephant is like a rope, a column, etc.), but none had the whole or true picture of what an elephant is. In the same way those who take the objects of everyday life as real have only

a limited conception of the final reality or substrate of all things, which is Brahman.

- 11. हस्तिनो हस्तित्वं 'The elephant-ness of the elephant', i.e., the true nature of the elephant, what it is really like.
- 12. The idea of this little myth, which is often alluded to in Sanskrit literature, is that eons ago when the earth was still unsteady and not fastened down, Indra used the mountains, which had been flying about like birds, as weights to hold the earth in place. Their wings which he cut off became the clouds which still rest on the mountains whence they came. This story is told in the Maitrāyaṇiya Saṃhitā I.10.13 and perhaps implied at Rgveda II.12.2, in a eulogy of Indra where it is somewhat laconically said that he 'brought to rest the unquiet mountains'.
- 13. The thunderbolt or *vajra* (ব্ৰু), whose shape is supposed to be discus-like, is the chief weapon employed by Indra in his endless battles with various demons. It is said to have been fashioned by Tvaṣṭṛ, the artificer of the gods, from the bones of the sage Dadhyaric.
- 14. शतुभ्यो विभ्यतः It will be remembered that the present active participle can be 'mechanically' formed from the present third person plural active by dropping the final -i. Thus, by this process, गच्छन्ति from र्गम् yields the strong stem गच्छन्तः; the weak stem is gotten by dropping the nasal न्, thus, गच्छत्. From these two stems the whole declension is made, the strong and weak stems being disposed in the usual way of stems in two variants (v. Lesson Seventeen). In the case of roots of the ह class (class III), however, in which the third person plural has no nasal, the ending being -ati, not -anti, there is no strong stem, only the weak stem in -at. The nominative/accusative singular, dual and plural (masculine) of रह, made from juhvat, the only participial stem, is:

Singular	Dual	Plural
Nom. juhvat (for juhvat-s)	juhvat-au	juhvat-aḥ
Acc. juhvat-am	juhvat-au	juhvat-aḥ

In view of this, what is the form बिभ्यत: here? The ablative शत्रुभ्य: is due to the fact that verbs of fearing in Sanskrit are construed with the 'ablative of the thing feared' (really an 'ablative of separation'!).

#### Excercise B.

- 1. तारिता Although तारिता, which is nominative feminine singular, is in grammatical agreement with षष्टि: 'sixty', its coverage extends to the whole numeral 60,000; thus, 'the 60,000 sons of the noble Sagara have been saved'.
- 2. दिवं an 'accusative of the place to which' with याता: ('gone to heaven').
- 3. सागरस्य Be careful to note that this is sāgarasya 'of the ocean', not sagarasya 'of Sagara'!
- 4. तव 'of you' or 'yours', a predicate possessive genitive with भविष्यित; thus, 'And this eldest daughter of Himavat shall be yours', i.e., your wife.
- 5. त्वन्नामन्युत्पन्नेन नाम्ना भागीरथीति विश्रुता भविष्यति 'shall be known as "Bhāgirathi" by a name derived from your name'. भागीरथी is the feminine of an adjective भागीरथ 'relating to Bhagiratha', a derivation made from भगीरथ by vṛddhi substitution of the initial vowel. In this world (अस्मिन् लोके), then, Gaṅgā is known also by a name which connects her with Bhagiratha, through whose prolonged austerities her descent from heaven was effected.
- 6. तथैन तन पित्रा . . . नापनजित: The sentence in its simplest form is तन पित्रा . . मनोरथो न अपनजित: 'by your father . . . the wish (was) not fulfilled'. The various instrumentals are in descriptive apposition to पित्रा; प्रार्थयता is a participle modifying दिलीपेन राज्ञा and is given a concessive value by the addition of अपि ('although desiring'). The infinitive नेतुं amplifies both प्रार्थयता अपि ('although desiring to bring Gangā to earth') and the noun मनोरथो ('the wish to bring Gangā down'). When a word thus performs a double function, it is said to behave 'like the (single) eye of the crow' (काकाक्षिनत्), which the crow moves from one socket to the other according to his visual requirements.
- 7. गङ्गावतरणमकरोः On this periphrasis with √कृ v. note on A.7 above. We could equally have said गङ्गामवातारयः.

- 8. स्वस्ति From this noun स्वस्ति 'well-being, welfare, prosperity' comes the derivative noun स्वस्तिक which has come into English in the spelling 'swastika'. In Sanskrit this word denotes an auspicious sign made of two bars crossed at right angles with fragments of the periphery of a circle attached to each bar. The svastika -symbol is found to pervade most of the civilizations of the ancient world and is believed by many to be of solar origin.
- 9. कृतोदकक्रियः That this compound is a bahuvrihi is immediately apparent from the alteration in the form of the final member, which would ordinarily be क्रिया. The change to क्रियः here shows that the compound which it terminates is used as an adjective requiring a masculine ending. Any adjective compound whose final member is a *noun* must be abhuvrihi. Its adjectival quality is all the more apparent when the final member exhibits the sort of alteration seen here.

#### Vocabulary

अग्र, n. front; tip, end.

अति, adv. beyond; as a prefix in compounds, surpassing, extreme, (i.e., as a quasi-adj.).

अति-√इ (एति, class II), go beyond.

अदृढ, adj. unfirm, unsteady.

अद्य, adv. now.

अधस्तात्, adv. below; as a postp. with the gen. under.

अध्याय, m. ■ lesson.

अनुगत, ppp. अनु-√गम् (गच्छति, class I), followed.

अन्तर, n. occasion, juncture.

अन्धक, adj. blind.

अन्ये ... अन्ये, some ... others.

अपनर्जित, ppp. of caus. of अप-√वृज् (वृणक्ति, class VII), fulfilled.

अप- वृज् (वृणक्ति, class VII), turn away; caus. अपवर्जयति, gets rid of; fulfils.

अभय, n. non-fear, lack of fear.

अभि-√धा (दधाति, class III), call, designate.

अम्भस्, n. water.

अव-√िच (चिनोति, class V), gather.

अवतरण, n. the act of descending, descent.

अव-√तृ (तरित, class I), descend; caus. अवतारयित, causes to descend.

आदि, m. beginning.

आ-√धा (दधाति, धत्ते, class III), take on, assume.

आसक्त, ppp. आ- $\sqrt{\text{सञ्ज्}}$  or सज् (सजित, class I), attached to (+ loc.).

आहार, m. food.

इह, adv. here; in this world.

उत्तम, adj. highest, best.

उदक, n. water.

उपरि, adv. above, over; as postp. with the gen. above.

कट, m. a mat.

कन्दर, n. a cave.

कश्चिद् ... कश्चिद्, indef. pron. one ... another.

काम, m. desire.

काल, m. time.

কাত্ত, n. a piece of wood, a stick or log.

किं पुनर्, how much more?

केसर, m. the hair; a mane.

क्रिया, f. action, performance; rite, ceremony.

ধাৰ, n. the second or princely caste, called the 'Kṣatriya caste'.

खात, ppp. √खन् (खनित, class I), dug, dug up.

गण, m. a host, troop, crowd.

गुणवत्, adj. 'possessing excellent qualities', virtuous.

गृहिणी, f. the mistress of the house.

घट, m. a clay pot or jar.

घृत, n. clarified butter or ghee.

चौर, m. a thief.

√छिद् (छिनत्ति, class VII), cut, hew.

जीमूत, m. a cloud.

√ज्ञा (जानाति, class IX), know, perceive.

ज्वर, m. fever; pain; grief.

तपस्विन्, m. an ascetic.

तारित, ppp. of caus. of √तृ (तरित, class I), rescued, saved, liberated.

तुल्य, adj. like or equal to.

दण्डिन्, adj. 'staff-possessing'; as m. a guard or warden.

दमयन्ती, f. Damayanti, the daughter of King Bhima of Vidarbha.

√दा (ददाति, class III), give.

दिलीप, Dilipa, the name of Bhagiratha's father.

दिव, n. the heaven, sky.

दिव्य, adj. divine.

√दिह (देग्धि, class II), smear, besmear.

दुग्ध, n. milk.

दृढम्, adv. firmly.

देववद्, adv. like gods.

द्रव्य, n. a thing, object.

হিজ, m. 'twice-born', a member of the upper three castes (Brahman, Kṣatriya and Vaiśya).

√द्विष् (द्वेष्टि, class II), hate.

-धर, adj. holding, bearing; wearing (at end of tatpuruṣa cpd.).

धर्मिन्, adj. virtuous.

√धू (धुनोति, class V), shake.

নল, m. Nala, name of a king of Niṣadha; chosen by Damayanti to become her husband.

नष्ट, ppp. √नश् (नश्यित, class IV), vanished, perished; as prior member of cpd. without, devoid of.

नि-√युज् (युनिक्त, class VII), enjoin something (acc.) upon someone (loc.).

निवेशन, n. a dwelling.

पक्ष, m. a wing.

पक्षिन, m. a bird.

पठन, n. the act of reciting, recitation.

पठित्वा, gerund √पठ् (पठित, class I), having recited.

परम, adj. extreme; highest, supreme.

परि-√पत् (पतति, class I), fly around.

परि-√स्पृश् (स्पृशति, class VI), touch; gerund परिस्पृश्य.

पाणि, m. the hand.

पार्थिव, m. a king.

पाश, m. a trap or snare.

पर, n. a city.

√पू (पुनाति, class IX), cleanse, purify.

पूर्व, adj. former, previous.

प्र-√अर्थय (अर्थयति, denom. verb from अर्थ 'object', literally 'make an object of something', objectify), desire, wish.

प्रतिज्ञा, f. a promise.

प्रति-√लभ् (लभते, class I), get back, regain.

प्रभु, m. a master, lord.

प्र-√मुद् (मोदते, class I), become joyful, rejoice greatly.

प्रवर, adj. most excellent, chief, best.

प्र-√विश् (विशति, class VI), enter; gerund प्रविश्य.

प्र-√शास् (शास्ति, class II), rule, govern.

प्राङ्गण, n. a forecourt, courtyard.

प्राज्ञ, adj. wise; as m. a wise man.

 $\sqrt{\mathbf{y}}$  (प्रीणीते, class IX), be glad or content.

√प्री (प्रीणाति, class IX), propitiate.

प्रेत्य, gerund प्र-√इ (एति, class II), literally 'having gone forth' (i.e., out of this world), having died, hence freely, in the next world (opposed to इह 'in this world').

प्लावित, ppp. of caus. of  $\sqrt{\mathrm{teq}}$  (प्लवते, class I), submerged, inundated.

√बन्ध् (बध्नाति, class IX), bind, fasten; catch.

बुध, adj. wise; as m. a wise man, a sage.

√ब्रू (ब्रवीति, class II), say.

भस्मन्, n. ashes.

भस्मीभूत, ppp. भस्मी-र्भू (भवति, class I), became or turned to ashes.

भिक्षा, f. alms.

√भिद् (भिनत्ति, class VII), split, break in two.

√भी, (बिभेति, class III), fear, with abl. of thing feared.

भीम, m. Bhima, name of a king of Vidarbha and father of Damayanti.

√भुज् (भुनिक्त, class VII), enjoy; fut. भोक्ष्यते.

√भृ (बिभर्ति, class III), bear, carry.

भोजन, n. food.

भैक्ष, n. asking alms, begging; with √चर् (चरति, class I), go about begging. √मथ् or मन्थ् (मथ्नाति, class IX), stir or whirl; with अग्निम् produce fire by whirling a wooden stick in a piece of wood.

मनोरथ, m. a wish, desire.

मा, adv. not (with imperative).

मार्जार, m. a cat.

माया, f. illusion.

मूर्ति, f. form, shape.

मूल, n. a root.

मुषिक, m. a mouse.

मोहित, ppp. of caus. रमुह (मुह्यति, class IV), deluded, deceived, befuddled.

यात, ppp. √या (याति, class II), gone.

यथाकामम्, adj. according to one's pleasure, at will.

यथागतम्, adv. 'as come', by the way one came.

यथान्यायम्, adv. according to rule, rightly, fittingly.

यावत् . . . तावत्, correl. conj. as long as . . . so long.

√युज् (युनिक्त, class VII), join; set (said of a trap or snare).

युद्ध, n. a battle.

योनि, f. a source or origin.

रज्जु, m. a rope or cord.

राक्षस, m. a demon.

राजिष, m. a royal sage.

राज्य, n. a kingdom.

√रुध् (रुणद्भि, class VII), hold back, obstruct; lay siege to, besiege.

ৰম্ব, m. the thunderbolt or weapon of Indra.

वनवासिन्, adj. forest-dwelling.

वसुधा, f. the earth.

वस्त्र, n. a garment or piece of clothing.

√वा (वाति, class II), blow.

वाय, m. the wind.

विगत, ppp. वि-√गम् (गच्छति, class I), gone away (वि).

1√विद् (वेत्ति, class II), know; infin. वेदितुम्.

वि-√मा (मिमीते, class IX), measure across, traverse.

विमान, n. a sky-chariot.

1√व (वणोति, class V), cover; surround; guard.

2√व (वृणीते, class IX), choose, select.

व्याध, m. a hunter.

ब्युत्पन्न, ppp. वि-उद्-√पद (पद्यते, class IV), originated or derived.

√शक, (शक्नोति, class V), be able, can.

शत्रु, m. an enemy.

शरीर, n. the body.

शान्ति, f. peace.

शार्दूल, m. a tiger.

शास्त्र, n. science, or art.

√शृ (शृणोति, class V), hear.

शिथिल, adj. loose, unsteady.

√शी (शेते, class II), lie, lie down.

शोक, m. sorrow.

षष्टि, f. sixty.

संगीत, n. a song, singing.

सम, adj. like, similar or equal to.

समतिक्रान्त, ppp. सम्-अति-√क्रम् (क्रामित, class I), fulfilled; literally 'gone completely (सम्) beyond (अति)'.

समन्वित, ppp. सम्-अनु- $\sqrt{\epsilon}$  (एति, class II), accompanied by, endowed with. सम्- $\sqrt{\epsilon}$  (आप्नोति, class V), reach, attain.

समृद्ध, ppp. सम्- $\sqrt{\pi}$ ध् (ऋगोति, class V), accomplished, succeeded, fulfilled. सरित्, f. a stream or river.

सर्वदा, adv. always.

सलिल, n. water.

सिंह, m. a lion.

स्त, m. a son.

सूक्त, n. a Vedic hymn.

सैनिक, m. a soldier.

√स्तभ् or स्तम्भ् (स्तभ्नाति, class IX), make firm.

स्तम्भ, m. a post or pillar.

स्थविर, adj. firm, sturdy.

√स्वप् (स्विपिति, class II), sleep.

स्वर्ग, m. heaven.

स्वस्ति, n. welfare, blessing.

स्वामिन्, m. a lord or master.

√हु (जुहोति, class III), offer, make an oblation.

√ह (हरति, class I), take, take away, steal; infin. हर्तुम्.

हृदय, n. the heart.

### Translate into Sanskrit:

Having entered Rasātala, Bhagīratha, standing in his chariot (which was) followed by Gaṅgā, went to the area (that had been) dug up by those noble ancestors. Immediately the heap of ashes of Sagara's sons was inundated by the purifying water of Gaṅgā. Then, the water-ceremony, having been performed¹ by Bhagīratha according to rule, Sagara's sons assumed a divine form and attained heaven. According to a promise by the god of gods, Gaṅgā became Bhagīratha's wife² and thereafter she was known in this world also as Bhāgīrathī. Now that he had performed the water-ceremony and attained his goal,³ Bhagīratha, his austerities and glory great, the best of men, returned to his own city and ruled his kingdom. The people, having gotten their king back, were very happy.

### Notes

- 1. 'the water-ceremony, having been performed': locative absolute.
- 2. 'Gangā became Bhagīratha's wife': Say 'Gangā went to a condition of a wife (wife-ness) of Bhagīratha'.
- 3. The two causal clauses 'Now that he had performed the water-ceremony and attained his goal' may be expressed by bahuvrihi compounds, as in the Sanskrit text (कृतोदकक्रिय: समृद्धार्थ:), or, alternatively, by two locatives absolute (कृतायामुदक(or जल)क्रियायाम् and अर्थे समृद्धे) or better by the absolute construction for the first and a bahuvrihi (समृद्धार्थ:) in place of the second clause. However, since the subject of the main assertion ('Bhagiratha . . . returned') and the causal clauses ('he had performed' and 'attained') is the same, viz., he/Bhagiratha, it may not be expressed in the locative absolute, i.e., we cannot say तेन (or भगीरथेन) कृतायाम्, etc.

### LESSON TWENTY-SEVEN

1. The Śloka Metre. 2. The Passive System.

I. Poetry in Sanskrit and the Śloka Metre.

It may come as a surprise that the greater part of Sanskrit literature is composed *not* in prose but in verse. Even dictionaries and the most technical of treatises are almost always cast in metrical form. While the metres employed in classical Sanskrit are extremely numerous, one particular metre, popularly called the 'śloka metre' or simply 'śloka', is by far the commonest. With occasional exceptions, the entire Mahābhārata and Rāmāyaṇa are composed in the śloka metre. In treating of Sanskrit poetry it is logical, then, that we should begin with this dominant of all metres.

The śloka metre evolved from the *anuṣṭubh* metre of the Rgveda, term by which the former is also sometimes called. The śloka consists of four quarter-verses or  $p\bar{a}das$  of eight syllables each, arranged into stanzas of two lines (or verses), each, therefore, containing two  $p\bar{a}das$ . The end of the first line is marked by a single vertical stroke or danda (), the second line by

a double danda (11).

Unlike traditional English metre, which is based not only on the number of syllables per line, as is Sanskrit metre, but also on the position of the stress accent of the metrical feet that make up a line, Sanskrit metre is based *not* on the position of the stress accent, but on the length of the syllables, *i.e.*, the length of the vowels. Thus, the commonest metrical foot in English is the iambus, which consists of two syllables with the stress accent falling on the second, as may be illustrated by the following stanza from Thomas Gray's *Elegy Written in a Country Churchyard*. The stressed syllables are marked here with a superscript acute accent.

Full mány a flówer is bórn to blúsh unséen And wáste its swéetness ón the désert áir; Full mány a gém of púrest ráy seréne The dárk unfáthomed cáves of ócean béar.

This particular metrical line, called the 'iambic pentameter', because it is measured in five (penta-) iambi is the characteristic and dominant verse of

English poetry, as is the śloka of Sanskrit.

As we have said, however, in Sanskrit metre it is the length of the syllables, *i.e.*, whether long or short, *not* the position of the accent, that determines the particular kind of metrical foot. An iambus in Sanskrit, then, consists of a short syllable followed by a long, corresponding to the unaccented syllable followed by the accented in English. While all other

Sanskrit metres have a fixed pattern of longs and shorts, *i.e.*, specific and unvarying combinations of metrical feet, the śloka metre allows many substitutions or permutations, although the iambic cadence predominates. Perhaps the commonest pattern is:

In this scheme the dot (.) represents a syllable of indeterminate length, the breve (\*) represents a short syllable, the horizontal line (\*) a long syllable, the double line (II) marks the end of a pāda (which corresponds also to a pause or caesura), the single line (I) follows the metric foot, which, in the śloka metre, consists of four syllables, i.e., two iambi (= a diiambus) taken together or other combination. The first two lines of the Bhagavadgitā may be schematized as follows:

The last syllable of a line may always be taken as long or short, regardless of its actual quantity. A syllable is long if it contains a long vowel or diphthong or a short vowel followed by two or more consonants. The consonants that determine the vowel quantity need not be in the same word. Anusvāra and visarga are to be treated as ordinary consonants.

Sanskrit poetry is almost always chanted when read or recited in India. The different metres are, of course, chanted differently because of their varying long and short syllables and the number of syllables in a line. Although chanting cannot be taught by a description, no matter how detailed, an approximation to it may be attained by exaggeratedly prolonging the long vowels in reading aloud, while pronouncing the short vowels with especial brevity, but without slurring.

It should not be expected that the *order of words* in Sanskrit poetry should be the same as in prose, any more than is the case with poetry in other languages. One of the elements of poetry is precisely a fresh, unusual arrangement of words. It is certainly more poetical to say 'Into the valley of death rode the six hundred' than to say 'The six hundred rode into the valley of death'. A poet much prefers to say 'Of arms and the man I sing' to the prosaic 'I sing of arms and the man'. A much greater deviation of poetic word order from that of prose may be seen in these lines from Milton's Paradise Lost:

Now came still evening on, and twilight grey Had in her sober livery all things clad.

Rules cannot be given for the altered word order of poetry, simply because it is not governed by rules, but by the poet's fancy. Often, to be sure, the order of words may not differ notably from the prose order, the essence of the poetry residing in the metre and elevated mode of expression, as for example, in Wordsworth's

There was a roaring in the wind all night; The rain came heavily and in floods; But now the sun is rising calm and bright; The birds are singing in the distant woods . . .

One of the differences between the word order of prose and that of poetry in Sanskrit is especially the position of adjectives and other qualifiers, which may *follow* the noun they modify, often in considerable profusion. In prose, qualifying elements normally precede, although when the number of qualifying elements is large, some or all of them may be placed after the noun. One or more adjectives that qualify the subject (which usually stands in the first  $p\bar{a}da$ ) are often added in the last  $p\bar{a}da$ , almost as though they had occurred to the author as an afterthought to what he has already said in the prior three  $p\bar{a}das$ . A simple example of this common phenomenon may be seen in the following stanza from the episode of Nala and Damayanti in the Mahābhārata:

दमयन्ती तु रूपेण तेजसा यशसा श्रिया । सौभाग्येन च लोकेषु यश: प्राप सुमध्यमा ॥ 'Now Damayanti by her shapeliness, majesty, beauty and charm attained fame in the world -- the fair-waisted.'

Here सुमध्यमा 'fair-waisted', though qualifying दमयन्ती in the first pāda, is subjoined to an already completed thought as a sort of pendant. In reading Sanskrit poetry, then, even greater attention has to be given to grammatical endings because of this sort of dislocation and yet other deviations from the order we have become accustomed to in prose.

## II. The Passive System.

In past lessons we have had numerous instances of the past passive participle of a verb root used as a past tense with the imperfect अभवत्/अभवन् (was/were) implied, in place of an imperfect or perfect active, in conformity with the Sanskrit predilection for the passive voice. Thus, as we know,

Sanskrit authors prefer to say तेन तत्कृतं [अभवत्] 'By him that [was] done' rather than स तदकरोत् or स तच्चकार 'He did that' (i.e., the active construction). The passive construction instead of the active is also used in the present, imperfect, imperative and optative of the verb. The passive of these tenses and moods is made not from a participle, but from a special passive stem formed directly from a verb root by the addition of the suffix -ya- (-य-), without regard to the class to which the root belongs. To this passive stem (i.e., root + -ya-) are added the middle endings which we have already learned. The root is subject to various weakening processes among which the most important are:

- 1. final  $-\bar{a}$  is replaced by  $-\bar{i}$ ; thus,  $\sqrt{dh\bar{a}} \rightarrow dh\bar{i} + -ya \rightarrow dh\bar{i}ya$ .
- 2. a nasal before a consonant drops out; thus, √bandh → badh + -ya-→ badhya; √śaṃs → śas + -ya- → śasya-.
- 3. final -i and -u are lengthened; thus,  $\sqrt{ci} \rightarrow c\bar{i} + -ya \rightarrow c\bar{i}ya$ -;  $\sqrt{stu} \rightarrow st\bar{u} + -ya \rightarrow st\bar{u}ya$ -.
- 4. final -r is replaced by -ri; thus,  $\sqrt{kr} \rightarrow kri + -ya \rightarrow kriya$ -.
- 5. roots containing -ya-, -va-, or -ra- substitute respectively -i-, -u-, and -r-; thus,  $\sqrt{yaj} \rightarrow ij + -ya \rightarrow ijya$ -;  $\sqrt{svap} \rightarrow sup + -ya \rightarrow supya$ -;  $\sqrt{prach} \rightarrow prch + -ya \rightarrow prcchya$ -.
- 6. verbs of the Xth class and causatives make their passive stem from the *present stem* by dropping the syllables -aya-; thus √cur → coraya- + -ya- → cor-ya- → corya.

To the stems exemplified, viz.,  $dh\bar{i}ya-$ , badhya-, sasya-,  $c\bar{i}ya-$ ,  $st\bar{u}ya-$ , kriya-, ijya-, supya-, prechya-, corya-, are added the appropriate middle endings for person, number, tense or mood. It seems superfluous to mention that it is naturally the third person that is in most frequent use. The complete passive conjugation of  $\sqrt{2}$  'do' is presented below only for the sake of illustration and reference.

## Present

	Singular	Dual	Plural
<ol> <li>2.</li> <li>3.</li> </ol>	kri-y-e	kri-yā-vahe	kri-yā-mahe
	(क्रिये)	(क्रियावहे)	(क्रियामहे)
	kri-ya-se	kri-y-ethe	kri-ya-dhve
	(क्रियसे)	(क्रियेथे)	(क्रियध्वे)
	kri-ya-te	kri-y-ete	kri-y-ante
3.	क्रा-yu-ie (क्रियते)	Mri-y-ele (क्रियेते)	(क्रियन्ते)
<ol> <li>2.</li> <li>3.</li> </ol>	a-kri-y-e	a-kri-yā-vahi	a-kri-yā-mahi
	(अक्रिये)	(अक्रियावहि)	(अक्रियामहि)
	a-kri-ya-thāḥ	a-kri-y-ethām	a-kri-ya-dhvam
	(अक्रियथा:)	(अक्रियेथाम्)	(अक्रियध्वम्)
	a-kri-ya-ta	a-kri-y-etām	a-kri-y-anta
	(अक्रियत)	(अक्रियेताम्)	(अक्रियन्त)
		Imperative	
<ol> <li>2.</li> </ol>	kri-y-ai	kri-y-āvahai	kri-y-āmahai
	(क्रिये)	(क्रियावहै)	(क्रियामहै)
	kri-ya-sva	kri-y-ethām	kri-ya-dhvam
3.	(क्रियस्व)	(क्रियेथाम्)	(क्रियध्वम्)
	kri-ya-tām	kri-y-etām	kri-y-antām
	(क्रियताम्)	(क्रियेताम्)	(क्रियन्ताम्)
		Optative	
<ol> <li>2.</li> </ol>	kri-ye-y-a	kri-ye-vahi	kri-ye-mahi
	(क्रियेय)	(क्रियेवहि)	(क्रियेमहि)
3.	kri-ye-thāḥ	kri-ye-y-āthām	kri-ye-dhvam
	(क्रियेथाः)	(क्रियेयाथाम्)	(क्रियेध्वम्)
	kri-ye-ta	kri-ye-y-ātām	kri-ye-ran
	(क्रियेत)	(क्रियेयाताम्)	(क्रियेरन्)

As always in the conjugation of verbs, -a is lengthened before -v and -m, hence,  $kriy\bar{a}$ -vahe (क्रियावह), a- $kriy\bar{a}$ -mahi (अक्रियामहि). The -a of -ya-is lost before an ending beginning with a vowel; thus, kriy-ante (क्रियन्ते), kriy-etām (क्रियेताम्). The optative suffix - $\bar{i}$ - coalesces with -ya- to form -ye-; in the second and third dual a -y- is interposed between -ye- and the endings - $\bar{a}th\bar{a}m$  and - $\bar{a}t\bar{a}m$  in order to preserve the optative character of -ye-, which would otherwise become -yay- by internal sandhi (as ne from  $\sqrt{n}i$  becomes nay- before the thematic vowel to yield the present stem nay-a); hence, kriye-y- $\bar{a}th\bar{a}m$  (क्रियेयाथाम्) and kriye-y- $\bar{a}t\bar{a}m$  (क्रियेयाताम्). The present passive participle is formed by adding the suffix - $m\bar{a}na$  (-मान) to the passive stem; thus, kriya- $m\bar{a}na$  (क्रियमाण) 'being done', badhya- $m\bar{a}na$  (ब्रह्ममान) 'being bound'.

There is no separate passive formation for the future tense; the middle forms are used instead, and it must be gleaned from the context whether a passive sense is involved. This usage is fairly rare, however, being usually replaced by the future passive participle, called the 'gerundive'. Of course, just as with the past passive participle when employed in lieu of the past tense, the appropriate form of प्र, in this instance भवति/भवन्ति (is/are), is implied. Thus, एतानि पूष्पाणि राज्ञ: भृत्येन श्वः चेतव्यानि [भवन्ति] 'These flowers will be gathered tomorrow (श्वः) by the king's servant'. Since English does not have a future passive participle or gerundive, it is not possible to give a literal translation of this Sanskrit form. If, continuing with the above example, we say 'going to be gathered', using 'going' to carry the future sense, the infinitive 'to be gathered' in complement to it is confusing. Obviously, the passive infinitive ('to be gathered' or 'about to be gathered') used in many Sanskrit grammars is even less desirable, as it doesn't suggest a participle at all.

Apart from being used to express simple futurity in this way, the gerundive has another usage, which is, in fact, much commoner and really more important. This other usage is to express what needs to be done in the future, an inevitable outgrowth of the simple future, which may imply necessity. 'Going to be gathered' (to continue with this awkward rendition par faute de mieux!) readily suggests 'having to be gathered', and so our illustrative sentence might as well mean 'These flowers will have to (or must) be gathered. . . ', if the surrounding context requires this meaning.

In addition to simple futurity or necessity, a gerundive often implies the sense of 'fit to be . . . or worthy to be . . . 'Thus, darśaniya (दर्शनीय), the gerundive of  $\sqrt{dr}$ s 'see', often means 'fit or worthy to be seen', and similarly

ramaniya (रमणीय) from √ram 'find pleasure in' regularly means 'enjoyable, pleasant, charming'.¹

The formation of the gerundive is essentially simple and need not long detain us. There are three suffixes in use in the classical language, viz.,  $-tavya^2$  (as in ce-tavya above), -ya (as in  $k\bar{a}r$ -ya from  $\sqrt{k}r$ ) and, perhaps the least common,  $-an\bar{i}ya$  (as in  $dar\dot{s}$ -an $\bar{i}ya$  and ram-an $\bar{i}ya$ !). These examples show the kind of change to which the root vowel is generally subjected when a particular one of the three suffixes is added: guna before -tavya and  $-an\bar{i}ya$ , but vrddhi before -ya. But there are, of course, various exceptions, which are best learned by encountering them in use. An important one is the change of  $-\bar{a}$  to -e, as in  $j\bar{n}e$ -ya from  $\sqrt{j\bar{n}a}$  'know' and in de-ya from  $\sqrt{da}$  'give'.

Just as the past passive participle, as we have plentifully seen, so also the passive forms in general, including the gerundive, are frequently used impersonally, i.e., without an expressed grammatical subject. In order to understand this clearly, we must recall that, when an active sentence is to be converted into the passive, the subject (nominative) is replaced by the instrumental and an object, if expressed, becomes the subject. Thus, 'The king worships Visnu' (राजा विष्णुं यजते) is changed into 'Visnu is worshipped by the king' (विष्ण: राज्ञा इज्यते). If 'Visnu' is omitted in the active, then the passive version is simply 'It is worshipped by the king' i.e., there is worship being performed by the king (राजा इज्यते). The 'it' in this literal English version is a sort of 'dummy' subject, inserted only because English requires every verb to have a subject. Since no subject is expressed here, we must use this impersonal and meaningless 'it'. Even an intransitive verb may be put into the passive in Sanskrit and then, there being no object by the nature of the case, the passive construction has to be impersonal. For example, the sentence 'The citizens are coming together' (नागरिका: समागच्छन्ति), when changed into the passive in conformity with the Sanskrit predilection, becomes 'It is come together by the citizens' (नागरिकै: समागम्यते). Of course. this is bad English, because we cannot use an intransitive verb passively in English; the bad English has only a pedagogical purpose here. Similarly, we may say 'Let it be stayed here!' (अत्र स्थीयताम्). The gerundive, being a passive form, is similarly used with reference to future actions, especially if

<sup>&</sup>lt;sup>1</sup>The English word 'reverend', which literally means 'fit or worthy to be respected' (and then as a virtual noun meaning a man of the cloth), is from the Latin *reverendus*, used with precisely the same nuance of meaning as Sanskrit *darśaniya* and *ramaniya*.

 $<sup>^2</sup>$ or -i-tavya, just as -ta, the suffix of the past passive participle, is often attached with an interposed -i-, as in pat-i-ta (पित्त) from  $\sqrt{pat}$  'fly'. Whenever a root forms its infinitive with -i-tum, the gerundive is formed with -i-tavya, not -tavya.

the notion of necessity is implied; thus मया गन्तव्यम् 'I shall go' or 'I must go', literally 'It is *going to be gone* by me'.

Sentences illustrating various uses of the passive:

- शत्रवो राज्ञा जीयेरन्निति<sup>1</sup> नागरिकैरुच्यते ।
- 2. अस्य वृक्षस्याधस्ताद् बालेन सुखेन सुप्यते ।
- 3. कै: सह मया योद्धव्यं द्रष्टुमिच्छामि ततश्च मम रथ: सेनयोर्मध्ये स्थाप्यतामित्यर्जुन: सूतं कृष्णमवदत्।
- 4. अहो रमणीयमिदं वनमत आवाभ्यामत्र रात्रीं स्थीयतां प्रत्युषे च वनं त्यज्यतामिति सतं राज्ञोक्तम् ।
- 5. तैश्चौरैश्चोरितं धनिनो धनं वृक्षस्य कोटरे ऽधीयत।
- 6. श्राद्धं<sup>2</sup> दातुमाह्वानां राज्ञो गृहीत्वा ब्राह्मणो मया सत्वरं गन्तव्यमन्यथा कश्चिदन्य इमां क्रियां ग्रहीष्यतीति चिन्तयित्वा राजप्रासादं गतः।
- 7. क्षेत्रे लाङ्गलं चालयन्नरः कृष्णसर्पेणादश्यत ।
- 8. एतानि सूक्तानि मया श्वः पठितव्यानीति गुरुणा शिष्याभ्यां न्यवेद्यत ।
- 9. मुक्तिध्यानेन विद्यया चैव प्राप्यत इति शास्यते बुधै: ।
- 10. यदा नलो नृपस्तिस्मन्वने विचरतां हंसानाम् एकं जग्राह तदा स हंसो मानुषीं वाचं कृत्वा न हन्तव्यो ऽस्मि ते राजिन्नित्युक्त्वा तेनोत्सृष्ट उदपतत्।

## Notes

- 1. जीयेरन्नित Remember that a final -न् preceded by a short vowel and followed by any vowel beginning the next word is doubled.
- 2. On the śrāddha ceremony, v. note 1 in Lesson Six.

- 3. On the semi-mythic hamsas, v. note 9 in Lesson Three.
- 4. ते genitive used as an instrumental with the gerundive हन्तव्यो; cf. English 'beloved of him' for 'beloved by him', as noted in note 19 in the following extract.

## Vocabulary

अन्यथा, adv. otherwise.

अहो, interjection Ah, oh! What a!

आह्वान, n. an invitation.

उद्-√पत्, (पतित, class I), fly up.

उत्सृष्ट, ppp. वि-√सृज् (सृजित, class VI), (having been) released, let go. कष्णसर्प, m. a cobra.

कोटर, m. a hollow (of a tree).

क्रिया, f. a ceremony.

क्षेत्र, n. a field.

√ग्रह् (गृह्णाति, class IX), get, grasp, take hold of; fut. ग्रहीष्यति; perf. जग्राह; gerund गृहीत्वा.

चौर, m. a thief.

√त्यज्, (त्यजित, class I), leave.

√दंश (दंशति, class I), bite.

धन, n. wealth.

धनिन्, adj. 'possessing wealth', wealthy.

ध्यान, n. meditation.

नागरिक, m. an inhabitant of a city or town (नगर), a citizen.

नि- $\sqrt{$ विद् in caus. निवेदयति, informs (+ dat.).

√पठ्, (पठित, class I), recite.

प्रत्युष, m. the daybreak, dawn.

प्रासाद, m. a palace.

ब्ध, m. a sage.

मानुष, adj. (f. मानुषी), human.

म्क्ति, f. release, salvation.

रात्री, f. the night.

लाङ्गल, n. a plow; with caus. of √चल् (चलति, class I), plow (a field). वि-√चर् (चरति, class I), move hither and thither, move about.

शत्रु, m. an enemy.

√शास् (शासति, class I), teach.

ম্ব:, adv. tomorrow.

सुखेन, instr. as adv. pleasantly, in comfort.

सूक्त, n. a Vedic hymn.

√हन् (हन्ति, class II), slay, kill.

# The Bhagavadgitā

The Bhagavadgitā ('Song of the Blessed One') or simply the Gitā, as it is oftener called, is a colloquy or dialogue in 18 chapters, mostly in the śloka metre, between the warrior Arjuna and Kṛṣṇa, his charioteer, who is an incarnation of the god Viṣṇu. It is not, strictly speaking, an independent work, but is one of the numerous smaller works embedded in the Mahābhārata, where it forms the third episode of the Bhiṣmaparvan, the sixth of the 18 books that make up the great epic. Though an integral part of the Mahābhārata, it has come to be looked upon as a separate creation that embodies in essence the Hindu view of life and accordingly has attained the status of holy scripture.

The dialogue between Arjuna and Kṛṣṇa takes place on the battlefield in Kurukṣetra just as the great armies of the Pāṇḍavas and Kauravas are about to join in mortal combat in the catastrophic war which is the subject of the Mahābhārata. Arjuna has requested Kṛṣṇa to halt his chariot between the two opposing armies that he may view those who stand ready to do battle with him. As he sees arrayed before him a host of his kinsmen and friends, he is stricken at once with extreme compassion and despair. He recoils from participating in the impending slaughter at the thought of its horrifying consequences to all those who are concerned. His bow slips from his hand, and he sits down in his chariot sick at heart.

This dramatic and powerful incident, which brings to an end the first chapter of the Gitā, leads into a series of long and complex discussions commencing with a discourse on the imperishability and indestructibility of the soul, the duty (dharma) of a warrior (kṣatriya) to fight in a righteous cause, and, in the progress of Kṛṣṇa's responses to Arjuna's questions, covering a bewildering array of theological and philosophical matters.

The Gitā is written in a simple and straightforward style, with remarkable clarity of presentation. There are, to be sure, difficulties, but they are not grammatical or stylistic: they are due to the interpretation of certain frequently recurring words (such as yoga), quite familiar from their

usage in various Sanskrit technical treatises, where, however, their meaning is often alien to that in the Gitā.

Neither the name of the author of the Gitā nor the date of its composition is known. As to the latter, there has, of course, been endless speculation, but perhaps we may not be far amiss in postulating the date at c.200 B.C. In the course of the centuries the Gitā has been subject to many scholastic interpretations, and commentaries, both old and new, have always been plentiful, nor are they confined to India. Translations into non-Indian languages run into the hundreds, possibly even the thousands, and new ones are ever appearing, with hardly anything new to say, for it has all been said many times long before.

# I. Arjuna's Despair

संजय उवाच। अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वज:<sup>1</sup>। प्रवृत्ते शस्त्रसंपाते<sup>र्रे</sup>धनुरुद्यम्य पाण्डवः ॥२०॥ ह्षीकेशं तदा वाक्यमिंदमाह महीपते3। सेनयोरभयोर्मध्ये रथं स्थापय मे उच्यत ॥२१॥ यावद्<sup>4</sup> एतान्निरीक्षे ऽहं योद्भुकामान्<sup>5</sup> अवस्थितान् । कैर्<sup>6</sup> मया सह योद्धव्यम्<sup>7</sup> अस्मिन्नणसमुद्यमे ॥२२॥ योत्स्यमानानवेक्षे ऽहं य एते<sup>8</sup> ऽत्र समागताः। धार्तराष्ट्रस्य<sup>9</sup>दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥ एवमुक्तों हृषीकेशो गुडाकेशेन भारत 10। सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥ भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् 11। उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥२५॥ तत्रापश्यत्<sup>12</sup> स्थितान्पार्थः पितृनथ<sup>13</sup> पितामहान् । आचार्यान्मातुलान्भातृन्पुत्रान्पौत्रान्सखीस्तथा ॥२६॥ श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि<sup>14</sup>। तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥२७॥ कृपया परयाविष्टो विषीदन्निदमब्रवीत्।

# अर्जुन उवाच।

दृष्ट्वेमान्स्वजनान्कृष्ण युयुत्सून्समवस्थितान् ॥२८॥ सीदन्ति मम गात्राणि मुखं च परिशुष्यति। वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥२९॥ गाण्डीवं<sup>15</sup> स्रंसते हस्तात्त्वक्चैव परिदह्यते । न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥३०॥ निमित्तानि च पश्यामि विपरीतानि केशव। न च श्रेयो ऽनुपश्यामि<sup>16</sup> हत्वा<sup>17</sup> स्वजनमाहवे ॥३१॥ न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च। किं नो राज्येन<sup>18</sup> गोविन्द किं भोगैजीवितेन वा ॥३२॥ येषामर्थे काङ्क्षितं नो राज्यं<sup>19</sup> भोगाः सुखानि च । त एव<sup>20</sup>नः स्थिता योद्धं प्राणांस्त्यक्त्वा सुदुस्त्यजान् ॥३३॥ आचार्याः पितरः पुत्रास्तथैव च पितामहाः। मातुला: श्वशुरा: पौत्रा: स्याला: संबन्धिनस्तथा ॥३४॥ एतान्न हन्तुमिच्छामि घ्नतो ऽपि<sup>21</sup> मधुसूदन। अपि त्रैलोक्यराज्यस्य<sup>22</sup> हेतोः किं नु<sup>23</sup> महीकृते ॥३५॥ निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन । पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः<sup>24</sup> ॥३६॥ तस्मान्नार्हा वयं हन्तुं<sup>25</sup>धार्तराष्ट्रान्सबान्धवान्। स्वजनं हि कथं हत्वा सुखिन: स्याम माधव ॥३७॥ यद्यप्येते न पश्यन्ति लोभोपहतचेतसः26। कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८॥ कथं न ज्ञेयमस्माभिः<sup>27</sup> पापादस्मान्निवर्तितुम्<sup>28</sup> । कुलक्षयकृतं दोषं प्रपश्यद्भिर्<sup>29</sup> जनार्दन ॥३९॥ कुलक्षये<sup>30</sup> प्रनश्यन्ति कुलधर्माः<sup>31</sup>सनातनाः। धर्मे नष्टे<sup>32</sup> कुलं कृत्स्नमधर्मो ऽभिभवत्युत ॥४०॥

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः । स्त्रीषु दुष्टासु वाष्णिय जायते वर्णसंकरः ॥४१॥ संकरो नरकायैव<sup>33</sup> कुलघ्नानां कुलस्य च । पतन्ति पितरो ह्येषां लुप्तिपण्डोदकक्रियाः<sup>34</sup>॥४२॥ दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः । उत्साद्यन्ते जातिधर्माः<sup>35</sup> कुलधर्माश्च शाश्चताः ॥४३॥ उत्सन्तकुलधर्मानां मनुष्याणां जनार्दन । नरके नियतं<sup>36</sup> वासो भवतीत्यनुशुश्रुम ॥४४॥ अहो बत महत्पापं कर्तु व्यवसिता वयम् । यद्<sup>37</sup> राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥४५॥ यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः<sup>38</sup> । धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥४६॥

संजय उवाच । एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् । विसृज्य सशरं चापं शोकसंविग्नमानसः<sup>39</sup> ॥४७॥

(Bhagavadgitā I. 20-47).

## Notes

1. कपिध्वज: 'monkey-bannered', an epithet of the warrior Arjuna, whose chariot was distinguished by a banner or pennant (ध्वज) on which a monkey (कपि) was depicted. The compound is modelled after compounds like शस्त्रपाणि 'having a sword in the hand' and लगुडहस्त 'having a cudgel in the hand', the members of which are in reversed order, as पाणि and हस्त are strictly in subordinate or dependant relation to शस्त्र and लगुड and hence should precede.

- 2. प्रवृत्ते शस्त्रसंपाते a locative absolute expressing the time or circumstance when Arjuna raised his bow (धनुरुद्यम्य): 'when the clash of arms had begun', a somewhat incongruous assertion, however, since from the following lines it is clear that the battle had not yet started.
- 3. महीपते This vocative, like भारत below, is addressed to the blind king Dhṛtarāṣṭra, to whom the Gitā was communicated by the bard Saṃjaya. Such vocatives are commonplace in the Mahābhārata, as it contains so many long narratives that are related to others and so conducive to these apostrophes. In reading one has to be careful not to confuse these vocatives with others that are embedded in words spoken by persons who are part of the narrative. An example of this is अच्युत in the next line, which is addressed by Arjuna to his charioteer Kṛṣṇa.
- 4. यावद् There are two possible ways of interpreting यावद् here. It may be used as an adverb with the present indicative निरीक्षे to denote an *intended action:* 'I want to see . . ', or it may be taken as a conjunction meaning 'while' (but 'while I see' would be practically equivalent to 'in order that I may see'). In whichever sense it is taken, its effect continues on to अवेक्षे, with which it must accordingly be supplied.
- 5. योद्धकामान् 'desirous to fight', a bahuvrihi compound literally 'having a desire to fight (योद्धम्)', part A being an apocopated or abbreviated infinitive due to the loss of its final -म्.
- 6. केर् This interrogative pronoun does not here introduce an independent question, but an *indirect* question to be taken with यावद् निरीक्षे; thus, 'while I see (or 'I want to see') . . by whom (केर्) it shall be fought with me', *i.e.*, who shall fight with me. The words योद्धकामानवस्थितान् strictly belong in the indirect question. If occurring there, they would, of course, be in the instrumental in agreement with केर् which they define, thus: केयोद्धकामेरवस्थिते: . . ('while I see what ones drawn up, eager to fight, shall fight with me'). This sort of retraction of words from a subordinate clause into the main clause is also seen in the biblical 'Consider the lilies of the field how they grow' (for 'Consider how the lilies of the field grow').
- 7. कैर्मया सह योद्धव्यम् Instead of saying के मया सह योत्स्यन्ते ('Who will fight with me?'), the passive construction is used here in consonance with the

proclivity of Sanskrit for the passive; thus: 'by whom will it be fought with me?' As has been explained in this lesson, the future passive is normally expressed by means of the gerundive, although occasionally the future middle is used in a passive sense. The gerundive योद्धव्यम् is in the neuter nominative singular because there is no grammatical subject with which it can agree, and so the usage becomes impersonal. In English, which requires a subject (whether a noun or a pronoun) to be expressed, a meaningless 'it' serves as the subject of impersonal verbs, e.g., 'it rains', where 'it' has no meaning, but only a grammatical function.

- 8. एतं Logically, this demonstrative belongs with the antecedent योत्स्यमानान् so as to delimit it more pointedly, thus: 'these (men) ready to fight, who are come together here', but it has been drawn into the relative clause rather to throw its pointed reference there, as though to say: 'the ones ready to fight, who these very ones have come together here'.
- 9. धार्तराष्ट्रस्य a 'genitive quasi-dative', i.e., a genitive used in the sense of a dative, an extremely prevalent usage in the classical language; cf. the same usage of the genitive in कुलच्नानां and कुलस्य below (v. note 33). As has been noted before, in the spoken dialects or Prakrits the genitive almost entirely replaces the dative in all the latter's uses. The 'son of Dhṛtarāṣṭra' meant here is Duryodhana, who is called 'ill-natured or malignant' (दुर्बुद्धि) because of his treatment of the Pāṇḍavas.
- 10. भारत another vocative addressed to King Dhṛtarāṣṭra by Saṃjaya, as noted under 3 above; in Gitā II.14, Arjuna is addressed as भारत.
- 11. सर्वेषां च महीक्षिताम् 'and (in front) of all the kings'. The sense of प्रमुखतः, although the final member of the tatpuruṣa भीष्मद्रोणप्रमुखतः, is carried over to govern महोक्षिताम् with its adjective सर्वेषां, as though प्रमुखतः were a separate and independent word capable of being thus construed with other words in the verse.
- 12. तत्रापश्यत् 'He saw in them', तत्र being a substitute for उभयो: सेनयो: 'in both armies'. The full expression occurs in 27b.
- 13. अथ here a synonym for च, as often.

- 14. अपि This particle is often subjoined to numerals or numerical words, as to उभयोर् here, to throw a degree of emphasis on them, much as we do in English by using 'all', as in 'all three'.
- 15. गाण्डीवं Weapons were often given names, as Arjuna's bow 'Gāṇḍiva' here. It will be remembered from the passage in Lesson Nineteen that Viṣṇu's discus is called 'Sudarśana'. Similarly, King Arthur's sword was called 'Excalibur' and the hammer of the god Thor of Norse mythology was named 'Mjölnir' ('The Crusher').
- 16. अनुपश्यामि There appears to be no perceptible difference in meaning between पश्यामि and अनुपच्यामि, the prefix अनु-serving only for variation of expression.
- 17. FRI A gerund does not always have the value of a past active participle, simply denoting prior action, but not infrequently it expresses an action by which something is achieved, as though it had an instrumental or locative relation with the main verb. So here, the meaning is not 'I see no good (after) having slain my own people in battle', but 'I see no good in having slain' etc. The same use of the gerund occurs below with two more occurrences of RRI (v. note 24). In this usage we may discern an element of the origin of the gerund as an instrumental of a noun of action; thus,  $hatv-\bar{a}$  'by a slaying' is from hatu 'a slaying'  $+ -\bar{a}$  (the instrumental ending).
- 18. किं नो राज्येन 'of what use to us is a kingdom?', literally 'what (is) with a kingdom for us', i.e., what need have we of a kingdom. This use of किम् with the instrumental is extremely common.
- 19. येषामर्थे काङ्क्षितं नो राज्यं 'for the sake of whom a kingdom (is) desired by us'; नो (= न:) is the genitive used for the instrumental with the past passive participle काङ्क्षितं, just as we may say in somewhat antiquated English 'beloved of him' for 'beloved by him'. Though the following words भोगा: and सुखानि are also to be taken with काङ्क्षितं, it is put in the neuter singular to agree with the nearest word (राज्यं).
- 20. त एव (for ते एव) correlative of येषाम् in the preceding line: 'for the sake of whom . . . those very (एव) ones are standing . .'.

- 21. घ्नतो ऽपि present participle accusative plural of √हन् 'slay' modifying एतान्; अपि imparts to the participle a concessive force, implying that even granting that the enemy (consisting of kinsmen and friends) may engage in killing, he (Arjuna) does not wish to do so.
- 22. त्रैलोक्यराज्यस्य The three worlds are heaven, earth and either the atmosphere or nether world.
- 23. किं नु 'to say the least of', the meaning given in the vocabulary, is just the English idiomatic equivalent; the literal meaning is 'why, then' and with the following compound with which it goes: 'why, then, for the sake of the earth', idiomatically 'to say the least of for the sake of the earth!'. किं is the accusative neuter singular used adverbally ('why').
- 24. पापमेवाश्रयेदस्मान्हत्वेतानाततायिन: 'Only sin would accrue to us in slaying these who have their bows extended'. Note the force of the all-important particle एव ('only' here). Observe also the same use of the gerund हत्वा as discussed under note 17 above: the sin would not accrue after the slaying, but on account of it; similarly हत्वा in the next stanza.
- 25. नाहीं वयं हन्तुं 'we should not (or ought not) slay'; the adjective अहीं is frequently used with an infinitive in the meaning 'should or ought'.
- 26. लोभोपहतचेतसः Bahuvrihi adjectives, especially those containing a past passive participle, are often equivalent to clauses expressing various relationships (causal, temporal, conditional) to the sentence in which they stand. This compound has causal value: 'Although these do not perceive.. because their minds are stricken with greed'. Similarly used are the compounds लुप्तिपिण्डोदकक्रियाः and शोकसंविग्नमानसः, for which v. under notes 34 and 39. Only the context, of course, will determine the relationship in each instance. Hence, it is best to start with a literal translation ('having minds stricken with greed' or 'whose minds..') to see what relationship may be inferred.
- 27. कथं न ज्ञेयमस्माभि: This question forms the conclusion to the concessive clause beginning with यद्यप्येते 'Even though these do not perceive . . , how should we not know?'

- 28. निवर्तितुम् This infinitive is subject of the neuter gerundive ज्ञेयम्; thus, literally 'how (is) to turn away (निवर्तितुम्) not to be known?', i.e., 'how should we not know . . . ?'
- 29. प्रपश्यद्भिर् present participle modifying अस्माभि: in the prior verse, and virtually equivalent to a causal clause: 'inasmuch as we see the harm caused by destroying the family'.
- 30. कुलक्ष्ये a 'locative of time' and hence equivalent to a temporal clause: 'When the family is destroyed'.
- 31. कुलधर्मी: By this is meant all the ceremonies, such as the elementary sacraments, wedding and funeral rites, and the many customs and observances that are part of the daily routine of a family. They are, therefore, called सनातनाः 'everlasting', being followed as long as the family survives.
- 32. धर्मे नष्टे locative absolute; so also स्त्रीषु दुष्टासु below. The singular धर्मे is used in a collective sense.
- 33. नरकायैन an extension of the 'dative of purpose', expressing 'the end to which'; we may translate: 'The intermixture (of castes through intermarriage) leads only (एव!) to hell for the ones who slay the family and for the family'. The reason why caste-mixture leads to hell is explained in the following half-śloka. Note the 'genitives quasi-dative' in कुलघ्नानां and कुलस्य.
- 34. लुप्तिपिण्डोदकक्रिया: to be taken causally as लोभोपहतचेतस: discussed under note 26 above. The offering of rice (पिण्ड) and water (उदक) to the deceased ancestors or Fathers (पितर:) is absolutely essential lest their souls, abiding in subtle bodies following cremation, be unable to enter heaven, but be obliged to wander about as 'departed spirits' (pretas).
- 35. जातिधर्माः Often, but by no means always, the terms वर्ण and जाति are interchanged, as in जातिधर्माः and वार्णसंकरः (41) and वर्णसंकरकारकैः (43).
- 36. नियतं best taken as a neuter noun corresponding to English 'a sure thing'; thus, 'abiding in hell (is) a sure thing', or we may say 'a certainty'.

- 37. यद् here a *conjunction* meaning 'because' or 'in that': 'because (*or* in that) we are prepared to slay our own people'. The clause introduced by यद्, taken in either sense, explains or amplifies महत्पापं.
- 38. शस्त्रपाणय: 'having sword in hand'. On this reversed bahuvri̇́hi, cf. note under 1 above.
- 39. शोकसंविग्नमानसः This bahuvrihi may also be taken with causal value as लोभोपहतचेतसः and लुप्तिपिण्डोदकक्रियाः, on which v. notes under 26 and 34.

## Vocabulary

अच्युत, adj. 'not fallen, firm, steadfast', epithet of Kṛṣṇa. But the meaning is somewhat doubtful, as √च्यु (च्यवित, °ते, class I), of which च्युत is the ppp., may mean 'fall, waver' and also 'perish'; hence, अच्युत might equally mean 'unwavering, i.e., steadfast' or 'imperishable, immortal'.

अधर्म, m. unrighteousness.

अनु-√पश् (पश्यति, class I), discern, see.

अनु-√श्रु (शृणोति, class V), hear repeatedly (अनु); perf. °शुश्राव (plur. °शृश्रुवु:). अप्रतीकार, 'not having any counteraction or retaliation', hence defenseless.

अभिभव, m. an overpowering.

अभि-√भू (भवति, class I), 'be against', overpower, control.

अर्ह, adj. deserving, worthy; fit (+ infin. 'fit to', i.e., 'should').

अव-√ईक्ष् (इक्षते, class I), look upon, see.

अव-√स्था (तिष्ठति, class I), stand, stand up; infin. अवस्थातुम्.

अवस्थित, ppp. अव-√स्था (तिष्ठति, class I), arrayed.

अशस्त्र, 'not having a sword', without a sword, unarmed.

√अह (only used in some forms of the perfect), said.

अहो बत, compound interj. alas!

आचार्य, m. a teacher, preceptor.

आततायिन्, adj. 'having or holding a drawn (bow)', hence as m., a warrior.

आविष्ट, ppp. आ-√विश् (विशति, class VI), entered into or upon; entered by, filled with (+ instr.).

आ-√िश्न (श्रयति, class I), lean or rest on; happen to, befall, come to, accrue to. आहव, n. a challenge; war, battle.

उत, particle, and, also; even.

उत्तम, adj. highest, best; at the end of a tatpurusa most excellent.

उत्सन्न, ppp. उद्-√सद् (सीदति, class I), decayed, ruined.

उदक, n. water.

उद्यत, ppp. उद्-√यम् (यच्छति, class I), prepared, intent on (+ infin.).

उद्-√यम् (यच्छति, class I), hold up, raise; gerund उद्यम्य.

उद्-√सद् (सीदति, class I), sink, settle down; go to ruin, decay; caus. उत्सादयति, brings to ruin, destroys.

उप-√विश (विशति, class VI), sit down.

उभय, adj. both.

उपहत, ppp. उप-√हन् (हन्ति, class II), stricken; corrupted.

कपि, m. a monkey.

√काङ्क्ष् (काङ्क्षते, class I), desire.

कारक, adj. making or causing.

किं नु interr. phrase to say the least of.

किम्, interr. pron. what; + instr. 'what's the use of . . . '.

কুৰ, m. the Kurus, name of a people of northwest India, descended from their eponymous ancestor Kuru. They are also called by the patronymic Kaurayas.

कुल, n. the family.

कुलघ्न, adj. slaying or destroying a family.

कृते, postp. for the sake of, for (+ gen. or in compound ).

कृत्स्न, adj. whole, entire.

कृपा, f. pity, compassion.

केशव, m. 'long-haired', Keśava, epithet and name of Kṛṣṇa; cf. गुडाकेश in 24.

कौन्तेय, m. a son of Kunti, mother of Yudhiṣṭhira, Bhimasena and Arjuna.

क्रिया, f. a ceremony.

क्षय, m. destruction.

क्षेम, n. peace, tranquillity; happiness; a state of comfort; क्षेमतर, n. a greater peace (etc.).

गाण्डीव, n. Gāṇḍiva, the name of Arjuna's bow.

गात्र, n. a limb.

गुडाकेश, m. 'thick-haired', an epithet of Arjuna.

गोविन्द, m. Govinda, a name of Kṛṣṇa [possibly 'cow-finder' from गो 'cow' + verbal of <sup>2</sup>√विद् 'find' or a borrowing of Prakrit गोविन्द which may represent either गोपेन्द्र 'lord of cow-herds' (from गोप 'cow-protector' from गो + verbal of √पा 'protect' + इन्द्र 'lord, chief') or, less probably, गोपीन्द्र 'lord of cowherdesses' (गोपी 'cowherdess', feminine of गोप, + इन्द्र).]

चाप, m. or n. a bow.

चिकीर्षु, adj. desiring to do, ready to do [desiderative adj. from  $\sqrt{2}$ ]. चेतस्, n. the mind, heart.

जनार्देन, m. Janārdana, a name of Kṛṣṇa. [The name seems literally to mean 'agitator or tormentor of people', but if so, the application to Kṛṣṇa is obscure.]

जाति, f. caste.

जीवित, n. life.

ज्ञेय, gerundive of √ज्ञा (जानाति, class IX), to be known, having to be known. तस्मात्, abl. of तद् 'on account of this', therefore.

√त्यज् (त्यजित, class I), leave, leave off, abandon; risk; gerund त्यक्त्वा.

त्रैलोक्य, n. the three worlds.

त्वच्, f. the skin.

दुर्बुद्धि, m. ill-natured, malignant.

दुष्ट, ppp. √दुष् (दुष्यति, class IV), defiled.

दोष, m. a fault, defect; sin; harm; evil.

द्रोण, m. Droṇa, the name of the preceptor of the Pāṇḍavas and Kauravas.

द्रोह, m. injury, treachery.

धनुस्, n. a bow.

धर्म, m. usage, custom, practice, observance, duty.

धार्तराष्ट्र, m. a son of Dhṛtarāṣṭra.

ध्वज, m. a banner or standard.

नरक, m. or n. hell.

नष्ट, ppp. √नश् (नश्यति, class IV), having perished or died away.

निमित्त, n. a sign, indication.

नियत, ppp. नि-√यम् (यच्छति, class I), held down, checked, controlled; fixed, certain, sure.

निस्-√ईक्ष् (इक्षते, class I), look upon, survey.

निस्-√वृत् (वर्तते, class I), turn away or desist from (+ abl. ); infin. वर्तितुम्.

√पत् (पतित, class I), fall; go to ruin.

पर, adj. highest, extreme.

परि-√दहू (दहति, class I), burn thoroughly, scorch; in passive be on fire.

परि-√शुष् (शुष्यति, class IV), become dry or parched.

पाणि, m. the hand.

पाण्डव, m. a son of Pāṇḍu (there were five sons of Pāṇḍu, here Arjuna is meant).

पातक, n. a sin, crime.

पाप, n. evil; sin.

पार्थ, m. a son of Pṛthā, a metronymic of Arjuna.

पिण्ड, m. a ball; a ball of rice.

पौत्र, m. a grandson.

प्र- $\sqrt{3}$ ष् (दुष्यति, class IV), decay or spoil completely (प्र), deteriorate, be defiled or corrupted.

प्र-√नश् (नश्यति, class IV), die away, perish.

प्र-√पश् (पश्यति, class IV), see or look ahead, discern, perceive.

प्रमुखत:, postp. in front of, before (+ gen.).

प्र-√वृत् (वर्तते, class I), literally turn or move forward, then start, take place.

प्राण, m. breath; in plur. life.

प्रीति, f. pleasure, joy.

बन्धु, m. a relative, kinsman.

बान्धव, m. a relative.

भारत, m. a descendant from Bharata.

भीष्म, m. Bhisma, the name of a famous warrior in the great war between the Pāṇḍavas and Kauravas, who fought on the side of the latter.

भोग, m. enjoyment, joy.

√भम् (भ्रमति, class I), move about, roam; wander; be in a whirl; be agitated or confused.

भात, m. a brother.

मधुसूदन, m. 'slayer of Madhu', a name of Kṛṣṇa.

मध्य, n. the middle.

मनुष्य, m. a man.

महीक्षित्, m. 'earth-ruler', a king or prince.

महीपति, m. 'lord of the earth', a king.

मातुल, m. a maternal uncle.

माधव, m. Mādhava, a name of Kṛṣṇa.

मानस, n. the mind, heart.

मित्र, n.(!) a friend.

यावत्, conj. while.

√युध् (युध्यते, class IV), fight; future योत्स्यते; infin. योद्धृम्; gerundive योद्धव्य; desiderative adj.; युयुत्सु.

युयुत्सु, adj. desirous or about to fight (desiderative adj. from √युध्). योद्धकाम, adj. desirous to fight.

रण, n. battle.

रथोपस्थ, m. the seat of a chariot.

रोमहर्ष, m. the bristling of the hair of the body, horripilation.

लुप्त, ppp. √लुप् (लुम्पति, class VI), broken, broken off; interrupted.

लोभ, m. strong desire; greed.

वर्ण, m. cover, coat; color; class, caste.

वाष्णिय, m. Vārṣṇeya, a name of Kṛṣṇa as a descendant of Vṛṣṇi in the fifth degree.

वास, m. dwelling, abiding.

विजय, m. victory.

विपरीत, ppp. वि-परि-√इ (एति, class II), turned around, reversed; perverse, contrary to rule, wrong; adverse, inauspicious.

वि-√सद् (सीदित, class I), sink down, be depressed or dejected.

वि-√सृज् (सृजति, class VI), let go, release.

वेपथु, m. a quivering, trembling.

व्यवसित, ppp. वि-अव-√सो (स्यति, class IV), determined, resolved.

ब्यवस्थित, ppp. वि-अव-√स्था (तिष्ठित, class I), standing here and there, arranged, arrayed.

शर, m. an arrow.

शरीर, n. the body.

शस्त्र, n. a weapon [not to be confused with शास्त्र !].

शाश्वत, adj. eternal, everlasting.

शोक, m. sorrow, anguish.

श्रेयस्, n. welfare, benefit.

श्वश्र, m. a father-in-law.

संविग्न, ppp. सं-√विज् (विजते, class VI), agitated, disturbed.

संखि, m. a companion, comrade.

संकर, m. a mixing together, intermixture.

संख्य, n. conflict, battle; field of battle.

संजय, m. Samjaya, name of the bard of the blind king Dhṛtarāṣṭra who reports to him the happenings on the battlefield in the war between the Pāṇḍavas and the Kauravas. The whole of the Bhagavadgitā is, then, related by Samjaya.

√सद् (सीदित, class I), sink, sink down; give way, weaken, falter.

सनातन, adj. everlasting, eternal.

समवस्थित, ppp. सम्-अव-√स्था (तिष्ठित, class I), fully (सम्) arrayed, in full array.

समवेत, ppp. सम्-अव-√इ (एति, class II), having come together, assembled.

समागत, ppp. सम-आ-√गम् (गच्छति, class I), having come together, gathered.

सम्-√ईक्ष् (ईक्षते, class I), look upon, behold.

समुद्यम, m. a lifting or raising up, effort, exertion, enterprise.

संपात, m. 'a falling together', collision, clash.

संबन्धिन्, m. 'having a connection', as m. a relative, kinsman.

सुद्रस्त्यज, adj. very difficult to abandon or risk.

सुहृद्, m. a friend.

स्त्री, f. a woman.

√स्था (तिष्ठति, class I), stand; caus. स्थापयति 'causes to stand', stops, brings to rest.

स्याल, m. a brother-in-law.

√संस् (संसते, class I), fall, fall down, slip.

स्वजन, m. one's own people, kinsmen.

√हन् (हन्ति, class II), smite, smite or strike down; slay, kill; gerund हत्वा.

ह्षीकेश, m. 'lord of the senses', an epithet of Kṛṣṇa.

हेतु, m. cause; gen. हेतो: as a quasi-postp. 'for the sake of, for' (+ gen. ).

### LESSON TWENTY-EIGHT

Causative and Denominative Verbs. The Anaphoric Pronoun ঘূৰত্

### I. Causative Verbs.

In many of the foregoing lessons we have had examples of so-called 'causative' verbs, but while the term 'causative' has been used in the notes and vocabularies, hardly anything has been said as to their character and formation.

A causative verb is a particular form of verb in which the subject does not perform the action himself, but causes someone else to perform it. So, whereas सः कटं करोति means 'He makes a mat', the causative सः कटं कारयति means 'He causes (someone not here mentioned) to make a mat'. Modern English has only a half dozen or so causative verbs inherited from Old English<sup>1</sup> and therefore, has to employ various roundabout means to express the idea of causing someone to perform an action. One method, as in the above example, is, of course, literally to say 'cause someone to do' such-andsuch. Perhaps, however, it is much commoner to say 'have someone do', as, to use the same example, 'He has mat made'. But often English, due to the absence of causative verbs in its grammatical framework, is indifferent to specifying that a particular action is not actually performed by the grammatical subject, but only promoted or initiated by that subject. For example, we may say: 'The Pharaoh Cheops built the Great Pyramid', although he most certainly did not do so himself, but 'had or caused it to be built (by others)'. In Sanskrit, however, which can readily form a causative verb from a root by the application of perfectly simple rules, a causative is always employed when an action is not actually performed by the subject.

Logically, then, a causative verb has two subjects or agents: the promoter of the action and the one who performs it. As we have seen, the 'instigator' is put in the nominative case. The actual performer, if expressed, is generally put in the instrumental, although there are many exceptions to this rule. If we expand our example to 'He causes or has Devadatta make a mat' (using Devadatta in the sense of the indefinite 'so-and-so' of English), we will have to say सः देवदत्तेन कटं कारयति, i.e., he causes the making of a mat through the instrumentality of Devadatta. Indian grammarians list various categories of verbs that require the immediate agent (here Devadatta) to be put into the accusative. It is better, however, to enter upon these exceptions when they are seen in a context. The single exception that ought to be

<sup>&</sup>lt;sup>1</sup>For example, lay (cause to lie), set (cause to sit), fell (cause to fall), raise (cause to rise), drench (cause to drink, but now with the specialized meaning to 'wet'), bait (cause to bite).

mentioned here is that *intransitive* verbs, such as √गम् 'go', when made into causatives, take their immediate agent in the accusative; thus, सेनापति: सैनिकान् योद्धं प्रागमयत् 'The general caused the soldiers to go forward to fight'.

The formation of the causative stem from a root is a fairly simple procedure. The suffix -ay- with the thematic vowel -a-, viz., -ay-a-, is added to the root, the vowel of which is usually 'strengthened' by the substitution of its guṇa or vṛddhi counterpart. If the root ends in  $\blacksquare$  consonant, guṇa is usually substituted, otherwise vṛddhi. Thus, from  $\sqrt{vid}$  'know' is made the causative stem ved-ay-a- (vedaya-) 'cause to know', i.e., inform; from  $\sqrt{tus}$  'be pleased', comes tos-ay-a- (tosaya-) 'cause to be pleased'. i.e., satisfy; but from  $\sqrt{kr}$  'do' (which ends in a vowel) comes  $k\bar{a}r$ -ay-a-  $(k\bar{a}raya$ -) with vṛddhi of the vowel because it is final; and from  $\sqrt{n\bar{i}}$  'lead' comes  $n\bar{a}y$ -ay-a-  $(n\bar{a}yaya$ -) 'cause to lead'. Roots ending in  $-\bar{a}$ , as  $\sqrt{dh\bar{a}}$  'put',  $\sqrt{d\bar{a}}$  'give',  $\sqrt{sth\bar{a}}$  'stand', interpose a -p- between the unchanged root and the suffix -ay-a, the causative suffix, then, being in effect -paya. So,  $dh\bar{a}$ -paya-,  $d\bar{a}$ -paya-,  $sth\bar{a}$ -paya. There are, of course, additional and exceptional formations, but it is the better part of valor to learn these details in the course of reading.

Causative stems are conjugated precisely like stems from roots of class

X, the cur class, and no paradigm, therefore needs to be given.

Causative verbs constitute a derivative conjugation or verbal system, as they express modification (i.e., causation!) of the original sense of a root. In this respect they are like the desiderative stems, which express the sense of desiring whatever is meant by the root. Several examples of desideratives have been encountered in our readings, and, it will be recalled, their formation has been discussed. Derivative stems, unlike the simple stems of the 10 classes, extend their stem beyond the so-called 'present system' (i.e., the present, imperfect, imperative and optative) into the future, the periphrastic perfect, the infinitive, gerund, gerundive in -i-tavya, and, with loss of the suffix -ava- but retention of the vowel modification of the root (and the -p- if present), also into the past passive participle and gerund in -ya. Thus, if we use  $\sqrt{sth\bar{a}}$  as an example, in addition to the forms  $sth\bar{a}$ -pay-a-ti (स्थापयति), a-sthā-pay-a-t (अस्थापयत्), sthā-pay-a-tu (स्थापयत्) and sthā-pay-e-t, i.e., -pay-a+i+t (स्थापयेत्), all of the 'present system', there can be formed from the full stem the future sthā-pay-i-sya-ti (स्थापिष्यति); the periphrastic perfect sthā-payām-āsa (स्थापयामास); the infinitive sthā-pay-i-

<sup>2</sup>It should be noted that very often a Sanskrit causative is not to be rendered into English by 'cause or have someone do', but by a different verb, as here with the causative stems vedaya- and tosaya-. Similarly, the causative darśaya- from  $\sqrt{drś}$  'see' is usually to be rendered 'show', though literally 'cause to see'.

tum (स्थापयितुम्); gerund in -i-tvā, sthā-pay-i-tvā (स्थापयित्वा); the gerundive in -i-tavya, sthā-pay-i-tavya (स्थापयितव्य). The truncated stem (i.e., without the suffix) is seen in the compound gerund in -ya, e.g., ava-sthā-p-ya (अवस्थाप्य), the past passive participle sthā-p-i-ta (स्थापित), and the so-called present passive system, thus: sthā-p-ya-te (स्थाप्यते), a-sthā-p-ya-ta (अस्थाप्यत), sthā-p-ya-tām (स्थाप्यताम्), sthā-p-ye-ta (स्थाप्येत).

### II. Denominative Verbs.

Another class of derivative verbs, hence formed *not* from the root, but from nouns, adjectives and very rarely from other parts of speech, is that of the denominative verbs. The name 'denominative' is borrowed from the Latin word *denominativus*, which is based on the phrase *de nomine* 'from a noun or adjective' (as Latin *nomen*, literally 'name', is used for both!). *Denominativus*, then, means 'coming *or* derived from a noun or an adjective', and, as applied to the class of verbs we are about to consider, means 'verbs that are derived from nouns or adjectives'.

Denominative verbs are omnipresent in modern English, although those who have not studied Sanskrit and therefore do not know what a denominative verb is, are, of course, unaware of their existence. When we speak of 'salting' or 'peppering' our food, we are using the denominative verbs 'to salt' and 'to pepper', which are just the nouns 'salt' and 'pepper' employed (unchanged!) as verbs. Similarly, when we say 'to winter an army', 'to number the guests', 'to document a reference', and so on, we are using the nouns winter, number and document as verbs.

In Sanskrit, however, which uses suffixes to form new stems with a different function and meaning, we cannot simply use a noun as a verb, as we can so easily do in English. The suffix -ya- has to be added to a noun stem to make a denominative stem, to which, in turn are added the personal endings. This suffix -ya- is oftenest added to an unchanged noun stem, as to namas (नमस्) 'obeisance', yielding namas-ya (नमस्य) → namasya-ti (नमस्यति) 'makes or pays obeisance', and likewise gopā-ya-ti (गोपायति) from gopā 'cowherd', hence literally 'he is or acts like a cowherd', then generalized to 'watches over, protects'. As might be imagined, there are many special rules according to the final vowel or consonant of the stem. The only alteration that is sufficiently common to merit notice here is the lengthening of final -a of a noun or adjective stem, when the denominative is intransitive, whereas it is kept short for transitives. Thus, from the adjective sithila (शिथिल) 'loose' is made the intransitive stem śithilā-ya (शिथिलाय) thus, śithilā-ya-te (शिथिलायते) 'becomes loose', but sithila-ya (शिथिलय) with retained short -a of the stem, whence sithila-va-ti (शिथिलयति) in the active, means 'makes

loose, loosens'. Denominative formations like this can be made almost according to an author's need or desire. I am reminded of a small incident that took place many years ago in Washington, D.C. In the first snow of autumn I chanced to be walking along with a young Indian Sanskrit scholar who had just arrived in the United States. He was so struck by the sight of everything clothed in white, that he said quite instinctively: वाशिङ्टन्-नगरी हिमालयायते 'Washington is like the Himālaya!' Note here that the final -a of Himālaya is lengthened, and the verb is in the middle because it is intransitive, in conformity with this rule we have just given concerning the polarity of meaning between stems in -aya- (inflected in the active) and -āya- (in the middle).

The meanings that may attach to a noun or adjective that is converted into a denominative stem are quite varied, as is true also of English denominatives. Among the commonest meanings associated with the denominative noun stem are: be like or act like X (राजायते 'acts like a king'), use, make or perform X (पृतनायति 'fights' from पृतना 'a fight'), desire X (अश्वायति 'desires a horse or horses' from अश्व), regard as or treat as X (स्वामीयति 'regards as a lord or master' from स्वामिन्). In determining the sense of a particular denominative the context and dictionary must be the guide.

Finally, it must be added, in case it has not already been assumed, that all denominative stems are conjugated precisely like verb stems belonging to the *cur* class, as also are the causatives. All three types, *viz.*, verbs of the *cur* class, causatives and denominatives, have stems ending in *-ya-* and are conjugated alike.<sup>3</sup> It is only by the origin of the stem in each particular case that it can be known to which category a verb belongs.

## III. The Anaphoric Pronoun एनद्.

एनद् is a pronoun of the third person, only used 'anaphorically', i.e., with reference to someone or something that has been mentioned previously, and hence it is unemphatic and cannot stand first in a sentence. Its declension is very incomplete or defective, forms occurring only in the accusative of all numbers, the instrumental singular, and the genitive and locative dual; thus:

<sup>3</sup>Perhaps it may be of some interest that in the Veda the musical tone of Xth class verbs and causatives is on the first vowel of the suffix, i.e., -áya-, whereas that of the denominatives rests on the -yá-. To make the matter of the Vedic accent somewhat complicated, however, some denominatives have causative accent, i.e., -áya-, as mantráyate (मन्त्रपते) 'takes counsel', from mantra (मन्त्र).

As an example of the use of this common pronoun, we may take Bhagavadgitā II.23 which, with reference to the 'embodied one' (देही) or the individual soul, says:

नैनं छिन्दन्ति शास्त्राणि नैनं दहित पावक: । न चैनं क्लेदयन्त्यापो न शोषयित मारुत: ॥ 'Swords cut him (एनं) not, fire does not burn him (एनं), Nor does water render him (एनं) moist, the wind dries him not'.

Examples of sentences with causative and denominative verbs:

 तस्मिन्महावने बहवः क्षुद्रजन्तवः शशकादयस्<sup>1</sup> तृष्णाकुलेन गजयूथेन जलमन्विच्छता पादाहतिभिश्चूर्णिताः ।

2. दुर्जनेन समं सख्यं प्रीतिं चापि<sup>2</sup>न कारयेत्<sup>3</sup>। उष्णो दहति चाङ्गारः<sup>4</sup> शीतः कृष्णायते<sup>5</sup> करम्॥

 यत्र विद्वज्जनो नास्ति श्लाघ्यस्तत्राल्पधीरिप । निरस्तपादपे देश एरण्डो<sup>6</sup>ऽपि द्रुमायते ॥

4. हे सारथे रथमत्र तस्य न्यग्रोधपाँदपस्य समीपे स्थापयेति स्वामिनस्तद् वचनमाकण्य<sup>7</sup> सारथिर्यथाज्ञापयति<sup>8</sup> देव इत्यवदत् ।

- 5. यदा कृमयः पुस्तकस्य पत्ताणि खादन्ति तदा तस्य बन्धनं शिथिलायेत ।
- 6. मम पुत्रा अनिधगतशास्त्रा उन्मार्गगामिनश्चेति चिन्तयित्वा स नृपतिरुद्धिग्नमनाः पण्डितसभामकारयद्यथा सर्वेषु पण्डितेष्वेकं विन्देद्यः स्वपुत्रान्विद्यां नीतिं च ग्राहियतुं शक्नुयात्।

7. एकदा कतिपयैधीवरै: कंचिज्जलाशयमागत्योक्तमस्माभिरिमां रात्रिं नगर्यामुषित्वा प्रातः प्रत्यागम्य सर्वे मत्स्या जालैर्बद्ध्वा व्यापादयितव्या अत्रैव पक्त्वा भक्षितव्याश्चेति।

यदि कश्चिद्राजा प्रजा धर्मेण न पालयेत्तर्हि स दण्डियतव्यः ।

9. यस्मिन्भावे रागद्वेषमोहानामर्चीषि नरेण तपोभिर्<sup>10</sup>ध्यानेन च निर्वाप्यन्ते स भावो निर्वाणमित्युच्यते ।

10. यस्मात्कारणात्तस्य कृषीवलस्य भोजनपचनार्थं काष्ठस्याभावो ऽभवत्तस्मात् परशुना स्वगृहसमीपस्थं वृक्षमपातयत्<sup>11</sup>।

### Notes

- 1. शशकादयस् qualifying क्षुद्रजन्तवः 'tiny creatures having hares as the beginning', i.e., tiny creatures, such as hares, etc.
- 2. चापि hardly 'and also' but merely 'and'; note that प्रीतिं is practically a synonym of सख्यें here. Sanskrit writers are fond of accumulating synonymous or nearly synonymous words in the same sentence.
- 3. कारयेत् used here without causative meaning, which is not uncommon with √कृ. Note that the subject is indefinite ('one should not make').
- 4. चाङ्गार: The च is considerably out of its usual position: it connects the two verbs, दहति and कृष्णायते, and should strictly follow the latter.

- 5. कृष्णायते Theoretically we should expect कृष्णायति in accordance with the general law of polarity for denominatives in -ayati and -āyate (transitive and intransitive). The 'correct' usage is seen in द्रुमायते in the stanza given under 3.
- 6. एरण्डो i.e., in the absence of trees one would have to make do with a mere castor-oil plant.
- 7. आकर्प This denominative is made *not* from a noun, as are almost all the denominatives, but from an *un*used bahuvrihi  $\bar{a}$ -karṇa 'having the ear to (something or someone)' or (as a noun) 'one who has the ear to . . . ', so literally the verb means 'be or behave like one who has his ear to (something or someone)', *i.e.*, listen.
- 8. आज्ञापयति causative of आ-√जा 'attend to'; the transition of meaning from that of the simple verb to the causative is not entirely clear. Perhaps, however, the etymological sense of 'cause (someone) to attend to (something)' is sufficient to suggest the notion of ordering or commanding.
- 9. The basic construction of sentence 7 is: 'by some fishermen . . . it was said', i.e., some fishermen said; all the words starting with अस्माभिर् and ending with भाक्षितव्याश्च are what they said. All the gerunds in the quoted words qualify अस्माभिर्. Perhaps the construction will become clearer if we supply तान्, i.e., तान्मत्स्यान् before बद्धवा and पक्त्वा. Are the two gerundives simply future passives here, or is the sense of necessity ('should be' or 'must be') implied, as is so often the case with gerundives?
- 10. तपोभिर् The plural is used to denote many acts of तपस् over a period of time.
- 11. अपातयत् Note that this causative can be translated by a *true* English causative: 'felled'.

## Vocabulary

अङ्गार, m. a coal. अनिधिगत, not approached, unapproached. [अन्- + ppp. अधि-√गम्] अन-√इष (इच्छति, class VI), look for, search after. अभाव, m. 'non-existence', absence.

अर्चिस्, n. a flame.

आकर्णय (आकर्णयति, denom. verb), 'have the ear (कर्ण) to (आ-)', listen to, hear.

आ-√ज्ञा (जानाति, class IX), notice; caus. आज्ञापयति, orders, commands.

आहति, f. a blow or stroke.

उद्विग्न, ppp. उद्-√विज् (विजते, class VI), distressed.

उन्मार्ग, m. a by-way, evil way.

उष्ण, adj. hot.

एरण्ड, m. the castor-oil plant, Ricinus Communis or Palma Christi.

कतिपय, adj. some, a few.

कर, m. the hand.

कृमि, m. ■ worm.

कृषीवल, m. a peasant or farmer.

कृष्णाय (कृष्णायते, denom. verb), 'make black (कृष्ण)', blacken.

क्षुद्र, adj. small, tiny.

√खाद् (खादति, class I), chew, eat.

गामिन्, adj. going, going upon.

चुर्णय (चुर्णयति, denom. verb), 'turn or reduce to powder (चूर्ण)', crush.

जन्तु, m. a living being, creature.

जाल. n. a net.

तिह, adv. then; correlative to यदि in conditional sentence.

तृष्णा, f. thirst.

दण्डय (दण्डयति, denom. verb), 'apply ■ stick or punishment (दण्ड)', punish; gerundive दण्डियतव्य.

√दह् (दहति, class I), burn.

दुर्जन, m. an evil person, scoundrel.

हुमाय (द्रुमायते, denom. verb), 'pass for or be regarded as a tree (द्रुम)'.

द्वेष, m. hatred (as opposed to राग).

धी, f. intelligence.

धीवर, m. a fisherman.

निरस्त, ppp. निस् $-2\sqrt{3}$ स् (अस्यित, class IV), thrown out, rooted out.

निर्वाण, n. blowing out, being extinguished; cessation of worldly attachments, passions, etc.

निस्-√वा (वाति, class II), blow out, go out, be extinguished; caus. निर्वापयित, 'causes to blow out', extinguishes.

नीति, f. conduct, esp. right and wise conduct.

√पच् (पचित, class I), cook.

पच, n. a leaf or page (of a book). [often wrongly written पत्र]

पाद, m. the foot.

पादप, m. 'drinking with its feet', a tree.

√पत् (पतित, class I), fall; caus. पातयित, 'causes to fall', fells.

परशु, m. an axe.

पालय (पालयति, denom. verb), 'be a protector (पाल)', protect, watch over.

प्रजा, f. subject (of a prince or king).

प्रीति, f. friendship.

√बन्ध् (बध्नाति, class IX), bind; catch; gerund बद्धवा.

ৰন্ধন, n. the act of binding, then concretely something bound, the binding (of a book).

√भक्ष् (भक्षति, class I), eat; gerundive भिक्षतव्य.

भाव, m. (a way of) being, a condition or state.

मत्स्य, m. a fish.

मोह, m. infatuation.

यथा, conj. in order that (+ opt.).

युथ, n. a herd.

राग, m. affection, passion.

वि-आ-√पद् (पद्यते, class IV), fall away, perish; caus. व्यापादयति 'causes to perish', kills; gerundive व्यापादयितव्य.

विद्वज्जन, m. a wise man.

शशक, m. a hare.

शिथिलाय (शिथिलायते, denom. verb), 'become loose (शिथिल)'.

शीत, adj. cold.

श्लाघ्य, gerundive of √श्लाघ् (श्लाघते, class ), '(going) to be praised', worthy of praise.

समम्, adv. equally with, along with, with (+ instr.).

संख्य, n. companionship.

सभा, f. an assembly.

# II. Kṛṣṇa's Reply

संजय उवाच । तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्<sup>1</sup>। विषीदन्तमिदं वाक्यमुवाच मधुसूदन:॥१॥

श्रीभगवान्<sup>2</sup> उवाच । कुतस्<sup>3</sup> त्वा कश्मलिमदं विषमे<sup>4</sup> समुपस्थितम् । अनार्यजुष्टम्<sup>5</sup> अस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥ क्लैब्यं मा स्म गमः<sup>6</sup> पार्थ नैतत्त्वय्युपपद्यते । क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप<sup>7</sup> ॥ ३ ॥

अर्जुन उवाच।

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन।
इषुभिः प्रतियोत्स्यामि पूजाहिविरिसूदन॥ ४॥
गुरूनहत्वा<sup>8</sup> हि महानुभावाञ् श्रेयो भोक्तुं भैक्षमपीह लोके।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगानुधिरप्रदिग्धान्॥५॥
न चैतद्विद्धः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषामस्ते ऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥६॥
कार्पण्यदोषोपहतस्वभावः पृण्छामि त्वा धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं बूहि तन्मे शिष्यस्ते ऽहं शाधि न मां त्वां
प्रपन्नम ॥७॥

न हि<sup>15</sup> प्रपश्यामि ममापनुद्याद् यच्<sup>16</sup> छोकमुच्छोषणमिन्द्रियाणाम्<sup>17</sup> । अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम्<sup>18</sup> ॥८॥

संजय उवाच।

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः । न योत्स्य इति गोविन्दमुक्त्वा तूर्ष्णी बभूव ह ॥९॥ तमुवाच हृषीकेशः प्रहसन्निव<sup>19</sup>भारत । सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १०॥

श्रीभगवान् उवाच। अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च<sup>20</sup>भाषसे । गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥ न त्वेवाहं जातु नासं<sup>21</sup>न त्वं नेमे जनाधिपा:। न चैव न भविष्यामः <sup>22</sup> सर्वे वयमतः परम्॥ १२॥ देहिनो<sup>23</sup>ऽस्मिन्यथा देहे कौमारं यौवनं जरा। तथा देहान्तरप्राप्तिधीरस्<sup>24</sup> तत्र<sup>25</sup> न मुह्यति ॥ १३ ॥ मात्रास्पर्शास्त्<sup>26</sup> कौन्तेय शीतोष्णसुखदुःखदाः<sup>27</sup>। आगमापायिनो<sup>28</sup>ऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥ यं हि न व्यथयन्त्येते पुरुषं<sup>29</sup> पुरुषर्षभ । समदु:खसुखं धीरं सो उमृतत्वाय कल्पते ॥ १५॥ नासतो विद्यते भावो नाभावो विद्यते सत:। उभयोरपि दृष्टो ऽन्तस्त्वनयोस्तत्त्वदर्शिभिः<sup>30</sup>॥ १६॥ अविनाशि तु तद्<sup>31</sup> विद्धि येन सर्वीमदं<sup>32</sup> ततम्। विनाशम्<sup>33</sup> अन्ययस्यास्य न कश्चित्कर्तुम्<sup>33</sup> अहिति<sup>34</sup>॥ १७॥ अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः 35 अनाशिनो ऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८॥ य एनं<sup>36</sup> वेत्ति हन्तारं यश्चैनं मन्यते हतम्। उभौ तौ<sup>37</sup> न विजानीतो<sup>38</sup> नायं हन्ति न हन्यते ॥ १९॥ न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः<sup>39</sup>। अजो नित्यः शाश्वतो ऽयं पुराणो न हन्यते हन्यमाने शरीरे 40॥ २०॥ वेदाविनाशिनं<sup>41</sup> नित्यं य एनमजमव्ययम् । कथं स पुरुष: पार्थ कं घातयति हन्ति कम्<sup>42</sup>॥ २९॥ वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरो ऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २२ ॥ नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावक:। न चैनं क्लेदयन्त्य्<sup>43</sup> आपो न शोषयति<sup>43</sup> मारुतः ॥ २३ ॥ अच्छेद्यो ऽयमदाह्यो ऽयमक्लेद्यो ऽशोष्य 44 एव च। नित्यः सर्वगतः स्थाणरचलो ऽयं सनातनः ॥ २४ ॥ अव्यक्तो ऽयमचिन्त्यो ऽयमविकायी ऽयमुच्यते । तस्मादेवं विदित्वैनं नानुशोचितुमहिसि ॥ २५॥ अथ चैनं<sup>45</sup> नित्यजातं<sup>46</sup> नित्यं वा मन्यसे मृतम्। तथापि त्वं महाबाहो नैनं शोचितुमहिसि ॥ २६॥ जातस्य हि ध्रुवो मृत्युध्रुवं जन्म मृतस्य च। तस्मादपरिहार्ये ऽथे न त्वं शोचित्महीस ॥ २७ ॥ अव्यक्तादीनि भतानि व्यक्तमध्यानि भारत। अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥ आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः। आश्चर्यवच्चैनमन्य: शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥ देही नित्यमवध्यो ऽयं देहे सर्वस्य भारत। तस्मात्सर्वाणि भतानि न त्वं शोचितुमर्हसि ॥ ३० ॥ स्वधर्ममपि चावेक्ष्य 49 न विकम्पितुमहिसि। धर्म्याद्धि युद्धाच्छ्रेयो ऽन्यत्क्षत्रियस्य<sup>50</sup>न विद्यते ॥ ३१ ॥ यदुच्छ्या चोपपन्ने <sup>51</sup> स्वर्गद्वारमपावृतम्। सुखिनः क्षत्रियाः पार्थे लभन्ते युद्धमीदृशम् 52 ॥ ३२ ॥

(Bhagavadgitā II. 1-32).

#### Notes

<sup>1.</sup> अश्रुपूर्णीकुलेक्षणम् 'whose eyes were full of tears and (therefore) agitated'. The compound as a whole is a bahuvrihi (as it is adjectival and ends in a

noun!). The first part is a karmadhāraya consisting of अश्रपूर्ण and आकुल, of which the latter expresses the consequence of the former, i.e., full of tears and, as a consequence, agitated. An alternative possibility is to bisect the compound between अश्रपूर्ण and आकुलेक्षण, in this way taking आकुल not as a consequence of अश्रपूर्ण, but as a consequence of the agitating or troubling sight that confronted Arjuna as he saw all his relatives in both armies. According to this view we may translate: 'whose eyes troubled (at the sight) were full of tears'.

- 2. श्रीभगवान् The noun श्री 'lustre, splendor, grace' is very often employed as a sort of honorific prefix to the names or epithets of gods, as before भगवान् 'The Blessed One' here, also before the titles of books as श्रीभगवद्गीता, श्रीमहाभारत. This usage is probably just an abbreviation for the adjective श्रीमत् 'possessing lustre, splendor', *i.e.*, illustrious, which is, in fact, frequently used in place of श्री in such an expression.
- 3. कृतस् It should be borne in mind that the suffix -तस् in various words like कृतस् here and अतस्, ततस् imparts an ablatival value to the pronoun roots to which it is attached. Thus, कृतस् means 'from what' etymologically. In this passage, then, Kṛṣṇa is asking Arjuna, in effect, what the source of his faintheartedness is.
- 4. विषमे 'in (a time of) distress'.
- 5. अनार्यजुष्टम् Remember that the branch of the Indo-Europeans that became the Persians on the one hand and the Indians on the other in the course of their settling down called themselves 'Āryans'. This compound might be construed to mean 'acceptable to non-Āryans' or 'not acceptable to Āryans', depending on whether the negative prefix अन्- is taken only with आर्य ('non-Āryans') or with आर्यजुष्ट ('acceptable to Āryans') which it negates ('un-acceptable to Āryans'). Alternatively it is possible to take आर्य in the sense of 'noble', i.e., not as a proper name, a sense which is common enough in the later literature.
- 6. क्लेंब्यं मा स्म गम: In Sanskrit a prohibition, i.e., a command not to do this or that, is expressed by the negative adverb मा either with the imperative or with the imperfect or agrist without the augment. गम: is the agrist of √गम्

'go' devoid of augment. The unaugmented imperfect যভঃ or the imperative যভঃ could equally have been used. The meaningless particle হ্ম is frequently used with the augmentless tenses in this construction. 'Go not to impotence!' is, of course, tantamount to saying 'Do not behave like a eunuch!'

- 7. परंतप 'scorcher of the foe', a frequent epithet in the Gitā; पर, literally 'other' also means the 'other one' in the sense of the one on the other side, hence, one's foe. In this compound पर is put in the accusative (as indicated by the anusvāra!) in spite of the general rule that all members of a compound except the last are in their stem form, i.e., without case ending. There are occasional exceptions to this, and some common compounds are found with either form of the prior member, as बनचर or बनेचर 'moving in the woods'. Which is used in a given instance is probably largely a matter of metre or the rhythm of the sentence (the latter a very important consideration of Indian authors). परंतप is not exclusively an epithet of Arjuna, but is applied to other heroes also.
- 8. अहत्वा Note that putting the negative adverb अ- before a gerund does not cause the suffix -त्वा to be replaced by -य, as is the case with other adverbial prefixes, e.g., निहत्य.

The four stanzas 5-8 are composed in the *triṣṭubh* metre, each pāda of which has eleven syllables in contrast to the eight syllables of the śloka or *anuṣṭubh* metre which we have had so far. Pādas a and b of stanza 6 have each an extra syllable which changes them to *jagatī*. The shift to the *triṣṭubh* occurs in the Gītā when the poet wishes to impart greater elevation to his thought, as here, when Arjuna relates the consequences of fighting and not fighting, and also in Chapter XI which contains the mystic vision of God.

- 9. विद्य: present first plural of <sup>1</sup>√विद् (वेत्ति, class II) 'know'; v. Lesson Twenty-Six, p. 350.
- 10. कतरन्नो गरीयो 'which (of the two) is better for us'; the interrogative pronoun कतरन् (for कतरद् by sandhi) is explained by the two it-clauses in the following  $p\bar{a}da$  ('if we should conquer or if . . .'). The words कतरन्नो गरीयो are in apposition to एतद् 'this'; thus, 'And we do not know this, viz., which (of the two) is better for us: if we should conquer or if . . .'.

It ought to be noted that the pronoun कतर is declined like तद्, hence the nominative neuter singular कतरद्, not कतरम्, as would be so if it were a

neuter a-stem. In many printed additions of the Gitā, however, कतरं is wrongly given here for कतरन्. The change of the -द् of कतरद् to -न् is due to the nasalizing influence of the न्- of the following नो.

- 11. Both compounds (कार्पण्यदोषोपहतस्वभाव: and धर्मसंमूदचेता:) are bahuvrihis with implicit causal value; cf. notes 26, 34 and 39 in Lesson Twenty-seven.
- 12. यच्छ्रेय: by sandhi for यद् श्रेय:, with regressive assimilation of -द् to -च् and progressive assimilation of ण्- to छ्-.
- 13. शाधि imperative second singular active of √शास् (शास्ति, class II), for शास्धि, the -स्- of which drops out before the following voiced sound.
- 14. मां त्वां प्रपन्नम् '(teach) me (who have) come to you'; प्र-√पद् is often used of a pupil approaching a teacher for instruction.
- 15. हि 'for', 4 a mildly causal conjunction which introduces the reason for Arjuna's declaring himself Kṛṣṇa's pupil and in need of his instruction.
- 16. यच् subject of अपनुद्याद् and is referent to an understood तद्; thus, 'I foresee not [that तद्] which (यच्) would dispel the sorrow . . .'. अपनुद्याद्, by sandhi for °नुद्यात्, is a so-called 'precative', a name applied to an optative of the s-aorist, usually expressing a wish, but here a contingency ('would dispel'). It is formed by adding the optative suffix -या + the original aorist sign -स् to the root. Thus, from √नुद् the first person is नुद्यासम् i.e., nud-yā-s-am), second person नुद्यास् or नुद्याः (for nud-yā-s-s, with loss of final -s by the law requiring only one final consonant) and third person नुद्यात्, the form here, (for nud-yā-s-t, with loss of -s- and retention of -t to suggest the third person, which in secondary forms ends in -t).
- 17. इन्द्रियाणाम् a sort of 'objective' genitive with उच्छोषणम् 'making dry', somewhat on the order of the English genitive in 'His behavior was indicative

<sup>&</sup>lt;sup>4</sup>The conjunction 'for' in English (like द in Sanskrit) used to be a *mildly* subordinating conjunction, introducing a cause expressed independently of the main assertion. In recent years, however, it has often come to be used as an equivalent of the subordinating conjunctions 'since, because, as'.

of the way the matter should be handled'. On this model we might translate उच्छोषणमिन्द्रियाणां by 'desiccative of the senses', except that it savors of ponderosity. The adjective उच्छोषण is formed from the causative stem उच्छोषण (with loss of the causative suffix -aya-) + the suffix -ana. √शृष् (शृष्यित, class IV) is an intransitive verb meaning 'be dry'; the causative शोषयित 'causes to be dry', i.e., makes dry, is the transitive counterpart.

Grief (利布) is here said to 'dry up' the senses because in times of grief the senses are retracted from the objects toward which they normally gravitate and become inert or inactive: sounds, sights, tastes, etc. are simply not consciously attended to.

- 18. सुराणामपि चाथिपत्यम् It is not to be supposed that by 'overlordship of the gods' is meant *control* over them. Rather is the sense the 'overlordship that the gods have'; सुराणाम् is, then, a sort of subjective genitive.
- 19. प्रह्मजिव 'almost bursting into laughter', the idea being *not* that Kṛṣṇa is ridiculing or in any way mocking Arjuna's dilemma, but rather mitigating it, with a lighthearted shrug, so to speak, so as to allay Arjuna's distress. The particle इव is frequently used to tone down an expression or soften its effect.
- 20. 

  ¬ here with a slightly adversative force, a mild 'yet' or 'but': 'yet (or but) you speak words of wisdom'; or perhaps better as ¬ question: 'but do you speak words of wisdom?'
- 21. न त्वेवाहं जातु नासं 'But surely (एव) never (न ... जातु) have I not existed (न आसं)', an assertion which is then extended to Arjuna (त्वं 'you') and all the others who are present (इमे जनाधिपा:).
- 22. न चैव न भविष्याम: 'nor surely (एव) shall we not be' with the adverbial phrase अत: परम् added to emphasize the futurity.
- 23. देहिनो This may be taken as a predicate 'genitive of possession' or a 'genitive quasi-dative', in either case with the appropriate form of √भू 'be' understood in both the यथा- and तथा-clauses: 'Just as (on the part) of the individual (or for the individual) [there are] childhood . . . in this [same] body, so [there is] the acquisition of another body [of the individual]' or freely 'Just as the individual has (i.e., experiences) childhood, youth and old

age in this same body, so he gets another body [and has the same experiences]'. देहिन् means literally 'having *or* possessing a body', hence 'an individual' or 'the soul (as the possessor of the body)'.

- 24. धीरस् There are two homonymous words धीर, the one, derived from √धी (दीधेति) 'think', meaning 'thoughtful, wise', the other from √धृ (धारयति) 'hold', meaning 'firm, steadfast, resolute'. They can be distinguished only by their use in context. Here the first धीर 'wise' seems clearly meant, whereas in śloka 15 the second is the more probable.
- 25. तत्र 'in this', with reference to what has just been said about the individual soul experiencing childhood, etc. and then acquiring another body in order to undergo the same states again.
- 26. मात्रास्पश्चास् Among the many meanings of मात्रा (etymologically 'measure' from √मा 'measure') is 'an element', *i.e.*, a basic constituent of the material world, then 'matter' and 'the material world' generally. Here, then, मात्रास्पशीस् means 'contacts with the material world'.
- 27. शीतोष्णसुखदु:खदा: an accusative tatpuruṣa compound formed with the verbal of √दा 'give' and the fourfold dvandva compound (शीतोष्णसुखदु:ख) as its object: 'giving (the sensations of) cold, hot, pleasure and pain'.
- 28. आगमापायिनो literally 'having a coming and a going away', *i.e.*, transitory, evanescent, a dvandva compound (आगम 'coming' + अपाय 'going away') to which the possessive suffix -in has been added.
- 29. पुरुषं This is the noun to which यं ('whom') refers, incorporated into the relative clause and later picked up by the correlative सो. The construction, then, is 'For what man (यं ...पुरुषं) these [contacts with the material world] do not disturb, ... he is fit for immortality'.
- 30. Two principles of reality are separately stated in stanza 16; viz., 1. what does not (already) exist does not come into being, i.e., does not, indeed cannot, evolve into anything, and 2. what (already) exists does not cease to exist. These principles do not concern the transitory world of material objects referred to in the previous stanza, but the higher, eternal reality of the individual soul and the Absolute or substrate of all things, which are

usually interpreted to mean the 'boundary' or 'dividing-line', but it is not clear why we should speak of a 'boundary' or 'dividing-line' with regard to the two principles: rather it is their *finality* (अन्त) as inescapable truths that is perceived 'by those who see the true nature of things (तत्त्वदर्शिभ:)'.

- 31. तद् 'that', defined by the following relative clause येन सर्विमदं ततम् ('by which all this world is diffused'), with reference to the Absolute (Brahman), which runs like a thread through all material things. In this stanza the Absolute and the individual soul are treated as an identical spiritual entity, but the focus shifts thereafter (starting with stanza 18) to the individual soul, the embodied one (शरीरिन्).
- 32. सर्विमदं 'all this', a standard expression for 'this world', along with the reversed इदं सर्वम् ('this all') and simply इदम् ('this'); cf. note 4 (end) in Lesson Fourteen.
- 33. विनाशम् ... कर्तुम् Note the periphrasis 'to make ... a destruction of (+ gen.)' for the simple 'to destroy' (विनाशियतुम्). These compound expressions consisting of a noun  $+ \sqrt{2}$  are very common, as is also their counterpart in some modern Indian vernaculars.
- 34. अहिति here equivalent to शक्नोति 'can', but in most contexts it expresses necessity.
- 35. शरीरिण: genitive masculine singular of शरीरिन् 'having a body (शरीर)', *i.e.*, the soul; cf. देहिनस् in 13. It is qualified by the three adjectives नित्यस्य, अनाशिनो and (अ)प्रमेयस्य.
- 36. एनं referring to शरीरिण: in stanza 18: 'One who knows him (the embodied one) as the slayer ...'. It is used thus anaphorically repeatedly in the following lines.
- 37. उभौ तौ correlative to the two relatives (य and यश्) in the preceding line.
- 38. विजानीतो Be particularly careful about the analysis of this verb form! Start out by assuming that the final -ओ (-o) stands for अ: (-ah) by sandhi, an assumption, by the way, which is true of *most* instances of final -o.

39. न जायते, etc. The negative preceding जायते is carried over to भ्रियते ('He (the embodied one, i.e., the soul) is not born [n]or does he ever die'. Similarly in the next pāda it is necessary to treat वा as [न] वा with continued carryover of the negation and translate: '[n]or, not having come to be (न ... भूत्वा), will he not be again (अयं ... भविता न भूयः)'. Otherwise there will be one negative too few. For we cannot say: 'or, not having come to be, will he not be again', still less '[n]or, having come to be, will he not be again', as this quite definitely postulates that the soul is born ('having come to be'!), which counteracts the initial words of न जायते.

भविता is an example of what is called the 'periphrastic future', which was mentioned in Lesson Nineteen. The form here is the third person singular, and its subject is अयं. In the *third* person this future consists only of an agent noun in -tṛ/-itṛ formed from the root whose future is being expressed. The agent noun is always in the nominative case and inflected in the three numbers according to the rules given in Lesson Twenty-three. The third persons, singular, dual and plural, of \ह्न (ह्न्ति) 'kill' (whose agent noun occurs in the accusative ह्न्तारं in stanza 19) are:

हन्ता 'he (she, it) will slay',

हन्तारौ they two or both will slay', and

हन्तारः they (plural) will slay'.

From this it may be seen that भविता is the third singular 'will be' of  $\sqrt{\frac{1}{2}}$ , the agent noun of which is भवितृ. The other persons of the periphrastic future, though not relevant here, are made exclusively from the *nominative singular* of the agent noun in combination with the appropriate form of the present (!) of  $\sqrt{\frac{1}{2}}$  (शस्ति) 'be'. Thus, from  $\sqrt{\frac{1}{2}}$  न

1.	hantāsmi	hantāsvah	hantāsmah
	(hantā-asmi)	(hantā-svah)	(hantā-smah)
2.	hantāsi	hantāsthah	hantāstha
	(hantā-asi)	(hantā-sthaḥ)	(hantā-stha)

Note that the *nominative singular* is used throughout as a sort of 'frozen' form without regard to number.

40. हन्यमाने शरीरे locative absolute.

- 41. वेदाविनाशिनं to be resolved into वेद अविनाशिनं; वेद is a non-reduplicated perfect of ¹√विद् (वेत्ति) 'know' and, curiously, has present meaning.<sup>5</sup> Its subject is the relative pronoun य which is displaced to the middle of its clause, thus: 'Who knows him as indestructible, unborn, imperishable, how can that man ...?'
- 42. कथं स पुरुष: etc. literally 'How does that man (who knows him as indestructible, etc.) have whom killed, [how] does he kill whom?' In English we cannot usually accumulate interrogatives in this way, although in conversation it is sometimes done for effect, as: 'What do you want me to say to whom?' In translating this passage it is better to substitute 'anyone' for the second interrogative (कं 'whom'). Note, finally, that घातपति, though a denominative in formation (from the noun घात 'a slaying'), has causative meaning. For a denominative thus to have causative meaning is not as contradictory as it may at first seem, as the literal sense of a denominative can be 'bring about such-and-such' with the implication that the actual agent is other than the grammatical agent.
- 43. क्लेदयन्ति and शोषयित are the causatives of  $\sqrt{}$ क्लिंद् and  $\sqrt{}$ शुष् respectively, which are *intransitive* verbs, and so these causatives are in effect just their transitive counterparts ('cause to be moist' = moisten something; 'cause to be dry' = dry something).
- 44. अच्छेद्यो, अदाह्यो, अक्लेद्यो, अशोष्य All these are negated gerundives that have the secondary sense of 'not being able to be ...': 'cannot be cut, cannot be burned' etc. The first two are from the simple roots (छिद् and दहू), the last two are from the causative. The frequent repetition of अयम् in this and the following śloka serves to keep the subject of discussion continually before us. Similarly, the various repetitions of the pronoun एनम्; e.g., in ślokas 26 and 29.
- 45. अथ च 'But if', answered by तयापि 'even so' in the second line; च here has a slightly adversative force, and अथ serves as a conditional conjunction, equivalent to यदि.

<sup>5</sup>It is interesting to note that the precise cognates of the Sanskrit perfect veda (वेद) 'knows' in various Indo-European languages also have present meaning; thus, for example, Greek (w)oīde, Gothic wáit, Old English wāt (as in the now obsolete descendant 'I wot'), Old High German weiz (whence Modern German weiss).

- 46. नित्यजातं 'constantly [re-]born', modifying एनमं; in its counterpart नित्यं...मृतम् 'constantly dead', i.e., constantly dying, the parts are expressed analytically, whether for variety of expression or metri causa.
- 47. (अ)परिहार्ये ऽर्थे locative absolute.
- 48. The three adjectives अन्यक्तादीनि, न्यक्तमध्यानि and अन्यक्तनिधनानि are bahuvrihis modifying भूतानि, literally 'beings have unmanifest beginnings, manifest middles, and unmanifest ends', or freely 'the beginnings of beings are unmanifest, their middles are manifest and their ends are unmanifest'. The import of this seems to be that material things, i.e., the phenomenal world, are constantly evolving out of undifferentiated matter and returning to it, whereas the soul is eternally the same.
- 49. स्वधर्ममिप चावेक्ष्य 'Moreover (अपि), having looked to your own law, i.e., having taken it under consideration.
- 50. क्षत्रियस्य probably best taken as a 'genitive quasi-dative'.
- 51. यदृच्छ्या चोपपन्नं There are two ways of construing these words, neither of which affects the sense of the stanza. Pādas a and b may be taken as forming a sentence: 'And [a righteous battle] which has come up by chance (is) an open door to heaven'; or, alternatively, उपपन्नं may be taken with युद्धमीदृशम् in pāda d, thus: '(And happy are the kṣatriyas who get) such a battle as this befallen by chance, an open door to heaven'.
- 52. सुखिन: क्षत्रिया: (etc.) The emphatic word, as beginning the pāda, is सुखिन:, and this emphasis may perhaps be best conveyed in English by translating सुखिन: as though it were predicative to क्षत्रिया: and as though लभन्ते were in a relative clause explanatory of it; thus: 'Happy (are) the warriors (who) get such a battle!'

## Vocabulary

अकीर्तिकर, adj. causing disgrace (अकीर्ति).

अक्लेद्य, negative gerundive of क्लेदयति, caus. √िक्लद् (क्लिद्यति, class IV), not able to be made wet or moistened.

अचल, adj. 'not moving', immobile.

अचिन्त्य, negative gerundive of √चिन्त् (चिन्तयित), not able to be thought of, unthinkable, incomprehensible.

अच्छेद्य, negative gerundive of √छिद् (छिनत्ति, class VII), not able to be cut.

अज, adj. unborn.

अतः परम्, adv. phrase from now on, hereafter.

अदाह्य, negative gerundive of √दह (दहति, class I), not able to be burned.

अधिपत्य, n. overlordship, sovereignty.

अनाशिन्, adj. imperishable.

अनुभाव, m. dignity, authority.

अनु-√शुच् (शोचित, class I), grieve for, lament, be sorry for (+ acc.).

अन्त, m. end, boundary; limit, dividing-line; finality.

अन्तर, n. interval, distance between two things; difference; at end of a cpd. another (literally, 'having such-and-such as a difference').

अन्तवत्, adj. 'having or possessing an end', perishable.

अप्, plurale tantum,6 water.

अप-√नुद् (नुदत्ति, class VI), push or drive away, dispel, remove.

अपर, adj. other.

अपरिहार्य, negative gerundive of परि-√हू (हरति, class I), 'not able to be gotten around', unavoidable.

अपनृत, ppp. अप- $1\sqrt{q}$  (नृणोति, class V), uncovered, opened up.

अप्रमेय, negative gerundive of प्र-√मा (मिमीते, class III), not able to be measured, immeasurable, unlimited.

अभाव, m. non-being, not coming to be.

अमृतत्व, n. immortality.

अरिसूदन, m. a destroyer of the foe; [cf. परंतप above].

अर्थ, m. a thing.

√अर्ह (अर्हति, class I), be able, can.

अहं, adj. deserving, worthy.

अव-√आप् (आप्नोति, class V), attain, obtain.

अवध्य, negative gerundive of \बध् (वधित, class I), not able to be slain.

अवस्थित, ppp. अव-√स्था (तिष्ठति, class I), arrayed.

अविकार्य, negative gerundive of वि- पृकृ (करोति, class VIII), not able to be changed, unchangeable.

<sup>6</sup>plurale tantum 'only plural', i.e., declined only in the plural.

अविनाशिन्, adj. imperishable.

अवेक्ष्य, gerund अव-√ईक्ष् (ईक्षते, class I), having looked after, regarded.

अव्यक्त, adj. unmanifest.

अव्यय, adj. imperishable.

अशोच्य, negative gerundive of शोचयति, caus. √शुच् (शोचित, class I), not to be lamented.

अशोष्य, negative gerundive of शोषयति, caus. √शुष् (शुष्यति, class IV), not able to be dried.

अशु, n. a tear.

असत्, negative part. √अस् (अस्ति, class II), not being or existing; as n. that which is not or does not exist; the non-existent.

असपत्न, adj. without a rival or adversary.

असु, m. the spirit or soul.

अस्वर्ग, adj. not leading to heaven.

आकुल, adj. agitated.

आगमापायिन्, adj. coming and going, transitory.

आश्चर्यवत्, adv. 'like a miracle', by a miracle, by a lucky chance.

इन्द्रिय, n. a sense organ.

इषु, m. an arrow.

इह, adv. here.

ईक्षण, n. the eye.

ईदृश, adj. of this sort, such.

उच्छोषण, adj. causing to dry up (उद्), drying up, desiccating.

उप-√पद् (पद्यते, class IV), be fit for (+ loc.).

उपपन्न, ppp. उप-√पद् (पद्यते, class IV), having come to, approached.

उपहत, ppp. उप-√हन् (हन्ति, class II), afflicted, affected, distressed.

उभ, adj. both.

ऋद्ध, ppp. √ऋध् (ऋध्नोति, class V), prosperous.

कतर, interr. adj. which (of the two)?

कदाचिद्, indef. adv. at any time, ever.

कश्मल, n. consternation, faint-heartedness, pusillanimity.

कार्पण्य, n. compassion, pity.

कुत:, interr. adv. from where, whence? why?

√कृप् (कल्पते, class I), be in order, be well ordered or regulated, be fit or suitable for (+ dat.).

कौमार, n. childhood.

√िक्लद् (क्लिद्यति, class IV), be wet; caus. क्लेदयित, 'causes to be wet', makes wet, moistens.

क्लैब्य, n. impotence, unmanliness.

क्षुद्र, adj. small; trifling, petty.

गरीयस्, comparative of गुरु ('heavy'), heavier; greater; dearer, more precious, better.

घातय, (denom. verb), 'bring about or cause ■ slaying', from घात 'a slaying'. [used as caus. of √हन्]

चेतस्, n. the mind.

√छिद्, (छिनत्ति, class VII), split, cut.

√जन् (जायते, class IV), be born.

जनाधिप, m. 'lord of the people', a king.

जन्मन्, n. birth.

जरा, f. old age.

जातु, adv. at all, ever.

जीर्ण, ppp. र्जृ (जीर्यते), grown old; worn out.

√जीव् (जीवति, class I), live; desid. जिजीविषति, wishes to live.

जुष्ट, adj. acceptable [strictly, ppp. √जुष् (जुषते, class VI), 'taste, relish; accept with pleasure'].

तत, ppp. √तन् (तनोति, class VIII), extended, spread, diffused.

तत्त्वदर्शिन्, adj. seeing the truth; as m. one who sees the truth (i.e., the true nature of reality).

तथापि, conj. adv. even so, nevertheless.

√तिज् (तेजते, class I), be or become sharp; desiderative तितिक्षते, 'desires to become sharp or firm', then bears with firmness, suffers or endures patiently.

तूष्णीम्, adv. in silence; with √भू become silent.

देह, m. the body.

देहिन्, adj. 'having or possessing a body'; as m. the spirit or soul (as enveloped in the body); an individual (as possessing a spirit or soul).

दोष, m. fault, defect.

दौर्बल्य. n. weakness.

द्वार, n. a door.

धर्म्य, adj. righteous.

<sup>1</sup>धीर, adj. wise; <sup>2</sup>धीर, adj. steadfast, resolute. [v. note 24 on these homonymous words]

धून, adj. certain, sure.

नव, adj. new.

नित्य, adj. constant, eternal, everlasting.

नित्यजात, adj. always born, constantly born.

निधन, m. or n. end, death.

निश्चितम्, adv. positively, truly.

परंतप, m. scorcher of the foe. [v. note 7 on meaning and form]

परिदेवना, f. lamentation, grief, sorrow; concern.

पावक, m. fire.

पुराण, adj. old, ancient.

पूजा, f. honor, respect, worship.

पूर्ण, adj. filled with or full of (+ instr.).

प्रज्ञावाद, m. a word of wisdom.

प्रति-√युध् (युध्यते, class IV), fight against (प्रति) (+ acc.); fut. प्रतियोत्स्यति (active!).

प्रदिग्ध, ppp. प्र-√दिह (देग्धि), smeared, besmeared.

प्रपन्न, ppp. उप-√पद् (पद्यते, class IV), having come to, approached.

प्रमुखे, adv. opposite, in front.

प्र-√हस् (हसति, class I), burst into laughter.

प्राप्ति, f. the act of gaining, getting, obtaining, attaining, acquisition.

भगवत, adj. 'possessing (good) fortune', blessed, heavenly, august.

भाव, m. being, coming to be.

√भुज् (भुनिक्त, class VII), enjoy; infin. भोक्तुम्.

भूत, n. a being, creature.

भ्यः, adv. again.

भैक्ष, n. asking alms, begging.

भोग, m. joy.

मध्य, m. or n. the middle.

√मन् (मन्यते, class IV), think.

मात्रास्पर्श, m. material contact, contact with material objects.

मास्त, m. the wind.

√मुह (मुह्यति, class IV), be confused or bewildered.

√मृ (म्रियते, prob. in origin a passive), die.

मृत, ppp. √मृ (म्रियते), dead.

मृत्यु, m. death.

यदूच्छ्या, adv. by chance, perchance.

यद्वा ... यदि वा, alternative conditional conj. if ... or if, whether ... or.

यौवन, n. youth.

राज्य, n. a kingdom.

रुधिर, n. blood.

वासस्, n. a garment.

वि-√कम्प् (कम्पते, class I), tremble, waver.

वि-√ज्ञा (जानाति, class IX), understand, know.

1√विद् (वेत्ति, class II), know; perf. वेद 'knows' (i.e., with present meaning!); gerund विदित्वा, having known.

विनाश, m. destruction.

विषम, adj. uneven, rugged, rough; as n. difficulty, distress.

वि-√हा (जहाति, class III), leave apart or aside, discard.

व्यक्त, adj. manifest.

√व्यथ् (व्यथते, class I), be disturbed or agitated; caus. व्यथयित, 'causes to be disturbed or agitated; disturbs, agitates.

शरीर, n. the body.

शरीरिन, adj. 'having or possessing a body', embodied; as m. the soul.

शस्त्र. n. a cutting implement, a knife or sword.

शाश्वत, adj. eternal, everlasting.

√शास् (शास्ति, class II), teach, instruct.

√शुष् (शुष्यति, class IV), be dry; caus. शोषयति, 'causes to be dry'.

श्रेयस्, comparative adj. more beautiful, better

संख्य, n. conflict, battle; field of battle.

सत्, present participle √अस् 'be', being or existing; as n. that which is or exists; the existent.

सनातन, adj. everlasting, eternal.

सम, adj. even, like, equal, the same.

समुपस्थित, ppp. सम्-उप-√स्था (तिष्ठित, class I), approached, come to; befallen.

संमूढ, ppp. सम्-√मुह (मुह्यति, class IV), perplexed, bewildered.

सम्-√या (याति, class II), go together, join.

सर्वगत, adj. 'gone to all', omnipresent.

स्थाण, adj. firm.

सुखिन्, adj. 'having or possessing pleasure', happy.

सुर, m. a god.

स्वभाव, m. 'one's being', inherent nature.

ह, enclitic particle, indeed, to be sure, but often a verse-filler and meaningless, esp. at the end of a verse.

हन्तृ, m. one who slays, a slayer.

हृदय, n. the heart.

#### LESSON TWENTY-NINE

Comparison of Adjectives. Verbal Prefixes.

I. Comparison of Adjectives.

Apart from expressing a neutral or positive sense, adjectives in English can express higher degrees of their meaning by the addition of the suffixes -er and -est, as in quick, quick-er, quick-est and long, long-er, long-est, or by putting before them the adverbs more and most, as in clever, more clever, most clever instead of clever-er, clever-est. With some adjectives only one of these methods is allowable; thus, we cannot say more long, most long or (good), more good, most good, but we must say (good), better, best. What is allowable is a matter of usage, partly a heritage from Old English through Middle English and partly the product of analogical formations (as in the case of clever). In general it may be said that the old monosyllabic words take -er/-est, the longer words more/most.

The forms made with the suffix -er and the adverb more are said to be in the 'comparative degree', because, when they are used, a comparison with something or someone else is involved explicitly or implicitly. For example, 'King Nala was more skillful in horses than other kings'. Here Nala's skill is compared with that of other kings. When the 'than'-phrase is omitted, a comparison is implied from the context: 'This book is long, but that one is

longer'.

The forms in -est and those preceded by most are in the 'superlative degree'. Here too, a comparison is expressed or implied. If, for example, we say 'He is the oldest king', the idea is that he is older than all the other kings. Sometimes genitive or locative phrases accompany the superlative: 'Menakā was the most beautiful of (or among) the Apsarases'. Very often, however, the superlative is used absolutely, i.e., merely to express a very high degree of some quality without reference to anything or anyone else, as in 'He was most kind to do this'.

In Sanskrit too, the comparative and superlative of adjectives are formed by suffixes, but there are *two pairs* of suffixes, whereas English has only the one (-er/-est).<sup>1</sup> The Sanskrit pairs are: (-i-)yas/-iṣṭha and -tara/-tama. We shall now discuss each pair separately.

<sup>&</sup>lt;sup>1</sup>It may be of interest to note in passing, that in Old English the comparison of some adjectives was accompanied also by mutation of the root vowel, as *lang* ('long'), *leng-ra*, *leng-est*, *eald* ('old'), *ield-ra*, *ield-est*. The latter has come into Modern English as *old*, *elder*, *eldest* with the mutation preserved, but *elder* and *eldest* have become somewhat obsolescent and restricted in usage, *older* and *oldest* having largely taken their place. We would not say, for example, 'He is *elder* than I'.

# 1. Comparatives and Superlatives in (-i-)yas and -iṣṭha.

## 1. -yas/-istha

Positive	Comparative	Superlative
प्रिय 'dear'	प्रेयस्	प्रेष्ठ
[श्री] 'beautiful'	श्रेयस्	श्रेष्ठ
स्थिर 'firm'	स्थेयस्	स्थेष्ठ
नव 'new'	नव्यस्	नविष्ठ
ज्या] 'strong' or 'old'	ज्यायस्	ज्येष्ठ

## 2. -iyas/-istha

Positive	Comparative	Superlative
गुरु 'heavy'	गरीयस्	गरिष्ठ
लघु 'light'	लघीयस्	लघिष्ठ
बर 'choice'	वरीयस्	वरिष्ठ
दीर्घ 'long'	द्राघीयस्	द्राघिष्ठ
दूर 'far'	दवीयस्	दविष्ठ
[वृद्ध] 'old'	वर्षीयस्	वर्षिष्ठ
[अल्प] 'small'	कनीयस्	कनिष्ठ
[युवन्] 'young'	11	11

Note that some of the comparatives and superlatives above are from a different root than the positive, e.g., कनीयस्/किनष्ठ 'smaller/smallest' and 'younger/youngest' have obviously no genetic connection with अल्प 'small' and युवन् 'young' (cf. English better/best, the comparative and superlative of good, with which better/best have no connection except a semantic one).

श्रेयस्/श्रेष्ठ are from a theoretical positive श्री 'beautiful', but श्री occurs only as a noun in Sanskrit.

Comparatives in -yas and -iyas have a special declension consisting of two stems, a strong in -(-i-)y $\bar{a}$ ms and a weak in -yas.

# Declension of ज्यायस् 'older; stronger'

	Singular	Dual	Plural
Nom. Acc. Instr.	masc. neut. *ज्यायान् ज्यायस् *ज्यायांसम् ज्यायस् ज्यायसा	masc. neut. *ज्यायांसौ ज्यायसी *ज्यायांसौ ज्यायसी ज्यायोभ्याम्	masc. neut. *ज्यायांस: *ज्यायांसि ज्यायस: *ज्यायांसि ज्यायस:
Dat.	ज्यायसे	ज्यायोभ्याम्	ज्यायोभ्य:
Abl.	ज्यायसः	ज्यायोभ्याम्	ज्यायोभ्यः
Gen.	ज्यायसः	ज्यायसो:	<u>ज्यायसाम्</u>
Loc.	ज्यायसि	ज्यायसो:	ज्याय:सु
Voc.	ज्यायन्	*ज्यायांसौ ज्यायसी	or ज्यायस्सु *ज्यायांसः *ज्यायांसि

The feminine is made from the weak stem by the addition of -ई and is declined like नदी. Note that the declension is a consonant stem of two degrees and is perfectly regular in all respects. In the nominative masculine singular the -स of the strong stem is lost because of the rule that a Sanskrit word can end in but one consonant. The anusvāra which precedes it is then replaced by dental -न. Before the भ-endings, -अस becomes -ओ and before -स it may become -अ: (ज्यायःस) or optionally remain (ज्यायस्स).

The superlative in -iṣṭha is declined precisely like the देव/सेना/फल type; so, ज्येष्ठ:, ज्येष्ठा, ज्येष्ठम्, etc.

## 2. Comparatives and Superlatives in -tara and -tama.

These suffixes -tara and -tama are the ones usually used for forming comparative and superlative stems, except from the adjectives listed above and a few others.<sup>2</sup> These suffixes are added directly to the stem of the positive, to the weak stem of adjectives of two degrees, to the middle stem when there are three degrees. They are of unrestricted use, even being added to nouns. Examples are the following:

Comparative	Superlative
सुन्दरतर	सुन्दरतम
शुचितर	शुचितम
मृदुतर	मृदुतम
धनितर	धनितम
विद्वत्तर	विद्वत्तम
रूपवत्तर	रूपवत्तम
	सुन्दरतर शुचितर मृदुतर धनितर विद्वत्तर

Attached to a noun:

नीर 'a hero' वीरतर वीरतम
'more a hero' 'most a hero'
i.e., 'a greater i.e., 'the greatest

hero' hero'

Adjectives in -tara/-tama are declined according to the type देव/सेना/फल; thus, रूपवत्तरः, रूपवत्तरा, रूपवत्तमम्, etc.

As we have seen, the object of comparison, when expressed, is preceded by than in English. In Sanskrit the object of comparison is put in the ablative, a use we may label an 'ablative of comparison'. Thus, किं तस्माद् दु:खतरम् 'What (is) more painful than that (literally from that)'. अन्य 'other' is also construed with an 'ablative of comparison', as in नलादन्य: को राजा स्वराज्याद् द्यूतेन भश्येत् 'What king other than Nala would fall from his kingdom due to gambling?'

<sup>&</sup>lt;sup>2</sup>Some of the adjectives in (-i-)yas/-iṣṭha also allow their comparison to be made in -tara/- tana; so प्रिय. प्रियतर, प्रियतर (instead of प्रेय: प्रेष्ठ).

#### II. Verbal Prefixes.

In the course of our readings we have had numerous examples of verb forms preceded by one or more adverbs, more accurately termed 'verbal prefixes'. Commonest is the prefixation of but one verbal prefix, but two are also common. Rarely are three found. There are about twenty of these prefixes, most of which have occurred in the readings. Since the matter of these prefixes has not been taken up in any detail, a summary of them and some particulars regarding their use can now be suitably given, especially as they have been seen in use sufficiently frequently. Herewith is a list, arranged not in order of frequency, but simply according to the Devanāgarī alphabet, along with their chief meanings:

अति across, beyond, past, over, to excess.

अधि above, over, on, upon, up to.

अनु after, along.

अन्तर् between, among, within.

अप away, off.

अपि on.

अभि to, unto, against.

अव down, off.

आ to, unto.

उद् up, out.

उप to, unto, toward.

नि down, in, into.

निस् out, away.

परा to a distance, forth, away.

परि about, around. प्र forward, forth.

प्रति back, in the opposite direction, against, toward.

वि apart, asunder, separately, hither and thither, here and there,

away.

सम् together, with.

In general, but especially with the help of a context, it is not difficult to discover the modification of its basic meaning a root undergoes when provided with one or more of these prefixes. For example, विह्रग: पति means simply "The bird flies'; विह्रग उत्पति (उद् 'up') "The bird flies up';

विहगा: समुत्पतन्ति (सम् 'together') 'The birds fly up together'. Similarly with verbs of motion in general, the modification of meaning is readily apparent; so, from √गम् 'go' are derived the following combinations:

अधि-गम् go up to, then attain.
अनु-गम् go after, follow.
अन्तर्-गम् go within, enter.
अभि-गम् go unto, visit.
अव-गम् go down.
उद्-गम् go out.
प्रति-गम् go back, return.
वि-गम् go together, unite.

With verbs of motion like √गम् or of giving like √दा, the prefix आ usually reverses the meaning; thus आगच्छिति means 'comes', not 'goes to' and आददाति means 'receives', not 'gives to'. Often the change of meaning when a prefix is added is on the figurative plane, and in such cases a context is, of course, needed. Thus, √पद् 'step, go' with प्रति may mean 'go toward', but also 'go toward in the sense of accede, yield or consent'. Similarly, चि-√प्रह् may mean quite literally 'hold apart, separate', but more usually 'quarrel, fight'. Sometimes ■ verbal prefix changes the meaning rather considerably; e.g., अव-√गम्, apart from its literal meaning 'go down', means 'understand', a meaning as distinct from its parts as is the English 'under-stand'!

When two prefixes are used, the first of the two imparts a further modification to the sense, as with समुत्पतन्ति 'They fly up together' above. The order of the prefixes, when there are two or three, is determined by the basic sense and the modification of it, the dominant change being effected by the prefix closest to the verb, as in सम्-उत्-पत्, where flying up is the principal notion and the together-ness secondary. Similarly, we would naturally say वि-परा-पइ(एति) 'go away separately', not परा-वि-इ, as the going away or off precedes the separation of those going off. The prefix आ, however, always stands directly before the verb, a position probably imposed by its fundamentally localizing meaning, which sets the stage, as it were, for any further modification. A good example is provided by आ-\गम् 'come' into its further modification प्रति-आ-\गम् 'come back, return'.

There are a number of other prefixes, generally of less common occurrence, which have a much more restricted use, i.e., are used only with certain verbs, notably √कृ and √भू, e.g., तिर: 'crosswise, sideways' (with √कृ 'scold'!), बहि: 'outside' (with √कृ 'put outside, expel'), अलम् 'enough, fitting, ready' (with √कृ 'make ready, then adorn'), प्रादु: and आवि: synonyms meaning 'in view' (with √कृ 'bring into view', with √भू or √अस् 'be in view or visible'). Of considerable importance is the prefix श्रद्, an old noun, no longer in separate use, meaning literally 'heart', used only before √धा 'put, place', hence literally 'put or place one's heart (in someone)', i.e., bestow one's trust upon someone. Somewhat similar to this is the use of the noun नमस् 'homage, obeisance' with √कृ in the sense of 'pay homage or obeisance to'. नमस्, however, is not by any means restricted to this particular application (like श्रद् to √धा), but is an extremely commonly used noun. Generally, the combination of नमस् with √कृ is restricted to the gerund नमस्कृत्य 'having paid homage'.

As will be recalled from our readings, the augment of the imperfect (and also of the aorist yet to be studied!) is not placed before a verbal prefix. The augment (in classical Sanskrit) is an inseparable part of the past tense, and nothing is allowed to be interposed between it and the remaining part of the form. The verbal prefixes are, after all, merely adverbs which have come in the course of time to be associated with verbs to modify their meaning.

Finally, some of the verbal prefixes are often used merely in an intensive sense, especially परि, प्र, वि and सम्, and hardly affect the meaning of a verb, if at all, whether otherwise provided with a prefix or not. For example, संतुष्यित ( $\sqrt{a}$ ष्) 'is quite pleased ar simply pleased'; similarly, प्रहृष्यित ( $\sqrt{e}$ ष्) 'is very glad ar glad'. Intensively used prefixes are particularly common with the past passive participles; thus, संतुष्ट and प्रहृष्ट.

Examples of Comparative and Superlative Adjectives and Verbal Prefixes.

- 1. किं क्षत्रियाय धर्म्याद्युद्धात्प्रेयो भवेत्<sup>1</sup>।
- 2. यः क्षत्रियो धर्म्य युद्धं युध्यते स वीरतमः सहसा भवति।

 अस्मिन्वने तपस्विनो ऽन्येभ्यस्तीव्रतराणि तपांस्याचरन्तीत्यस्माकं ग्रामेश्र्यते<sup>2</sup>।

4. धर्मशास्त्रोनुसारेण ज्यायान्कनीयांसमिभवादयेत्<sup>3</sup>। अभिवादात्परं ज्यायांसमिभवादयन्कनीयानसौ नामाहमस्मीति स्वं नामाभिदध्यात्<sup>4</sup>।

5. अयं मार्गस्तस्माद्विषमतरः । तस्मात्तत्र सत्वरं चरन्तो रथा महत्तरं शब्दं कुर्वन्ति ।

 त. सुकृतानि कर्माणि श्रेयसे दुष्कृतानि नरकाय कल्पन्त इत्युषिभिरुच्यते ।

7. यस्माद्<sup>5</sup> इदं पुस्तकं द्राघीयोभिर्<sup>6</sup> वाक्यैर्दुर्ज्ञेयाभिवाग्भिश्च संपूर्ण तस्मात्कारणाद्<sup>5</sup> अन्यस्मात् प्रयत्नतरेणावगम्यते ।

8. शिष्यौ गुरो: पुरत: कटे निषीदन्तौ बहूनि सूक्तानि पठित्वोत्थाय तं

नमस्कृत्यानुज्ञातौ गृहं प्रतिनिवृत्तौ।

9. तस्मिन्वने बहून्मृगान्व्यापाद्य<sup>7</sup> ते व्याधास्तस्माद्देशादपागच्छन्। तद्वनं त्यक्त्वैवान्यदाविश्य तत्र परिभ्राम्यन्तो विविधांस्तिरश्चो<sup>8</sup> दृष्ट्वाप्येकमपि पाशैर्न बद्ध्वा शरैर्न वा निहत्य स्वग्रामं प्रत्यागच्छन्।

10. नलं त्यक्त्वैव<sup>9</sup> ते हंसा वनात्समुत्पत्य विदर्भनगरीमागम्य दमयन्त्याः समीपे निपेतुः । यदा सखीगणवृता दमयन्ती तान्सर्वेषां पक्षिणां श्रेष्ठान्कनकालंकृतान्हंसानपश्यत् तदा संतुष्टमानसैकं हंसं ग्रहीतुं शीघ्रमुपचक्रमे । अनन्तरं ते सर्वे सर्वत्र वने विससृपुः । एकैकशस्तु ताः कन्यास्तान्समुपाद्रवन् । ततो यं हंसं सा दमयन्त्युपाधावत्स मानुषीं वाचं कृत्वा तामब्रवीत् ।

#### Notes

- 1. भवेत् an optative of contingency, with some vague conditional circumstance understood. In English we would probably use the indicative or the auxiliary 'could'.
- 2. श्रूयते Remember that the final short -u of a root (श्रु, स्तु, etc.) is lengthened before the passive suffix -ya-.
- 3. Note that in India the time-honored rule in salutations is that the elder greets the younger, who then replies; cf. Mānavadharmaśāstra II, 120 ff.
- 4. The younger should say 'I am so-and-so (असौ) by name', with which words he should declare his own name.
- 5. यस्माद् ... तस्मात्कारणाद् 'Because ... for this reason'.
- 6. द्राघीयोभिर् Sometimes the comparative is employed more or less absolutely, in which case we may translate by 'rather'; so here, 'rather long'. Of course, a comparison is still implied, *i.e.*, 'longer (than in other books)'.
- 7. व्यापाद्य Note the loss of the causative sign -aya- when -ya is added to a compound stem (here वि-आ-पादय).
- 8. तिरश्चो (for तिरश्च:) accusative plural of तिर्यच्, the strong, weakest and middle stems of which are तिर्यञ्च्, तिरश्च्- and तिर्यक्-/ग्- respectively.
- 9. In working out this sentence it needs to be known that the *hamsa* birds here referred to had previously been in the presence of King Nala, on whose behalf, one of them, in return for his sparing its life, promised to speak to Damayanti of the neighboring kingdom of Vidarbha. The *hamsa* would speak of Nala in such a way that she could think of no one other than Nala. But in order to learn what precisely the *hamsa* said to Damayanti you will have to wait until you read the first *sarga* (canto) of Appendix I!

## Vocabulary

अनुज्ञात, ppp. अनु- $\sqrt{3}$ ज्ञा (जानाति, class IX), granted leave or permission to.

अनुसार, m. 'a going after', following; अनुसारेण (+ gen. or as part of a tatpuruṣa cpd.), according to.

अभि-√धा (दधाति, class III), mention.

अभि-√वद् in caus. अभिवादयति, greet someone.

अभिवाद, m. greeting, salutation.

अव-√गम् (गच्छति, class I), understand.

असौ, nom. m. sing. denom. pron. अद: that; so-and-so.

आ-√चर् (चरति, class I), practice.

आ-√विश् (विशति, class VI), enter.

उप-√क्रम् (क्रामित, class I), step up to, approach; perf. °चक्रमे.

उप-√धाव् (धावति, class I), run up to.

ऋषि, m. a seer or sage.

एकैकश:, adv. one by one, one at a time.

कट, m. a mat.

कनक, n. gold.

कनीयस्, comparative adj. younger; superlative कनिष्ठ, youngest.

कारण, n. cause, reason.

√क्रुप् (कल्पते, class I), conduce to (+ dat.).

गण, m. a crowd, group, host.

√ग्रह् (गृह्णाति, class IX), seize, take hold of; infin. ग्रहीतुम्.

√चर् (चरति, class I), move, go.

ज्यायस्, comparative adj. older, elder; superlative ज्येष्ठ, oldest, eldest.

तपस्विन्, m. an ascetic.

तिर्यच्, adj. 'bent or directed across', horizontal; as m. a beast (as moving horizontally).[strong stem तिर्यञ्च्, middle तिर्यक् /-ग्, weakest तिरश्च्]

तीन्न, adj. fierce, rigorous (of austerities).

तपस्, n. heat, fire; self-inflicted torture, mortification, asceticism.

दुर्ज्ञेय, adj. 'difficult to be known', difficult. [ज्ञेय gerundive of √ज्ञा 'know'] दुष्कृत, adj. 'ill-done', evil.

देश, m. a place, region, area.

द्राघीयस्, comparative adj. of दीर्घ, long; superlative दाधिष्ट, longest.

धर्मशास्त्र, n. compendium of Hindu law, a law book.

धर्म्य, adj. righteous.

न . . . न वा, adv. neither . . . nor.

नरक, n. hell.

नाम, acc. of नामन् as adv. by name.

नि-√सद् (सीदति, class I), sit down. [in निषीदति note cerebral ष् after i-.]

निहत्य, gerund नि-√हन् (हन्ति, class II), having struck down, killed.

पक्षिन्, adj. 'having or possessing wings (पक्ष)', winged; as m. a bird.

√पठ् (पठित, class I), recite.

परम्, adv. after (as postp. with abl.).

परि-√भम् (भ्राम्यति, class IV), roam or wander about.

पाश, m. a snare or trap.

पुरत:, adv. before, in the presence of (as postp. with gen.).

पुस्तक, n. a book.

प्रतिनिवृत्त, ppp. प्रति-नि-√वृत् (वर्तते, class I), (having) returned.

प्रयत्न, m. an effort.

प्रिय, adj. dear; comparative प्रेयस्, dearer, superlative प्रेष्ठ, dearest.

बद्धा, gerund √बन्ध् (बध्नाति, class IX), having bound, tied; having caught (with a trap).

महत्, adj. great.

मानस, n. the mind or heart.

मानुष (f. मानुषी), adj. human.

वाक्य, n. a sentence.

वाच, f. a word.

वि-आ-√पद् (पद्यते, class IV), 'fall away', perish; caus. 'cause to perish', kill, gerund व्यापाद्य.

विदर्भनगरी, f. the city of Vidarbha, i.e., Kuṇḍina, capital of Vidarbha, south of the Vindhya Mts., whose king was Bhima, father of Damayanti.

विविध, adj. of different sorts, various.

विषम, adj. uneven.

वि-√सृप् (सर्पति, class I), move apart, separate, scatter; perf. °ससर्प (plur. °ससृपु:) .

वीर, m. a man, a hero.

वृत, ppp. 1√वृ (वृणोति, class V), 'covered', enclosed, surrounded.

व्याध, m. a hunter.

शब्द, m. noise, sound.

शर, m. an arrow.

शिष्य, m. a pupil.

शीघ्रम्, adv. quickly.

श्रेयस्, *comparative adj.* more beautiful; better; *superlative* श्रेष्ट, most beautiful, best; *as n.* welfare, prosperity.

सखी, f. a female companion.

सत्वरम्, adv. quickly.

सम्-उप-√द्रु (द्रवित, class I), run up to together.

संपूर्ण, adj. quite full. [पूर्ण, ppp. √पृ 'fill']

सहसा, adv. immediately.

स्कृत, adj. 'well-done', meritorious.

सूक्त, n. a Vedic hymn.

# III. A Warrior's Highest Duty: A Righteous War.

श्रीभगवान् उवाच ।
अथ चेत्त्विममं धर्म्य संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्ति च हित्वा पापमवाप्स्यसि ॥ ३३ ॥
अकीर्ति चापि भूतानि कथियष्यन्ति ते उव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादितिरिच्यते ॥ ३४ ॥
भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥
अवाच्यवादां व बहुन्विष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्ये ततो दुःखतरं नु किम् ॥ ३६ ॥
हतो वा प्राप्स्यसि स्वर्गे जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतिनिश्चयः ॥ ३७ ॥
सुखदुः खे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो । युद्धाय युज्यस्व । नैवं पापमवाप्स्यसि ॥ ३८ ॥

एषा<sup>12</sup> ते ऽभिहिता सांख्ये बुद्धियोगे<sup>13</sup> त्विमां<sup>12</sup> शृणु । बुद्धचा युक्तो यया<sup>14</sup> पार्थ कर्मबन्धं<sup>15</sup> प्रहास्यसि ॥ ३९ ॥ नेहाभिक्रमनाशो ऽस्ति प्रत्यवायो न विद्यते<sup>16</sup> । स्वल्पमप्यस्य धर्मस्य<sup>17</sup> त्रायते महतो भयात्<sup>18</sup> ॥ ४० ॥ व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन । बहुशाखा ह्यनन्ताश्च बुद्धयो ऽव्यवसायिनाम्<sup>19</sup> ॥ ४१ ॥

## IV. Action without the Fruits of Action.

श्रीभगवान् उवाच ।
कर्मण्येवाधिकारस्ते मा<sup>20</sup> फलेषु कदाचन ।
मा कर्मफलहेतुर्भूमा ते सङ्गो उस्त्वकर्मणि ॥४७ ॥
योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्धयोः समो भूत्वा समत्वं योग उच्यते<sup>21</sup> ॥४८ ॥
दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥४९ ॥
बुद्धियुक्तो जहातीह उभे<sup>22</sup> सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५० ॥
कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिनः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्<sup>23</sup> ॥५१ ॥
यदा ते मोहकलिलं बुद्धिव्यतितरिष्यति ।
तदा गन्तासि<sup>24</sup> निवेदं श्रोतव्यस्य श्रुतस्य च<sup>25</sup> ॥५२ ॥
श्रुतिविप्रतिपन्ना<sup>26</sup> ते यदा स्थास्यित निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५३ ॥

(Bhagavadgitā II. 33-41, 47-53).

#### Notes

- 1. करिष्यसि √कृ has an immense range of meanings, far exceeding the English equivalents 'do' or 'make'. In this instance neither of these meanings is idiomatic: we cannot say 'If you won't do *or* make this righteous battle', but rather 'If you won't engage in this righteous battle'. Oddly, however, we may say 'do battle', where 'battle' is not qualified!
- 2. हित्वा gerund of  $\sqrt{\xi I}$  (जहाति, class III), here used in an instrumental or causal sense, as explained in Lesson 27, note 17 thus: 'then (ततः) by (or on account of) laying aside your duty and fame . . .'.
- 3. संभावितस्य best taken as a 'genitive quasi-dative': 'for one honored', *i.e.*, for one who has been honored. सम्- $\sqrt{\frac{1}{2}}$  (भवति) means literally 'be together', then 'take shape or form, be born'; but the transition to 'honor', the usual meaning of the causative and so of the participle here, has not yet been sufficiently explained.
- 4. मरणादितिरिच्यते *literally* 'is left over', with a comparative implication: 'is more than', here pejoratively 'is worse than death'. Hence, मरणाद् is an 'ablative of comparison', such as that employed after comparative adjectives.
- 5. Note the typical construction after a verb of mental action (here मंस्यन्ते): literally 'The warriors will think you (as) desisted from battle out of fear', but idiomatically in English 'that you desisted' etc.
- 6. The meaning of this line is perfectly clear, but the construction is somewhat irregular. The irregularity lies in the use of the gerund भूत्वा instead of a finite verb, i.e., अभवः. Thus, we expect the wording to be येषां च त्वं बहुमतो [ऽभवो] यास्यसि लाघवम्, literally 'and of (i.e., by) whom you were (अभवः) highly esteemed, to the disdain [of these] you will go', freely 'and you will become the disdain of those by whom you were highly esteemed'.
- 7. ततो The adverb तत: is made from त-, the root of the demonstrative तद्, to which has been attached the ablatival suffix -तः. The etymological meaning of ततः, then, is 'from this or that' (or, with plural value 'from these or those'). Since ततः has the value of an ablative, it may be employed in any of the uses of the ablative. Here ततो is an 'ablative of comparison' with the

comparative adjective दु:खतरं 'more painful than that' (with reference to the criticism that will be brought against Arjuna's skill).

- 8. हतो (past passive participle of √हन्) and जित्वा (gerund of √िज) are here each the equivalent of a conditional clause with प्राप्स्यसि स्वर्ग and भोक्ष्यसे महीम् respectively: 'Either, if you are slain, you will attain heaven or, if you conquer, you will enjoy the earth'.
- 9. समे कृत्वा 'regarding, or holding (as) the same'; समे (which is accusative dual neuter to agree with सुखदु:खे, but is to be taken, with appropriate change of gender, also with the following masculine dvandva compounds लाभालाभौ and जयाजयौ) is used factitively with कृत्वा, i.e., as completing its meaning, just as when we say 'to hold these truths as self-evident'.
- 10. ततो here functioning as an 'ablative of cause': 'on account of this', i.e., therefore.
- 11. युद्धाय युज्यस्व passive imperative, literally 'be yoked for battle', i.e., be prepared to engage in it.
- 12. एषा, though modifying बुद्धिर, refers back to the foregoing discussion, while the demonstrative इमां, with which बुद्धि is to be supplied, has forward reference; that is to say, it looks ahead to the other point of view, viz.., the yoga, the discussion of which follows.
- 13. In this line occur three of the most troublesome words in the Gitā: सांख्य, बुद्धि and योग. The first of these (सांख्य) is often treated as though it were identical to the particular system of orthodox philosophy bearing the name Sāṃkhya, quite a few technical terms of which (e.g., buddhi, prakṛti, puruṣa, guṇa, etc.) also occur in the Gitā. Very probably in the Gitā we are dealing with a Sāṃkhya that is pre-classical or, at any rate, of earlier character, before the solidification of usage had set in. In any case, buddhi in the Gitā certainly does not mean the highest of the internal organs, the ground of all intellectual processes, as it does in the orthodox Sāṃkhya system. It means rather a particular 'focal point or attitude of mind'.

The word *yoga* in the Gitā is difficult not only because of the wide and diverse range of meanings it has, but also because it is often associated by commentators with specific kinds of yoga, *e.g.*, Haṭha and Kuṇḍalini, which are alien to the thought of the Gitā. The difficulty is not solved by retaining

the word yoga in translation, as we often do with *dharma*, *karman* and some other terms. The reason for this is that, although yoga has become practically a household word in English, it has come with a long train of the very implications that are foreign to its usage in the Gitā. Yoga, as used in the Gitā, denotes 'intense, effortful activity toward a particular end', hence 'disciplined activity'. In fact it is probable that from this sense of bending or directing every effort toward a particular end the technical meaning of yoga has evolved, both as a system of concentrated thought culminating in union with the Absolute as well as the physical exercises contributory to that concentration. The idea that yoga has the sense of 'union' with the Absolute because it is derived from  $\sqrt{yuj}$  'join, unite' is doubtless a latter interpretation of its true meaning.

In the first half of the prior śloka (38), Kṛṣṇa asks Arjuna to regard pleasure and pain, gain and loss, and victory and defeat with equal indifference (समे कृत्वा). In this śloka (39), Kṛṣṇa says, in effect, that this mental attitude (बुद्धि) of indifference to the effects of what he does is laid down in the Sāṃkhya and then he proceeds to declare that this Sāṃkhyan attitude, if subjected to the discipline of yoga, will lead to the absence of the bondage that is inevitably the effect or consequence of all actions, the reaction of actions that are performed in the usual fashion of purposefulness and personal concern. Furthermore, actions performed with this disciplined mental attitude will not lose any of the effort underlying them nor will they 'back-track', i.e., lose their direction or momentum. In short, they will be as effective and productive as actions performed in the usual way, i.e., with attachment to the results.

- 14. यया instrumental of the relative यद्, here used as an adjective qualifying बुद्ध्या 'disciplined with which mental attitude'. It is better thus to translate युक्तो by 'disciplined' than by the attenuated 'provided with' (a common meaning of the participle युक्त), because the author wishes not to speak merely of being 'provided with this mental attitude', but to show that it is the result of disciplined, intense effort (yoga).
- 15. कर्मबन्धं 'bondage of action', a subjective genitive, i.e., bondage due to action, caused by action.
- 16. In stanza 40 Kṛṣṇa continues to refer to the 'mental attitude' with which one must be disciplined in order to get rid of bondage arising from one's actions. 'In this (mental attitude, इह)', he says, 'there is no loss of the effort put in (अभिक्रम, literally 'start') nor any retrogression (प्रत्यवाय:)'. Why?

Because the mental attitude he advocates involves *pure* action unconcerned or unconnected with reward or result. This, we are told in 41, is the only attitude in this discipline (इह) that is based on resolution.

- 17. धर्मस्य, here, with reference to the Yoga, probably 'prescription' or 'rule of action'.
- 18. महतो भयात् 'from the great fear', probably from fear of continued rebirth.
- 19. The meaning of this somewhat obscure stanza seems to be: '[There is] one mental attitude in this, *i.e.*, in this discipline, [which is] of the nature of resolution, O descendant of Kuru: the mental attitudes of the irresolute are certainly of many kinds and endless'.
- 20. With मा must be understood the *third* person of the augmentless aorist মূল to express a prohibition ('let it not be'), which is easily supplied from the occurence of the *second* person মূহ, i.e., মূ:, ('be not' [motivated by action and the fruit of action]) in the next line. In the last *pāda* the imperative সংলু is alternatively used to express a prohibition. Here and in the following we are given one of Kṛṣṇa's cardinal precepts, *viz.*, that one should indeed engage in action, but in doing so, not be motivated by thought of the fruits that may accrue therefrom. On the other hand, one should not be attached to non-action.
- 21. समत्वं योग उच्यते In these succinct words we are given a definition of yoga (as used in the Gitā), viz., that it is equanimity or indifference (समत्वं) toward the attainment or non-attainment of one's goal in a particular enterprise. In stanza 50 we are further told that yoga or discipline of the mental attitude is 'skillfulness' (कोशलम्) in actions.
- 22. Note the absence of sandhi between इह and उभे. This sort of hiatus occasionally occurs between pādas, where, in any case, there is a slight pause or caesura.
- 23. पदं गच्छन्त्यनामयम् 'they go to a place free of disease', a vague assertion which may imply some sort of heaven or, more probably, a beatific state of the soul now no longer subject to rebirth.

- 24. गन्तासि periphrastic future of √गम्, second person singular; on this form, v. note 39 (under भविता), Lesson 28, and the section on the future in Appendix II.
- 25. श्रोतन्यस्य श्रुतस्य च genitives dependent on निर्वेदं 'aversion to what shall be heard and has been heard', with reference to the continued course of oral scriptural tradition, no longer felt to be needful or meaningful to the disciplined person who is free of all attachments and beyond the cycle of rebirth and its consequences.
- 26. श्रुतिविप्रतिपन्ना 'averse to tradition'; this adjective, which modifies बुद्धिस् in the next line, simply recapitulates the contents of pādas c and d of 52.

## Vocabulary

अकर्मन्, n. non-action, inaction.

अकीर्ति, f. disgrace (the opposite of कीर्ति).

अचल, adj. 'not moving', motionless.

अति- $\sqrt{\xi}$ च् (रिच्यते, class IV), 'be left over', be more than, with negative connotation be less than, inferior to, or be worse than (+ abl.).

अथ, conj. now then.

अधिकार, m. concern, interest.

अनन्त, adj. having no end, endless.

अनामय, adj. 'not having disease', free of disease.

अनु-√इष् (इच्छति, class VI), seek after, look for.

अभिक्रम, m. attempt; effort.

अभिहित, ppp. अभि-√धा (दधाति, class III), declared, stated.

अव-√आप् (आप्नोति, class V), attain, incur; fut. आप्स्यति.

अवर, adj. inferior.

अवाच्य, negative gerundive of √वच् (विक्त, class II), 'not to be spoken', unspeakable, what should not be said.

अव्यय, adj. imperishable.

अन्यवसायिन्, adj. 'not possessing resolution (न्यवसाय), irresolute.

असिद्धि, f. non-attainment, failure.

अहित, m. an enemy, foe.

आत्मिक, as tinal element of bahuvrihi cpd. 'having ... as its nature', i.e., characterized by or based on . . .

इह, adv. here; in this world.

उद्-√स्था (तिष्ठति, class I), stand up, arise.

उपरत, ppp. उप-√रम् (रमति, class I), having ceased or desisted from (+ abl.).

√कथय (कथयति, denom. verb from कथम्, hence, literally 'tell the how'), say, talk about.

कदाचन, indet. adv. at any time, ever.

कर्मज, adj. born of or originating in action.

कलिल, m. quagmire.

कीर्ति, t. fame, glory, reputation.

कुरुनन्दन, m. scion or offspring of the Kurus.

कृपण, adj. wretched.

कौन्तेय, m. son of Kunti, metronymic of Arjuna.

कौशल, n. skillfulness.

चेद्, conj. if (enclitic only).

जन्मन्, n. birth.

जय, m. victory.

√त्रा (त्रायते, class IV), save, rescue.

दूरेण, instr. as adv. by far.

धनंजय, adj. Dhanamjaya 'winner of booty', an epithet and name of Arjuna.

धर्म्य, adj. righteous.

नाश, m. destruction, loss.

√निन्द् (निन्दति, class I), blame, find fault with.

निर्वेद, m. indifference.

निश्चय, m. decision.

निश्चल, adv. 'not moving', immobile, firm.

नु, adv. indeed.

पद, n. a place.

प्र-√आप् (आप्नोति, class V), attain, obtain.

प्र-√हा (जहाति, class III), abandon, cast aside, get rid of; fut. हास्यति.

प्रत्यवाय, m. 'going backward', reverse course, backsliding, reversal.

बन्ध, m. bondage.

बहुमत, adj. highly regarded (literally 'much thought of', as ppp. √मन् with adv. बहु).

बुद्धि, f. mental attitude (v. note 13).

भय, n. fear.

√भुज् (भुनिक्त, class VII), enjoy; fut. भोक्ष्यते.

भूत, n. a creature, a person.

√मन् (मन्यते, class IV), think; fut. मंस्यते.

मनीषिन्, adj. wise.

मरण, n. death.

महत्, adj. great.

महारथ, m. a great warrior.

मही, f. 'the great one', the earth.

मोह, m. delusion, infatuation.

√या (याति, class II), go; fut. यास्यति.

युक्त, ppp. √युज् (युनिक्त, class VII), disciplined (as derived from the same root as योग 'discipline'; v. note 14).

योग, m. intense, effortful action, discipline (v. note 13).

योगस्थ, adj. abiding in discipline.

रण, m. or n. battle.

लाघव, n. 'lightness', making light or little of; disdain.

लाभ, m. getting, attainment; gain.

√वद् (वदति, class I), say; fut. वदिष्यति.

वाद, m. a saying, a word.

वि-अति-√तृ (तरित, class I), cross over (अति) completely (वि); fut. तरिष्यति.

विनिर्मुक्त, ppp. वि-निस्-√मुच् (class VI), delivered, liberated, free from.

विप्रतिपन्न, ppp. वि-प्रति-√पद् (पद्यते, class IV), 'having stepped back (प्रति) away (वि)', averse.

व्यवसाय, m. resolution.

शरण, n. refuge, shelter.

शाखा, f. a branch.

श्रुति, f. tradition, the Veda.

सङ्गः, m. attachment.

संग्राम, m. battle, war.

सम, adj. same, equal, indifferent.

समत्व, n. state or condition of being equal or indifferent.

समाधि, f. (higher) concentration.

संभावित, ppp. of caus. सं-√भू (भवति, class I), honored (v. note 3).

सांख्य, n. the Sāṃkhya doctrine (v. note 13).

सामर्थ्य, n. ability, skill.

सिद्धि, f. attainment, success.

स्वर्ग, m. heaven.

स्वल्प, adj. small, little; as n. small amount, a little.

हत, ppp. √हन् (हन्ति, class II), (having been) slain.

√हा (जहाति, class III), abandon, leave aside, give up.

हित्वा, gerund √हा (जहाति, class III), having abandoned or disregarded.

हेतु, m. 'impeller', cause, impulse, motivation.

#### **LESSON THIRTY**

1. The Aorist Tense. 2. Adverbs Formed by Suffixes. 3. Monosyllabic Nouns in  $-\bar{i}$  and  $-\bar{u}$ .

#### I. The Aorist Tense.

As we have noted on several other occasions, but without going into the details, there are three past tenses in Sanskrit: the imperfect, perfect and aorist. In the classical language these three tenses simply express past time without any special implication, viz., whether the past notion is progressive, repetitive, habitual, conative, etc. or whether it is absolutely past without reference to the present (e.g., 'he came' in contrast to 'he has come'), and so on. Some of these distinctions were made in the Vedic language, but in the later language all of them have been lost, so that in translating an imperfect, perfect or agrist, it is only context and idiom that can determine the particular type of past tense that is required in English. In addition to these three past tenses, there is also the ubiquitous use of the past passive participle 1 with the agent expressed by the instrumental (e.g., 'The pot [was] made by the potter' instead of 'The potter made the pot'), of which we have had plentiful exemplification throughout the readings. Which of these methods of expressing past time is used depends upon an author's predilection, on his feeling for the rhythm of a particular form within a sentence, metrical constraints and perhaps finally the time when he flourished, the aorist tending to be more prevalent in later works. The time when an author lived is especially important in the case of later classical Sanskrit, when the use of the passive participle was dominant.

A word should be said about the name 'aorist': it is borrowed from classical Greek grammar, where it is applied to a past tense whose formation

corresponds to that of the Sanskrit tense we are about to take up.2

The aorist is unfortunately a rather complicated tense as far as its formation is concerned. There are *seven* (!) different forms, often with variation of the stem in the active and middle. Moreover, it is not possible to know which one of these seven forms a particular root will have, just as it is

<sup>&</sup>lt;sup>1</sup>There is also a past *active* participle that is sometimes used in place of an active past tense. It is formed by adding the suffix -vat (feminine -vati) to the past passive participle; e.g., नलो हंसं बने दृष्टवान् (nominative masculine singular to agree with नलो) 'Nala saw the hamsa in the woods'. As an example of the feminine: दमयन्ती नलं राजानं पतित्वे वृतवती 'Damayanti chose King Nala as her husband' (२/वृ'choose').

<sup>&</sup>lt;sup>2</sup>The Greek word *a-óristos* means 'undetermined, undefined' and was given to this tense because it expressed a past action undetermined as to its duration, *i.e.*, a mere 'snapshot' view of a past act as contrasted with the sort of 'motion picture' or continuous past act that is expressed (in Greek!) by the imperfect.

not possible to know to which of the ten classes of verbs a particular root will belong. Some roots have more than one agrist, just as some roots may belong to more than one of the ten classes. Such matters are to be learned from experience. What we have to do is to see in a general way how the different aorist stems are made and conjugated. From this knowledge it will be possible easily to recognize an agrist in a given passage and extract the root, then, if necessary, find out its meaning in the glossary or dictionary. The seven types of agrist fall into two large and quite distinct groups:

1. those that add to the root an s-suffix, which may take one of four

forms, viz., -sa-, -s-, -is-, or -sis-, and

2. those that are formed from a root with or without the addition of the thematic vowel -a, the former thematic class sometimes also with a special kind of reduplication.

The initial s- of -sa- and the unitary suffix -s- are, of course, subject to conversion to -s- according to the usual rule (i.e., that if a vowel other than -a- or  $-\bar{a}$ - or the consonant -k- precedes, -s- becomes -s-). As it happens, the suffix -sa- always appears as -sa- because the only roots that take this suffix end in  $-\dot{s}$  and -h, both of which are converted by sandhi into -k before the addition of a suffix, and this immediately preceding -k requires the conversion to -sa-. Thus,  $\sqrt{dis}$  'point out' + -sa- becomes dik-sa-, then diksa-. The suffix -sis- is not involved in this initial cerebralization because it is only added to roots ending in  $-\bar{a}$  (like  $\sqrt{41}$  'go'), which does not cause the conversion.

In spite of their greater complexity, it is desirable to treat first those aorists formed with the s-suffixes, partly because the difficulties involved in the formation of the different stems are more or less homogeneous and partly because they are much commoner than the other type. The s-aorists are often called the 'First Aorist', whereas the other types made with or without the thematic vowel are called the 'Second Aorist', terms again arbitrarily transferred from Greek grammar. For the same reason, the First Aorist is occasionally called the 'Sigmatic Aorist', from the letter sigma (i.e., the Greek 's') which constitutes the characteristic of the suffix. When this term is used, the other type is naturally called the 'Non-sigmatic' or 'Asigmatic Aorist'.

## 1. The First or Sigmatic Aorist.

a) sa-type.

As we have just observed, it is only to roots ending in  $-\dot{s}$  or -h to which the suffix -sa- may be added. The combination of -s/-h + -sa- always becomes -ksa-. The endings are the secondary ones as seen in the First Conjugation with three exceptions (in the middle voice), as will be seen from the following example.

√दिश् 'point out' Stem: अदिक्ष- (a-dik-ṣa-)

1. 2. 3.	Singular अदिक्षम् अदिक्षः अदिक्षत्	Active Dual अदिक्षाव अदिक्षतम् अदिक्षताम्	Plural अदिक्षाम अदिक्षत अदिक्षन्
1. 2. 3.	Singular अदिक्षि अदिक्षया: अदिक्षत	Middle Dual अदिक्षावहि अदिक्षाथाम् अदिक्षाताम्	Plural अदिक्षामहि अदिक्षध्वम् अदिक्षन्त

## b) s-type.

The three remaining s-aorists, viz., the -s-, -iṣ- and -siṣ- types, agree in taking the endings -is (-ih), -it in the second and third singular and -ur (-uh) in the third plural of the active. All the other endings are the same as appear in the imperfect of the non-thematic verb. Roots that take the suffix -s- may end in a vowel or a consonant. Since all the vowel-final roots that take this suffix

<sup>&</sup>lt;sup>3</sup>Class VI is specified because the correspondence to VI is closer than to IV, the stem of which ends in -ya-, or to I and X, both of which, unlike the sa-aorist, normally have modifications of the root vowel.

end in a vowel other than -a, the suffix is in effect -ṣ-. The root vowel is replaced by its vṛddhi substitute in the active and the guna in the middle.

√नी 'lead' Stems: अनैष्-(a-nai-ṣ-) and अनेष्-(a-ne-ṣ-)

1. 2. 3.	Singular अनेषम् अनेषीः अनेषीत्	Active <i>Dual</i> अनेष्व अनेष्टम् अनेष्टाम्	Plural अनैष्म अनैष्ट अनैषु:
1. 2. 3.	Singular अनेषि अनेष्ठाः अनेष्ट	Middle <i>Dual</i> अनेष्वहि अनेषाथाम् अनेषाताम्	Plural अनेष्महि अनेढ्वम् अनेषत

Note that in the second plural middle the -ṣ- is lost and the dh- of the ending -dhvam is converted to a cerebral.

If a root ends in a consonant, the root vowel remains unchanged in the middle. As an example may be taken √ভিব্ 'split'.

	Singular	Active Dual	Plural
1.	अच्छेत्सम्	अच्छेत्स्व	अच्छैत्स्म
2.	अच्छैत्सी:	अच्छैत्तम्	अच्छेत्त
3.	अच्छैत्सीत्	अच्छैताम्	अच्छैत्सुः
		Middle	
	Singular	Dual	Plural
1.	अच्छित्स	अच्छित्स्वहि	अच्छित्स्महि
2.	अच्छितथाः	अच्छित्साथाम्	अच्छिद्ध्वम्
3.	अच्छित	अच्छित्साताम्	अच्छित्सत

Here it needs to be remarked that whenever the -s- occurs between two dentals, it drops out, as in a-cchit-tām for a-cchit-s-tām. Note also that the -d of  $\sqrt{\log}$  is retained only in the second plural middle a-cchid-dhvam,

## c) is-type.

Although the  $i\bar{s}$ -aorist was very common in the Vedic language, most of these old forms have been displaced by other aorist types or have disappeared altogether, the imperfect or perfect having to function in its stead. Of the few that have survived only one or two are found in both the active and middle, in view of which it is better to illustrate the two voices with different roots. For the active voice we may take  $\sqrt{a}\xi$  'speak', which, like a few other roots with medial -a-, lengthens its vowel. For the middle will serve  $\sqrt{a}\xi$  'lie down', the vowel of which takes guṇa, i.e., -i-  $\rightarrow e \rightarrow -ay$ -before the suffix  $-i\bar{s}$ -.

# √वद् 'speak' Stem: अवादिष्- (a-vād-iṣ-).

	Singular	Active Dual	Plural
1.	अवादिषम्	अवादिष्व	अवादिष्म
2.	अवादी:	अवादिष्टम्	अवादिष्ट
3.	अवादीत्	अवादिष्टाम्	अवादिषु:

In the second person the secondary ending -s is irregularly contracted with the suffix to form -is(-ih), and in the third person the ending -t is combined with similar irregularity into -it. Otherwise, by the ordinary rule of sandhi of final -s (as expected with the dropping of the endings -s and -t to

avoid two final consonants), we should have had two identical forms ending in -iţ (with the required conversion of final -ṣ to -ṭ), which do not correspond to any verbs and are indistinctive. Like √वद् are conjugated √मद् 'exhilarate' (अमादीत्) and ¹√विद् 'know' (अवेदीत् with guṇa of the root vowel).

√शी 'lie down' Stem: अशयिष्- (a-śay-iṣ-).

	Singular	Middle Dual	Plural
1			
1.	अशयिषि	अशयिष्वहि	अशयिष्महि
2.	अशयिष्ठाः	अशयिषाथाम्	अशयिढ्वम्
3.	अशयिष्ट	अशयिषाताम्	अशयिषत

Similarly conjugated are the aorists of √जन् 'be born' (अजनिष्ट) and √वृध् 'thrive' (अवधिष्ट).

## d) sis-type.

This type is conjugated only in the active voice and confined to a half dozen roots ending in  $-\bar{a}$ . The commonest and hence the most important is probably  $\sqrt{4T}$  'go'. There are no peculiarities about its inflection.

# √या 'go' Stem: अयासिष्- (a-yā-siṣ-).

	Active			
	Singular	Dual	Plural	
1.	अयासिषम्	अयासिष्व	अयासिष्म	
2.	अयासी:	अयासिष्टम्	अयासिष्ट	
3.	अयासीत्	अयासिष्टाम्	अयासिषु:	

The second and third persons singular are ambiguous as to aorist type, as the same forms of the s-aorist also end in -sih and -sit (-s- + -is and -it). Unless attested in other forms than the second and third persons singular, therefore, it is not possible to assign a root with certainty to the s-aorist or sis-aorist. Thus, for example, अवासीत् 'blew' could be either aorist of  $\sqrt{a}$  'blow'. On the other hand, अहासीत् of  $\sqrt{e}$  'abandon' has to be classed as a sis-aorist because it occurs in forms other than the second and third persons.

## 2. The Second or Non-Sigmatic Aorist.

In the Second Aorist are included three types: a) a so-called 'Root Aorist' which, as its name suggests, adds the personal endings directly to the root, b) a thematic aorist which involves the interposition of the thematic vowel -a- between the root and the endings, and c) a reduplicating aorist which is also thematic.

## a) Root type.

Relatively few roots belong to this type, although most of them are of common usage. With the exception of  $\sqrt{4}$  be, they all end in  $-\bar{a}$ . The regular secondary endings are employed, except in the third plural where -ur (-uh) replaces -an (as in the s-aorists). Only the active voice occurs.

### √स्था 'stand'

	Singular	Active Dual	Plural
1.	अस्थाम्	अस्थाव	अस्थाम
2.	अस्थाः	अस्थातम्	अस्थात
3.	अस्थात्	अस्थाताम्	अस्थु:

 $\sqrt{4}$  is peculiar in having the ending -an instead of -ur (-uh) in the third plural, and it interposes a -v- between the root and endings that begin with a vowel in order to keep the root free of sandhi change throughout.

	√भू 'be'		
	Singular	Active	D1
	Singular	Dual	Plural
1.	अभूवम्	अभूव	अभूम
2.	अभू:	अभूतम्	अभूत
3.	अभूत्	अभूताम्	अभूवन्

## b) Thematic or a-form.

The thematic vowel -a is added to the unmodified root, so that this aorist is conjugated exactly like an imperfect of class VI. Because it is formally indistinguishable from an imperfect of class VI, care has to be taken in identifying it. This can only be done by knowing the class to which a form in question belongs. So, for example, अगमत् 'he went' must be taken as an aorist, as √गम् (गच्छति) is a root of class I whose imperfect is अगच्छत्. There are no special endings. A dozen or more common roots take this aorist. Though it occurs in both voices, the middle is not common.

# √सिच् 'sprinkle'

	Active	
Singular	Dual	Plural
असिचम्	असिचाव	असिचाम
असिचः	असिचतम्	असिचत
असिचत्	असिचताम्	असिचन्
	Middle	
		Plural
असिचे	असिचावहि	असिचामहि
असिचथाः	असिचेथाम्	असिचध्वम्
असिचत	असिचेताम्	असिचन्त
	असिचम् असिचः असिचत् Singular असिचे असिचथाः	असिचम् असिचाव असिचः असिचतम् असिचत् असिचतम् असिचत्  Middle Singular Dual असिचे असिचथाः असिचेथाम्

Among the most important roots belonging to this aorist are: √आप् 'reach' (आपत्), √कृध् 'be angry' (अकृधत्), √गम् 'go' (अगमत्), √दृश् 'see' (अदर्शत् with irregular strengthening of the root by guṇa), √रुध् 'obstruct' (अरुधत्), √रुह् 'ascend' (अरुहत्), √वृत् 'turn, move, exist' (अवृतत्), √शक् 'be able' (अशकत्). Two roots, viz., पत् 'fly' and वच् 'say', are reduplicated and obscure the root by a weakening process. Thus, √पत् forms a-pa-pt-a-t with zeroing out of the root vowel, and √वच् has a-voc-a-t, in which -voc- is the product of the contraction of the reduplicative syllable va- + -uc, the root reduced by samprasāraṇa of va-.

## c) Reduplicated type.

This aorist, apart from a couple of roots, is the 'standard' aorist of roots of class X and causatives. The vowel of the reduplicative syllable, which is -i- if the root contains -a-,  $-\bar{a}$ -, -r- or -l-, lengthens its vowel, unless it is long by position, *i.e.*, unless the root begins with two consonants. This produces a prevailing rhythm of short (augment) + long (reduplicative syllable) + short (root). To achieve this rhythm roots with long vowels like  $\sqrt{TE}$  'succeed' are occasionally shortened; thus, a- $r\bar{i}$ -radh-a-t. The inflection of the reduplicated aorist is in all respects identical to an imperfect of a thematic verb.

# √जन् 'be born' Stem: अजीजन- (a-jī-jan-a-) 'cause to be born, produce'

1. 2. 3.	Singular अजीजनम् अजीजनः अजीजनत्	Active Dual अजीजनाव अजीजनतम् अजीजनताम्	Plural           अजीजनाम           अजीजनत           अजीजनन्
1. 2. 3.	Singular अजीजने अजीजनथाः अजीजनत	Middle <i>Dual</i> अजीजनावहि अजीजनेथाम् अजीजनेताम्	Plural अजीजनामहि अजीजनध्वम् अजीजनन्त

### II. Adverbs Formed by Suffixes.

There is a fairly large number of adverbial words in Sanskrit that are formed by means of suffixes from pronoun roots ('pronominal roots'), most commonly the demonstrative तद्, the relative यद् and the interrogative किम्. There are also a few adjectives, e.g., अन्य, सर्व, from which adverbs are made by the same suffixes. All these derivatives are of the commonest occurrence and have accordingly appeared frequently in our readings. The roots of तद् and यद्, as they appear in these 'adverbs by suffixes', are त- and य-, i.e., with

the -द् omitted. The interrogative किम् is replaced by the two variant roots कु-

The adverb-forming suffixes that are added to these roots are -tas  $(-ta\dot{h})$  'from', -tra 'in', -thā denoting manner, and -dā denoting time. In the following table these four suffixes are arranged horizontally and the various roots and stems to which they are added are given vertically at the left, so that if any root (or stem) is carried across from left to right, its formation into an adverb by addition of the suffix above may be seen. The literal, etymological meaning may be quickly determined by combining the sense conveyed by a particular suffix with the meaning of the pronominal root or adjective stem.

## Adverb-forming Suffixes

Pronoun roots	1. -तस् (-तः) 'from'	2. -त्र 'in'	3. -था 'manner, way'	4. -दा 'time'
अ- 'this'	अतः	अत्र	अर्थ	
त- 'that'	ततः	तत्र	तथा	तदा
य- 'which' (relative)	यत:	यत्र	यथा	यदा
कु- क- 'which?, what?'	कुत:	कुत्र	कथम्	कदा
Adjective stems अन्य 'other' सर्व 'all, every'	अन्यतः सर्वतः	अन्यत्र सर्वत्र	अन्यथा सर्वथा	अन्यदा सर्वदा
एक 'one'		एकत्र		एकदा

Sometimes the suffix -था, denoting manner, takes the form -थम्, as in कथम् 'in what way, how?'. The expected form कथा occurs in the Veda. There is also a pronominal root इ- which appears in इत: 'from this', a synonym of अत:, and in इत्थम् 'in this way, thus', earlier इत्था.<sup>4</sup> This same pronominal root इ- also appears in the common adverb इह 'here',

<sup>4</sup>Probably formed from इद्, the prehistoric nom./acc. neuter of अयम्, which was supplanted by the extended इदम् (*id-am*), just as तु, the original form of the second person pronoun, was supplanted by त्वम् (*tu-am*).

synonymous with अत्र, but formed with an otherwise unproductive suffix -ह. Finally, note that in अथ the suffix -था has been shortened.

The suffix -त: has a much wider and more general application than the other three, being added to the roots of the pronouns of the first and second persons, singular and plural and also freely to noun stems in place of the ablative ending. Thus, as added to the roots of the personal pronouns: मत्तः (mat-taḥ 'from me'), अस्मत्तः (asmat-taḥ 'from us'), त्वत्तः (tvat-taḥ 'from you'), and युष्मत्तः (yuṣmat-taḥ 'from you', plural). Instead of saying पवतात् 'from the mountain', we may say पवततः; similarly, for जन्मनः 'from birth', we often find जन्मतः.

Since the adverbs in -त: have an ablative sense and in -त्र a locative value, they are often used as quasi-adjectives qualifying nouns in the ablative and locative. Thus, अत्र पर्वते serves for अस्मिन्पर्वते 'on this mountain', ततो देशात् for तस्माद्देशाद् 'from that region', and so on. This usage is more commonly to be encountered in works couched in a more popular, less rigid style, such as the Hitopadeśa, although it is by no means rare in compositions of more elevated character.

In determining the meaning of these adverbs, several points must be borne in mind. While the etymological meaning always lurks in the background, so to speak, often the sense in a particular context is more removed, to a somewhat different plane or focal point. For example, तत: means etymologically 'from that (place)', but more often the reference is transferred from the spatial to the temporal sphere, so that instead of 'from that (place)', the meaning will be 'from that (time)', i.e., then, thereupon. Very frequently तत: is used in the sense of an 'ablative of cause', i.e., 'from that' with the implication 'resulting from that, in consequence of that, on account of that, therefore'. In sum, then, we may see that तत: has in effect the following meanings:

- 1. from that (place), from there;
- 2. from that (time), then, thereupon;
- 3. resulting from that, on that account, therefore.

Only the context can determine which of these meanings is appropriate. Similarly,  $\overline{d}\overline{d}$  etymologically means 'in or on that (place) or there', but the reference may be to something in the dual or plural: 'in or on those two, among them'. A common meaning is 'with regard to this or that (matter)' (remember that the locative has also the sense of 'with regard to, with

reference to'!). The suffixes of manner and time (-था and -दा) normally have their literal meanings; thus, तथा 'in that way, thus', यथा 'in which way', कदा 'at what time, when?' अन्यथा 'in another way, otherwise', अन्यदा 'at another time', एकदा 'at one time, once upon a time', etc.

III. Monosyllabic Nouns in -i and -ū.

Nouns of but *one* syllable (roots used as nouns) end in -i and -i. However, unlike the polysyllabic types নবী (which was studied in Lesson Eight) and নয়, these *mono*syllabic nouns take the *same endings as the consonant stems*, although there are some alternative forms due to borrowings from the নবী/নঘু type. Here below are the complete declensions of the very common nouns ঘী 'thought' and মু 'earth'. The alternative forms, which are probably more common, are given after the 'regular' forms.

	धी, <i>f</i> .	'thought'	
	Singular	Dual	Plural
Nom.	धी:	धियौ	धिय:
	dhī-ḥ	dhiy-au	dhiy-aḥ
Acc.	धियम्	धियौ	धिय:
	dhiy-am	dhiy-au	dhiy-aḥ
Instr.	धिया	धीभ्याम्	धीभिः
	dhiy-ā	dhi-bhyām	dhī-bhiḥ
Dat.	धिये/ धियै	धीभ्याम्	धीभ्यः
	dhiy-e/dhiy-ai	dhī-bhyām	dhī-bhyaḥ
Abl.	धियः/धियाः	धीभ्याम्	धीभ्य:
	dhiy-aḥ/dhiy-āḥ	dhī-bhyām	dhī-bhyaḥ
Gen.	धियः/धियाः	धियो:	धियाम्/धीनाम्
	dhiy-aḥ/dhiy-āḥ	dhiy-oḥ	dhiy-ām/dhl-n-ām
Loc.	धियि/धियाम्	धियो:	धीषु
	dhiy-i/dhiy-ām	dhiy-oḥ	dhi-șu

	भू, f.	'earth'5	
	Singular	Dual	Plural
Nom.	भूः bhū-h	भुवौ bhuv-au	भुव: bhuv-ah
Acc.	भुवम् bhuv-am	भुवौ bhuv-au	भुवः bhuv-ah
Instr.	भुवा	भूभ्याम्	भूभिः
Dat.	<i>bhuv-ā</i> भुवे/भुवै	bhū-bhyām भूभ्याम्	bhū-bhiḥ भूभ्यः
Abl.	bhuv-e/bhuv-ai भुवः/भुवाः	bhū-bhyām भुभ्याम्	bhū-bhyaḥ भुभ्य:
AUI.	bhuv-aḥ/bhuv-āḥ	bhū-bhyām	bhū-bhyaḥ
Gen.	भुवः/भुवाः bhuv-aḥ/bhuv-āḥ	भुवोः bhuv-oh	भुवाम्/भूनाम् bhuv-ām/bhū-n-ām
Loc.	भुवि/भुवाम्	भुवो:	भूषु
Loc.			

Note that the endings are identical to those added to consonant stems. Wherever an ending begins with a vowel (-am, -ā, -e, etc.) the root vowels - $\bar{i}$  and - $\bar{u}$  are 'broken' into -iy and -uv. In the dative, ablative-genitive and locative singular the alternative endings -ai, -āḥ and -ām are borrowed from the नदी/वधू type (नद्ये ~ धिये, नद्याः ~ धियाः, नद्याम् ~ धियाम् and similarly वध्वे ~ भूवे, वध्वाः ~ भूवाः, वध्वाम् ~ भूवाम्). In the genitive plural too, धीनाम् and भूनाम् are alternative forms based on नदीनाम् and वधूनाम्.

<sup>&</sup>lt;sup>5</sup>As an adjective at the end of a compound may mean being, existent'.

Sentences Illustrating the Aorist and Adverbs Formed by Suffixes.

 ततो यदा विणग्भूपतेर्वचनमश्रौषीत्तदा तथा भवत्विति प्रतिभाष्य स प्रासादं त्यक्त्वा तेनेप्सितानि द्रव्याण्यानेतुमपागमत्।

2. दमयन्त्या रूपं तेजो यशश्च श्रुत्वा नलस्य राज्ञो हृदये हृच्छयः सहसावधिष्ट । तदा कामं हृदयेन धारियतुमशक्नुवन्नलः प्रासादसमीपस्थं वनं गत्वा तत्रावात्सीत् ।

 नद्यां स्नात्वा बालौ ततः समीपस्थे क्षेत्रे दीर्घ कालं संक्रीडच परं श्रमं गत्वा वृक्षस्य च्छायायाम्<sup>2</sup> अशियषाताम् ।

4. यतः पुत्रः सूर्योस्तङ्गमनस्य प्राक् कर्तव्यं कर्म नाकार्षीत्ततः

पितातीवाक्रुधत्।

 यश्चौरो मत्तः सौवणिङ्गलीयकमहाषीत्स नागिरकैर् अस्मात्पुरादन्यत्र गृहीतः ।

6. तत्र जलाशये मत्स्यं गृहीत्वा कश्चित्पक्षी न्यग्रोधपादपस्थं

स्वनीडमपप्तत्॥

7. पितरि सर्पेण व्यापादिते पक्षिशावकाः सर्वभ्यो वनवासिभ्यो <sup>4</sup> ऽभैषुः।

8. अयं पुरुषो ऽस्मिन्राज्ये कवितमो ऽत्र न संशय इति मन्त्री

स्वस्वामिनमवोचत्।

9. अरयो नगरं महत्या सेनयारुधन् । यतस्तु नगरवासिनो ऽन्ते पराजिता अपि गृहेषु च गुहासु च प्रभूतमाहारमघुक्षंस्ततस्त्रीन् मासानाक्रामतां शत्रूणां गणान् सहितुमशकन् ।

10. आदौ सर्विमिदं<sup>7</sup> तमोभूतं<sup>8</sup> प्रसुप्तिमवासीत्<sup>9</sup>। ततो भगवान्स्वयंभूरव्यक्तः<sup>10</sup> प्रादुर्भूय सर्वत्र तमो नुदन्नपो <sup>11</sup> ऽस्राक्षीत्। तास्वप्सु बीजमधात्। ततस्तद्बीजं हैममण्डमभूत्। तस्मिन्नण्डे ब्रह्मा<sup>12</sup> सर्वलोकपितामहो ऽजनिष्ट। तत्र भगवान् परिवत्सरमुषित्वा स्वयमेवात्मनो ध्यानात्<sup>13</sup> तदण्डं द्विधाकार्षीत्<sup>14</sup>। स तस्याण्डस्य शकलाभ्यां दिवं भूमिं चामास्त।

11. यदा मेनकानाम्न्यप्सराः शकुन्तलामृषिणा विश्वामित्रेणाजीजनत्

तदा सा पुनः स्वर्गमारुहत्।

12. यमग्निं विद्युल्लताः <sup>15</sup> प्रावृष आदावजीजनन्स समीपस्थवनस्य भागमधाक्षीत् । ततो विष्फुलिङ्गा दवाग्नेर्वायुबलेनेतस्ततो विसृप्ताः केषांचिन्निर्धनिनां कृषीवलानां सस्यान्यनीनशन् ।

13. एकदा कश्चन भूपितः कुत्र में सर्वेभ्यो उन्येभ्यो महत्तरं प्रासादं कारियष्यामीत्यमंस्ते 16। तां पर्यालोचनां विदित्वा तस्य नृपस्य मन्त्रिणो महाराज प्रथमिममं प्रासादं तुङ्गतरं च सुन्दरतरं च स्थेयांसं च करोतु भवांस्ततः परमन्यत्र प्रासादो भवता कर्तव्य इति तमवादिषुः।

14. हे ऋषे कथं भवान्मोक्षमार्गमिवदिदत्येको दिरद्रो मुनिमप्राक्षीत्। अहं मोक्षमार्गमद्यापि नैवाविदे परन्तु तमन्विच्छामीत्यृषिः

प्रत्यवादीत्।

15. तत्र देशे<sup>17</sup> संजाते काष्ठच्छेदे<sup>18</sup> कश्चित्कृषीवलो नृपतेरुपवने रोहन्तं वृक्षं परशुनावाच्छित्त । यद्यपि राजपुरुषाः स वृक्षो ऽस्माकं महाराजाय प्राणेभ्य एव प्रेयान्केनचिदवच्छिन्न इत्यद्राक्षुस्तथापि तं कृषीवलमवित्त्वा दण्डयितुं नाशकन् ।

### Notes

1. श्रुत्वा Usually a gerund serves as the adjunct to the subject of a sentence or the *logical* subject, such as the instrumental of the personal agent with past passive participle ('By him, having done such-and-such, it [was] said'). Here, however, श्रुत्वा qualifies नलस्य 'Of Nala, having heard' etc.

- 2. च्छायायाम् After a short vowel, छ्, whether within a word or at a word-juncture, is doubled. When an aspirated consonant (here छ्) is doubled, the unaspirated counterpart is prefixed; hence, च्, + छ् (च्छ्), not छ +छ.
- 3. स्यस्तिङ्गमनस्य 'the setting of the sun'. अस्तङ्गमन literally means 'going home (अस्तम्)' and is used of the setting of any celestial body. Since अस्त is actually in the accusative case (i.e., not the stem form), the compound is truly an explicit accusative tatpuruṣa! The noun अस्त 'home' is restricted to use only with verbs of motion and is not a general word for 'home'.
- 4. बनवासिभ्यो an ablative with a verb of fearing.
- 5. त्रीन् accusative masculine plural of त्रि 'three' qualifying मासान् in an 'accusative of duration of time' construction.
- 6. आक्रामताम् Be careful of this form!
- 7. सर्वीमदं 'all this', viz., this world, the standard expression from Vedic times. This passage has been greatly simplified from Mānavadharmaśāstra I.5-13.
- 8. तमोभूतं The past passive participle of भूत with present (!) meaning ('being' not 'been') is often thus compounded with a noun ('being darkness') as a means of converting the noun into an adjective; here 'being darkness' means simply 'dark'. Damayanti, in the story of Nala and Damayanti, is referred to as रत्नभूतां 'being a gem', i.e., gem-like.
- 9. प्रसुप्तिमिवासीत् 'was as though (इव) sound asleep or sunk in sleep'. Note here that the verbal prefix प्र- has not its literal meaning, but an intensifying force, hence the translation 'sound asleep' or 'sunk in sleep'.
- 10. स्वयंभूरव्यक्त: The primal force (the neuter Brahman) is said to be 'self-existent' (स्वयंभू:), i.e., existent by itself, because, if it is the source of all (सर्वमिदम्), it cannot have been brought into existence by another than itself; if so, we should have to deal with an infinite and meaningless regress. It is 'unmanifest' (अन्यक्त:) because it has not at this point revealed itself.

- 11. अपो, *i.e.*, अप:, accusative plural of the curious noun अप् 'water', used only in the plural. The locative plural अप्सु occurs in the next sentence.
- 12. বহুনা Brahman, the impersonal source of all, has now become a personal creator-god, hence the masculine বহুনা as distinguished from the neuter absolute: 'The grandsire of all the worlds (i.e., the Self-existent or neuter Brahman) was born in that egg (as) Brahmā (i.e., the immediate creator).'
- 13. स्वयमेवात्मनो ध्यानात् 'by himself alone (एव) through his own (आत्मन:) meditation'. स्वयम् is an intensive pronoun either employed as an adjective qualifying the subject ('he himself') or as equivalent to an instrumental ('by himself') as here. आत्मन् is commonly thus used as a reflexive pronoun. Incidentally, this entire account of creation should be compared to the remarkable hymn X.129 of the Rgveda.
- 14. द्विधाकाषीत् 'made it into two parts', broke it in two.
- 15. विद्युल्लताः literally 'creepers or tendrils (in the form) of lightning', a figurative expression for 'flashes of lightning' fancied to resemble the tendrils of a plant because of their irregular shape. The compound is made up of विद्युत् a root noun, literally 'that which shines far and wide (वि +  $\sqrt{\xi}$  'shine') + लता 'a creeper or tendril'.
- 16. The words from कुत्र through कारियष्यामि are the thoughts of the king. The main sentence is एकदा कश्चन भूपति: . . . अमंस्त.
- 17. तत्र देशे equivalent to तस्मिन्देशे.
- 18. संजाते काष्ठच्छेदे What construction is this?

## Vocabulary

अङ्गुलीयक, n. a ring.

अण्ड, n. an egg.

अन्ते, adv. 'in the end', finally (loc. अन्त, 'end').

अप्, f. (plural only), water.

अप-√गम् (गच्छति, class I), go off or away; aorist अगमत्

अरि, m. an enemy.

अव-√छिद् (छिनत्ति, class VII), cut down; aorist अच्छैत्सीत्, अच्छित्त; ppp. छिन्न.

अवित्त्वा, negative gerund of 2√विद् (विन्दित), not having found.

अव्यक्त, adj. unmanifest.

अस्तङ्गमन, n. setting (of a celestial body).

आ-√क्रम् (क्रामति, class I), attack.

आदि, m. beginning.

आ-√रुह् (रोहति, class I), ascend; aorist अरुहत् and अरुक्षत्.

आहार, m. food.

इतस्तत:, adv. here and there.

ईप्सित, ppp. of the desiderative of √आप् (आप्नोति, class V), sought for, desired (literally 'desired to be obtained').

उपवन, n. a grove.

उषित्वा, gerund √वस् (वसति, class I), having stayed, having abided.

कवि, m. ■ poet.

कृषीवल, m. a cultivator, farmer, peasant.

कर्तव्य, gerundive र्क (करोति, class VIII), having or needing to be done.

कर्मन्, n. work.

काम, m. love.

কাষ্ঠ, n. wood, firewood.

√क्रुध् (क्रुध्यति, class IV), become angry; aorist अक्रुधत्.

क्षेत्र, n. a field.

√गृह् (गूहति, class I), hide, conceal; aorist अघुक्षत्.

गहा, f. a cave.

गृहीत, ppp. √ग्रह (गृह्णाति, class IX), (having been) seized.

चौर, m. a thief.

छेद, m. dearth, want, lack.

√जन् (जायते, class IV), be born; aorist अजिनष्ट, aorist of caus. अजीजनत्.

जलाशय, m. 'water-abode', a lake.

ततःपरम्, adverbial phrase, thenceforth.

तमस्, n. darkness.

तमोभूत, adj. 'being darkness', hence, in the dark, dark.

तुङ्ग, adj. tall.

तेजस्, n. majesty.

√त्यज् (त्यजित, class I), leave; gerund त्यक्त्वा.

√दण्ड् (दण्डयति, denom. verb from दण्ड, 'stick', literally 'apply a stick to'), punish.

दरिद्र, adj. poor.

दवाग्नि, m. a forest-fire.

√दह् (दहति, class I), burn; aorist अधाक्षीत्.

दिव, n. the heaven, the sky.

द्रव्य, n. a thing, an object.

द्विधा, adv. in two parts, in twain.

√धृ (धारयित, no pres., caus. without caus. meaning!), hold, sustain, support, bear; infin. धारयितुम्.

ध्यान, n. meditation.

√नश् (नश्यति, class IV), perish; aorist of caus. अनीनशत्.

नागरिक, m. a policeman.

निर्धनिन्, adj. without wealth, poor.

नीड, n. a nest.

√नुद् (नुदित, class VI), drive away, dispel.

पक्षिन्, adj. 'possessing wings', winged; as m. a bird.

√पत् (पतित, class I), fly; aorist अपप्तत्.

पर, adj. highest, extreme.

परशु, m. an ax.

पराजित, ppp. परा-√जि (जयित, class I), (having been) conquered.

परिवत्सर, m. a full year.

पर्यालोचना, t. a plan.

पुर, n. a city.

√प्रक् (पृच्छति, class VI), ask; aorist अप्राक्षीत्.

प्रति-√भाष् (भाषते, class I), 'speak back', answer.

प्रथमम्, adv. first, firstly.

प्रभूत, adj. much.

प्रसुप्त, ppp. प्र-√स्वप् (स्विपिति, class II), sound asleep.

प्राक्, adv. before (as postp. + gen.).

प्राण, m. breath; life (in plur.).

प्रादुस्-√भू (भवति, class I), be in view or visible; gerund प्रादुर्भ्य.

प्रावृष्, f. the rains, the rainy season or monsoon.

प्रासाद, m. a palace.

प्रेयस्, adj. dearer, comparative of प्रिय.

बीज, n. a seed.

भाग, m. a part.

√भी (बिभेति, class III), fear; aorist अभैषीत्.

भूपति, m. 'lord of the earth', a king.

मत्स्य, m. a fish.

√मन् (मन्यते, class IV), think; aorist अमंस्त.

मन्त्रिन्, m. a minister.

√मा (मिमीते, class III), measure; form; aorist अमास्त.

मास, m. a month.

मेनका, f. Menakā, an apsaras, mother of Sakuntalā by the sage Viśvāmitra.

मोक्ष, m. liberation or freedom (from rebirth).

यद्यपि ... तथापि, concessive conj. although ... nevertheless.

यशस्, n. glory, fame.

√रुध् (रुणद्धि, class VII), obstruct, lay siege to; aorist अरुधत्.

√वच् (विक्त, class II), say, speak; aorist अवोचत्.

वचन, n. speech, words.

वणिज्, m. a merchant.

√वद् (वदति, class I), say; aorist अवादीत्.

वनवासिन्, adj. 'forest-dwelling', as m. a forest-dweller, denizen of the forest.

√वस् (वसति, class I), stay, abide, dwell; aorist अवात्सीत्.

2√विद् (विन्दति, class VI), find; aorist अविदत्, अविदत; gerund वित्त्वा.

विद्युल्लता, f. ■ lightning-flash.

विष्फुलिङ्ग, m. a spark.

विसृप्त, ppp. वि-√सृप् (सपीत, class I), 'having moved apart', scattered, spread.

√वृध (वधते, class I), grow, thrive; aorist अवधिष्ट.

√शक् (शक्नोति, class V), be able, can; aorist अशकत्.

शक्ल, n. a piece; a half (of an eggshell).

√शी (शेते, class II), lie down; aorist अशयिष्ट.

श्रम, m. fatigue.

√श्रु (शृणोति, class V), hear; aorist अश्रौषीत्.

शावक, m. the young of an animal or bird.

संशय, m. doubt.

संजात, ppp. सम्-√जन् (जायते, class IV), having arisen.

समीपस्थ, adj. situated in the vicinity, nearby, near.

सम्-√क्रीड् (क्रीडित, class I), play together.

सर्प, m. a serpent.

सस्य, n. crop; grain.

√सहू (सहित, class I), hold out against, withstand; infin. सहितुम्.

सहसा, adv. immediately.

सुन्दर, adj. beautiful.

सूर्य, m. the sun.

√सृज् (सृजित, class VI), let go, release; create; aorist असाक्षीत्.

सौवर्ण, adj. golden.

स्थेयस्, adj. firmer, comparative of स्थिर.

√स्ना (स्नाति, class II), bathe.

स्वयंभू, adj. 'self-existent', an epithet of Brahman as the ultimate principle. स्वर्ग. m. heaven.

स्वामिन्, m. a lord or master.

√ह (हरति, class I), take; aorist अहार्षीत्.

हृदय, n. the heart.

हच्छय, adj. 'lying in the heart', as m. love.

हैम, adj. golden.

# V. The Man Whose Mental Attitude is Firmly Established

अर्जुन उवाच । स्थितप्रज्ञस्य<sup>1</sup> का भाषा<sup>2</sup> समाधिस्थस्य<sup>3</sup> केशव । स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ ५४ ॥

श्रीभगवान् उवाच। प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः <sup>4</sup> स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥ दु:खेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः<sup>5</sup> स्थितधीर्<sup>5</sup> मुनिरुच्यते ॥ ५६ ॥ यः सर्वत्रानभिस्नेहस्तत्तत्<sup>6</sup> प्राप्य शुभाशुभम् । नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥ यदा संहरते चायं कर्मो ऽङ्गानीव सर्वशः 7। इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥ विषया<sup>8</sup> विनिवर्तन्ते<sup>9</sup> निराहारस्य देहिनः<sup>10</sup>। रसवर्ज<sup>11</sup> रसो ऽप्यस्य<sup>10</sup> परं दुष्ट्वा निवर्तते ॥ ५९ ॥ यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः। इन्द्रियाणि प्रमाथीनि हरन्ति 12 प्रसभं मनः ॥६०॥ तानि सर्वाणि संयम्य युक्त आसीत मत्परः 13। वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१ ॥ ध्यायतो विषयान्पुंसः<sup>14</sup> संगस्तेषूपजायते । सङ्गात्संजायते कामः कामात्क्रोधो ऽभिजायते ॥६२॥ क्रोधाद् भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः। स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति<sup>15</sup> ॥ ६३ ॥ रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् । आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४ ॥

प्रसादे सर्वदःखानां हानिरस्योपजायते। प्रसन्नचेतसो ह्याश बद्धिः 16 पर्यवतिष्ठते ॥६५॥ नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना<sup>17</sup>। न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥ इन्द्रियाणां हि चरतां यन्मनो उनविधीयते । तदस्य हरति प्रज्ञां वायुनविम् 18 इवाम्भसि ॥ ६७ ॥ तस्माद् यस्य महाबाहो निगृहीतानि सर्वशः। इन्द्रियाणीन्द्रियार्थभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥ या निशा सर्वभूतानां तस्यां जागर्ति<sup>19</sup> संयमी। यस्यां जाग्रति भतानि सा निशा पश्यतो मुने: ॥ ६९ ॥ आपूर्यमाणमचलप्रतिष्ठं<sup>20</sup> समुद्रमापः प्रविशन्ति यद्वत् । तद्वत कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी 21 विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः 22। निर्ममो<sup>22</sup> निरहंकार:<sup>22</sup> स शान्तिमधिगच्छति ॥ ७१ ॥ एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति । स्थित्वास्यामन्तकाले<sup>23</sup> ऽपि ब्रह्मनिर्वाणम्<sup>24</sup> ऋच्छति ॥७२॥

(Bhagavadgitā II. 54-72).

#### Notes

1. स्थितप्रज्ञस्य This, with its synonym स्थितधी: in the next line and other equivalent expressions farther on in this passage, is difficult to render in English: 'whose mental attitude is firmly or well established' seems awkward, but is perhaps the closest to conveying the intended meaning. प्रज्ञा in this compound is, then, a synonym of बुद्धि, so that स्थितप्रज्ञ is practically 
synonym of बुद्धियुक्त in II.50 and the analytic expression बुद्धया युक्तो यया 'disciplined with which mental attitude' in 39.

- 2. भाषा here does *not* mean 'language' (the usual meaning!), but 'definition' or 'description'.
- 3. समाधिस्थस्य *literally* 'abiding *or* remaining in deep concentration', *i.e.*, firmly concentrated.
- 4. आत्मन्येवात्मना तुष्टः *i.e.*, relying entirely upon himself, content within himself alone.
- 5. Each of these compounds ends in a noun (मन:, स्पृहा, क्रोध and धी), but is used adjectivally. What sort of compound thus ends in a noun, but functions as an adjective? An external clue to the adjectival function of अनुद्धिग्नमनाः and विगतस्पृहः is the change of gender of the terminal member, i.e., मनः is a neuter word, but the lengthening of the final vowel indicates a gender change (remember masculine and feminine nouns in -as have their nominative in -ās, as अज्ञिरास् and अप्सरास्); स्पृहा is a feminine noun as indicated by its final -ā, but in this compound it is converted into a masculine to qualify the subject of उच्यते.
- 6. तत्तत् The repetition of the demonstrative implies distribution. We may translate this common usage by 'this or that'; thus, 'The one who, without desire in all instances (सर्वत्र), having gotten this or that pleasant or unpleasant thing (i.e., good or bad fortune), neither takes delight in the good fortune nor hates the bad fortune', शुभं and अशुभं being extracted from शुभाभुम् as objects of नाभिनन्दति and न द्रेष्टि respectively.
- 7. सर्वश: The suffix -शस् (-शः) is added to numerals or to words of numeral character to form adverbs: as एकशः 'singly', पञ्चशः 'by fives', and here सर्वशः 'wholly, entirely'.
- 8. विषया 'objects of the senses', i.e., the objects to which the sense organs (इन्द्रियाणि) gravitate (as does the ear to sounds, the eye to colors, the nose to smells, etc.). विषय is properly a 'field or domain' of something; from the field or proper domain of a particular sense organ, it easily shifts to the object of the sense organ.

- 9. विनिवर्तन्ते the prefix वि- here simply intensifies the meaning of 'turning away (वि-)', and it is in fact omitted in the next line where निवर्तते is used with the same meaning.
- 10. देहिन: and अस्य are most easily taken as 'genitives quasi-dative', as they belong more closely to the verbs than to the nouns विषया and रसो. Thus, 'The sense objects turn away (or fade away) tor the individual who refrains from food . . ., flavor too, turns away tor him, when he sees the highest'. Similar is the genitive पुरुषस्य in the next śloka, and an even clearer example is अस्य in 65.
- 11. रसवर्जे It is said that 'flavor' (रस), i.e., the object of the sense of taste, is the very last of the sense objects to recede, as the desire for food is the hardest to suppress and tends to rebound even after long fasts. But, as we see in this passage, when the स्थितप्रज्ञ sees the highest (Brahman), even this most resistant sense object relaxes its hold.
- 12. हरन्ति, *literally*, 'take away, charm' in the sense of 'distract' and practically 'overpower, become master of'.
- 13. मत्पर: 'having me (मत्-, stem form of अहम्) as the chief thing (-पर)', *i.e.*, completely devoted to or intent upon me. This is a bahuvrihi based on an appositional karmadhāraya; पर 'chief *or* principal (thing)' is very frequently employed in this way as the terminal element of a compound.
- 14. पुंस: genitive singular of पुमन् 'a man', a consonant stem of three degrees. The strong stem is पुमांस, the weakest पुंस् (as here) and the middle पुम्. The declension is formed perfectly regularly from these stems. It is here a synonym of पुरुषस्य of śloka 60.
- 15. In summary, we may say that, from dwelling on the objects of the senses, an individual experiences a sevenfold concatenation of conditions, viz., attachment (सङ्ग) to the objects, a desire (काम) to have them, anger (क्रोध) when this desire is thwarted or unfulfilled, infatuation with the desires (सम्मोह) which results in confusion of memory (स्मृतिविभ्रम), which, in turn, nullifies the formation of a disciplined attitude of mind (बुद्धिनाश). This lack of mental attitude with its concomitant irresolution leads to the ruination of the individual.

- 16. बुद्धि: here cannot mean 'mental attitude' since a proper or disciplined mental attitude is itself a prerequisite for the achievement of tranquility referred to in 64, concerning which can hardly be made made the assertion: 'when one's mind has become tranquil (प्रसन्नचेतसो), his mental attitude quickly becomes steady (आशु बुद्धि: पर्यवितष्ठते)'. बुद्धि: here seems to have the sense of बुद्धि in the later Sāṃkhya system where it means the 'intellect' or 'ground of all intellectual processes', i.e., the faculty that lies behind one's mental attitude and in whose decision-making power an individual's course of action in each particular instance finally resides. What is meant here, then, is that this highest intellectual organ becomes permanently stabilized as a result of the repeated application of a disciplined mental attitude. In this condition of absolute equilibrium it is not subject to vacillation due to the influences of desires and attachments.
- 17. भावना a noun formed from the causative stem of √भू 'be', which appears in the next line in अभावयत:, a negative present participle. *Literally*, then, भावना means 'a causing *or* bringing to be *or* become', *i.e.*, causing oneself to evolve or develop into a higher state through the adoption of a firmly established mental attitude. Perhaps we might translate भावना by 'cultivation' and the participle by 'not cultivating himself'.
- 18. नावम् accusative singular of नौ 'ship', one of only a couple of nouns ending in the diphthong -au. It takes the regular endings of consonant stems; before vowel endings the stem becomes नाव्. Thus, नौ:, नावम्, नावा, नावे, but नौभ्याम्, नौभि:, नौषु.
- 19. जাगति third singular present of  $\sqrt{\overline{\overline{\overline{\overline{\eta}}}}}$  'be awake', listed as a root, but strictly an *intensive* form of  $3\sqrt{\overline{\eta}}$  'be awake'. Intensives are made by prefixing to the root a 'strong' reduplication, here containing a long  $-\bar{a}$ -, and conjugating it according to a verb of class III; thus, the intensive stem of  $3\sqrt{\overline{\eta}}$  becomes  $\overline{\overline{\overline{\eta}}}$  +  $\overline{\overline{\eta}}$  (guṇa of  $\overline{\overline{\eta}}$  in the singular, but  $\overline{\overline{\eta}}$  elsewhere) + endings. Herewith is the complete present:

	Singular	Dual	Plural
1.	जागर्मि	जागृव:	जागृम:
2.	जागर्षि	जागृथ:	जागृथ
3.	जागर्ति	जागृत:	जाग्रति

Note the absence of a nasal in the third plural, as in all verbs of class III. Finally it should be observed that no intensive meaning is involved in these forms, which merely take the place of the missing present of  $3\sqrt{\eta}$ .

This stanza suggests the diametrically opposite views of the 'one who is controlled' (संयमी) on the one hand and by all other beings on the other: the one who is controlled is fully awake when all others are asleep (in the darkness of their ignorance), and when the others are awake in their night of desires and attachments, the sage, who sees, *i.e.*, has the true vision of reality, sleeps.

- 20. अचलप्रतिष्ठं most likely 'whose stability is unwavering (while it is being filled)'; प्रतिष्ठा can also mean concretely 'a foundation', but this sense seems improbable with reference to the ocean.
- 21. न कामकामी possibly qualifying स 'he', the subject of आप्नोति, thus: 'he attains peace, not desiring desires', but more likely न कामकामी should be taken as beginning a *new* sentence with शान्तिमाप्नोति implied: 'he attains peace, not the one who desires desires'.
- 22. नि:स्पृह:, निर्ममो, निरहंकार: These three adjectives formed with the adverbial prefix निस् 'away', here serving as a prefix of negation, are all bahuvrihis made on karmadhārayas. According to the analysis employed by the Indian grammarians, निस् is expanded into an adjective by appending to it the participle गत 'gone', hence निर्गत 'gone away (निस्)'. Accordingly, नि:स्पृह: would be thus analyzed: निर्गता: स्पृहा: यस्य सः 'he whose desires have gone away', and similarly with the other two compounds. Western grammarians, however, are in the habit of saying 'having away desires' or 'having desires away', which, though awkward, is thought to reflect more accurately the quasi-adjectival value of the adverb निस् as used in this type of compound.

मम in निर्ममो is, of course, the genitive of the first person pronoun अहम्, and so *literally* निर्ममो is 'he who is without (the notion) of me or belonging to me', i.e., is free of possessiveness.

In order to understand the third compound निरहंकार:, it is necessary to know that in the Sāṃkhya philosophy, technical terms from which are plentiful enough in the Gitā, the अहंकार (literally 'I-maker') is an internal organ whose function is to appropriate every act of an individual to himself in one way or another, a sort of ego-izing principle. The individual referred

to in this passage, however, has so far controlled himself that he has gotten quite beyond the effect of the अहंकार. Having gotten to this point of mental discipline, he has now attained to a Brahmic state (एषा ब्राह्मी स्थिति:), i.e., a state of identity with Brahman or perhaps immersion in Brahman.

23. अन्तकाले 'at the final time', viz., the hour of death.

24. ब्रह्मनिर्वाणम् Nirvāṇa, as is obvious from its presence here, is not ∎ term peculiar to Buddhism, by which it was borrowed from the general Brahmanical religion that preceded Gautama Buddha and was therefore his heritage. Its etymological meaning is 'a blowing out', as of ∎ candle or lamp due to a sudden draught. When transferred, as is sufficiently natural, to the figure of the flames of the passions, it meant their complete extinction. This condition of quietude, the extinction of all passions, clingings and attachments, is here equated with identity or absorption in Brahman.

## Vocabulary

अङ्ग, n. a limb.

अधि-√गम् (गच्छति, class I), go unto, attain.

अनु-वि-√धा (दधाति, class III), regulate; in pass. अनुविधीयते yields or conforms to (+ gen.).

अन्तकाल, m. 'the final time', the final hour.

अभि-√नन्द् (नन्दित, class I), take pleasure in; delight in.

अभिस्नेह, m. desire.

अम्भस्, n. water:

अर्थ, m. an object.

अशान्त, adj. not peaceful or tranquil [negative of ppp. √शम् (शाम्यति, class IV)].

अशुभ, adj. unpleasant, disagreeable; evil.

आपूर्यमाण, pres. pass. part. र्पृ (पृणाति, class IX), being filled up.

आशु, adv. quickly.

√आस् (आस्ते, class II), sit.

इन्द्रिय, n. an organ of sense.

उद्भिग्न, ppp. उद्-√विज् (विजते, class VI), frightened, perturbed.

उप, सम् or अभि- $\sqrt{\sqrt{3}}$  (जायते, class IV), be born, arise.

√ऋ (ऋच्छति, class VI), reach, attain.

कामकामिन्, adj. 'possessing a desire of desires', desiring desires; as m. one who desires desires.

किम्, adv. acc. how?

कूर्म, m. a tortoise.

क्रोध, m. anger.

गत, ppp. √गम् (गच्छति, class I), gone, then come to, arrived at, situated in, contained in; मनोगत 'contained in the mind', in the mind, mental.

√चर् (चरति, class I), go; wander; act on (+ acc.).

चेतस्, n. the mind or heart.

 $\sqrt{\text{sn}}$  (जागति, class II), be awake (strictly an intensive form of  $3\sqrt{\eta}$  'be awake'). [v. note 19]

तुष्ट, ppp. √तुष् (तुष्यति, class IV), satisfied, content.

देहिन्, adj. 'possessing a body'; as m. a living being, a person, an individual.

√द्विष् (द्वेष्टि, class II), hate, loathe.

धी, f. thought, mental attitude.

√ध्या (ध्यायति, class IV), think, meditate.

नाश, m. destruction.

निगृहीत, ppp. वि-√प्रह् (गृह्णाति, class IX), 'held apart', separated, kept away.

निरहंकार, adj. 'free of or without the I-principle (अहंकार)', devoid of the sense of ego.

निराहार, adj. having no food, abstaining from food.

निर्मम, adj. 'free of or without (the sense of) mine or belong to me', free or devoid of possessiveness.

निर्वाण, n. 'a blowing out' (as of a candle or lamp), extinction. [ $\nu$ . note 24] नि- $\sqrt{q}$ त (वर्तते, class I), turn away, disappear.

निशा, f. night.

नि:स्पृह, adj. free of or without desire or longing.

नौ, f. a ship.

पर, adj. highest; as n. (or m.?), the Supreme Being.

परि-अव- $\sqrt{\text{स्था}}$  (तिष्ठते, class I), stand or be firm, become steady.

पुमन्, m. a man.

प्रजा, f. wisdom, knowledge, mental attitude or disposition, outlook, mentality.

प्रतिष्ठा, f. stability.

प्रतिष्ठित, ppp. प्रति-√स्था (तिष्ठित, class I), standing, standing firm, fixed, established.

प्र-√नश् (नश्यति, class IV), perish.

प्र-√भाष् (भाषते, class I), speak.

प्रमाथिन्, adj. agitating.

प्र-√विश् (विशति, class VI), enter.

प्रसन्न, ppp. प्र-√सद् (सीदति, class I), tranquil, serene.

प्रसभम्, adv. forcibly, violently.

प्रसाद, m. tranquility, serenity.

प्र-√हा (जहाति, class III), leave, give up.

बाह्म, adj. of or relating to Brahman, concerned or connected with Brahman.

भय, n. fear.

भावना, f. 'a causing to be or become', effecting; cultivating. [v. note 17]

भाषा, f. speech, language; description, definition.

भूत, n. a being, creature.

भंश, m. fall; ruin; loss.

मनस्, n. the mind.

√यत् (यतति, class I), strive, make an effort.

यद्वत् . . . तद्वत्, conj. just as . . . so.

रस, m. taste; flavor (as object of the sense of taste).

राग, m. love, affection, desire, longing.

-वर्ज, adj. free from, devoid; -वर्जम्, as an indeclinable at end of cpd. except, excluding.

वश, m. power, control.

वश्य, adj. being under one's control, submissive, obedient.

वायु, m. the wind.

विधेय, adj. compliant, subject, obedient.

वि-नि-√वृत् (वर्तते, class I), turn away; cease, disappear.

विपश्चित्, adj. inspired, wise, learned.

विभ्रम, m. moving here and there, faltering, confusion.

वि-√मुह (मुह्यति, class IV), be confused or infatuated.

वियुक्त, ppp. वि-√युज् (युक्ति, class VII), dis-joined, separated from, devoid of.

विषय, m. an object of sense.

वि-√हा (जहाति, class III), cast aside, give up; gerund °हाय.

बीत, ppp. वि-√इ (एति, class II), 'gone away', departed.

√व्रज् (व्रजति, class I), go, walk.

शान्ति, f. peace.

शुभ, adj. pleasant, agreeable; good.

संयमिन्, adj. 'possessing control or restraint', controlled, restrained.

सङ्ग, m. attachment.

समाधि, m. fixing of the mind on, deep concentration.

समुद्र, m. an ocean.

संमोह, m. stupefaction, bewilderment, infatuation.

सम्-√यम् (यच्छति, class I), hold together, hold in check, restrain; gerund °यम्य .

सम्-√ह् (हरति, class I), bring or draw together, withdraw.

सर्वशः, adv. wholly, altogether; from all sides.

स्थित, ppp. √स्था (तिष्ठति, class I), literally having stood, then standing as opposed to going or moving, firm, settled, constant, invariable.

स्थिति. f. a condition or state.

सृहा, f. desire, longing for (+ loc.).

स्मृति, f. the memory.

√ह (हरति, class I), take, take away.

हानि, f. leaving, leaving aside, giving up, abandonment.

#### LESSON THIRTY-ONE

Primary and Secondary Derivation.

I. Primary Derivation.

We have seen how verb forms are made from roots by the addition of the thematic vowel, various suffixes (or no increment at all!) and finally the addition of personal endings. But how are declinable stems (nouns and adjectives) formed? We do not, of course, have to form these stems ourselves, as they are listed readymade, so to speak, in our glossaries and dictionaries, and we have only to add the appropriate case endings in order to make words out of the bare stems, ready to take their place in the sentence along with the verbs that we have at some pains learned to form.

Declinable stems are made from verb roots by the addition of various suffixes, process known in our grammars as 'primary derivation'. Sometimes, however, verb roots are used as nouns without the appendage of a suffix, as, for example, the two root nouns धी 'thought' and भ 'earth', which we had in the prior lesson. In such instances where the root alone functions as a declinable stem, the ancient Indian grammarians, who rigorously proceeded on the principle that all nouns and adjectives were derived from verb roots by the addition of a suffix, logically assumed that the essential suffix had been dropped. The reason for the requirement of a suffix is that without it a verb root was, according to their view, mere grammatical abstraction, so that a further element was needed to indicate how the bare verbal notion was to be conceived, i.e., whether as an act or process or whether as performed by an agent. Moreover, a suffix was needed to impart whatever phonetic substitutions, like guna or vrddhi (or no change!), were to be effected in the root in its conversion to a declinable stem. The dummy or ghost suffix, which was dropped after imparting these factors to the root, is a postulate current also among modern linguists who call it a 'zero'-suffix.1

Suffixes of primary derivation, which number 50 or more (!), impart to the root either the meaning of a noun of action or of a noun of agent. The latter class of derivatives that denote the agent are often adjectival or

<sup>&</sup>lt;sup>1</sup>A zero-suffix might similarly be postulated in English to explain mutated plurals like *mice* and *lice*, whose change of root vowel from -ou- (mouse, louse) to -i- (mice, lice) can then be attributed to the phonological effect of a suffix that was subsequently dropped. This would, in fact, be *historically correct*, as the plurals of Old English  $m\bar{u}s$  and  $l\bar{u}s$  (from which are descended mouse and louse) were formed in prehistoric Old English by the suffix -iz; thus, \* $m\bar{u}s$ -iz and \* $l\bar{u}s$ -iz (from Indo-European \* $m\bar{u}s$ -es and \* $l\bar{u}s$ -es). The -i- of this suffix caused the - $\bar{u}$ - of the prior syllable to become 'fronted' or mutated by a sort of vocalic harmony. The mutated sound, probably pronounced as - $\bar{u}$ - (long!) in Modern German, was written - $\bar{y}$ - in Old English. The modern spellings mouse/mice and louse/lice reflect later phonetic changes and orthographical habits.

participial in character. Thus, with the primary suffix -a are made the following nouns of action (nomina actionis, as they are technically called): krodh-a (क्रोध) 'anger' (√क्रध् 'be angry'), hars-a (हर्ष) 'joy' (√ह्रष 'be delighted'), jay-a (जय) 'victory' (√जि 'conquer'), hav-a (हव) 'a call' (√ह 'call'), sneh-a (स्नेह) 'love' (√िस्नह 'love'), all with guna strengthening of the root, and kām-a (काम) 'desire' (र्कम 'desire'), bhāg-a (भाग) 'share' (र्भज 'share') with vrddhi strengthening. In other examples, the same suffix -a forms nouns (or adjectives) of agency (nomina agentis): sarp-a (सर्प) 'a serpent (literally 'a creeper', √स्प 'creep'), megh-a (मेघ) 'a cloud' (literally 'a rain-er', √िमघ् 'make water', but originally 'drip'), plav-a (प्लव) 'a boat' (literally 'a floater', ( \sqrt{eq} 'float'). As has been said, the agential class is often adjectival (or participial) in character: so, ksam-a (क्षम) 'patient' (र्रक्षम् 'be patient'), khād-a (खाद) 'eating' (र्रखाद 'eat'). Frequently, the nouns of action, which are basically abstract, have also a concrete meaning; thus, bhed-a (भेद) from √भिद 'split' may mean 'the act of splitting' or 'what has been split, a breach or split'. Similarly, formed with the common suffix -ana, the stem ās-ana (आसन) from √आस् 'sit' may mean 'the act of sitting' or 'what one sits upon, a seat or chair'.

The roots to which these and the other primary suffixes are attached are variously treated, *i.e.*, often by guṇa or vṛddhi substitution, or reduplication. Occasionally there is no change in the root vowel, as in yug-a (युग) 'yoke' ( $\sqrt{4}$  join, yoke'). No general rule can be given concerning the treatment of the root vowel when a primary suffix is added, as it varies with the same suffix as attached to different roots (as seen in the case of -a) and from suffix to suffix, some exhibiting only one kind of strengthening or none at all.

The formation of primary stems is a fundamental aspect of the structure of the language. These stems number in the many thousands, constituting the greater part of its basic vocabulary. From many of them are made, by a further process of derivation, yet other stems which, because of their secondary origin are appropriately called 'secondary derivatives', and the suffixes employed to make them 'suffixes of secondary derivation' or, more simply, 'secondary suffixes'.

Why, it may be asked, is it necessary or even desirable to know how these two great classes of stems are made? Why do we need to know, for example, that the word  $j\bar{n}\bar{a}na$  (ज्ञान) 'knowledge' is formed from  $\sqrt{3}\Pi$  'know' by the addition of the primary suffix -ana, that it means literally 'the act of knowing', then more concretely 'knowledge'? This information, after all, can be had from a dictionary, and we could be spared having to learn so many

more unnecessary details! By a similar logic, we may say, quite rightly too, that it is possible to drive a car without the least knowledge of its inner workings, how the engine is made, what are its parts and their functions. When something goes wrong, we would have no recourse then but to call upon someone with the knowledge that we lack. In the same way, it is possible to skirt a knowledge of these fundamental building processes in Sanskrit and simply resort to the dictionary whenever we encounter an unfamiliar word. But while the driver of a car can get along without knowing anything about its mechanism, a student of Sanskrit, fitted with so superficial a knowledge of the structure of the language, will always be without the insight or means needed to resolve difficulties and obscurities of one sort or another. A simple example may serve to show how helpful a basic knowledge of the principles of primary derivation can be in throwing light on what is obscure. The well-known word nirvana (निर्वाण), which came into English with the advent of Buddhist studies in Western countries, has been endlessly discussed, but often by persons who are unfamiliar with its etymology and early pre-Buddhist use. With a knowledge of primary derivation, we readily see that it is formed from the compound root nir-vā (निवा) 'blow out' (in the intransitive sense) with the suffix -ana (like ज्ञान and आसन above) and that as a noun of action it means simply 'the act (or process) of blowing out or going out', whether of the flame of a candle or a lamp. When applied figuratively to the fiery passions of love and hate, etc., it clearly and simply refers to their extinction -- their 'blowing out or going out'. Such is the original sense, though in the later Buddhist usage it was greatly modified by metaphysical speculation.

As we have just seen in the example of  $nirv\bar{a}na$ , the primary suffixes are also added to roots compounded with verbal prefixes. These compounded roots, whether with but one or two (or rarely even three) prefixes, are treated no differently with regard to the appendage of particular suffixes than the same roots without verbal prefixes. Needless to say, the meaning of these compound formulations corresponds to their meaning as verb roots with the same prefixes; e.g.,  $up\bar{a}gam-a$  (उपाप) 'a coming near, approach' reflects the meaning of  $\sqrt{gam}$  with the prefixes  $upa-\bar{a}$ . Sometimes, however, the noun is specialized beyond the range of the verb root with the same prefixes; thus,  $vy\bar{a}kar-ana$  (व्यक्तिण) means 'grammatical analysis, grammar', but its parent  $vy-\bar{a}-\sqrt{kr}$  (व्यक्तिण) means 'undo, sever, separate, analyze' etc., but without the particularization seen in

vyākarana.

Many of the commonest primary suffixes, including those already exemplified and a few relatively unproductive ones, are given in the following list, where they are arranged alphabetically for easy reference, rather than by frequency of their appendage. The absence of a suffix -- the so-called 'zero'-suffix -- which occurs when the bare root (with root vowel modified or not) is used as a noun (or more commonly as an adjective at the end of a compound), is indicated by a double hyphen (--).

	Suttix	Root	Examples
1.		$\sqrt{dis}$ 'point out' $\sqrt{dvis}$ 'hate' $\sqrt{dhi}$ 'think' $\sqrt{bh\bar{u}}$ 'be' $\sqrt{duh}$ 'know' $\sqrt{duh}$ 'milk'	diś '(cardinal) point' dviş 'enemy' dhi 'thought' bhū '-being; earth' -vid 'knowing' -duh 'milking'
2.	-a	√yuj 'yoke' √iś 'rule' √dih 'stroke' <sup>2</sup> √muh 'be confused' vi-√kram 'step out, attack' ni-√vas 'dwell' sam-√tuṣ 'be satisfied' vi-√śiṣ 'leave apart'	yug-a 'yoke' iś-a 'ruler, lord' deh-a 'body' moh-a 'delusion' vi-kram-a 'courage'  ni-vās-a 'dwelling' saṃ-toṣ-a 'satisfaction' vi-śeṣ-a 'difference'
3.	-an	$\sqrt{raj}$ 'rule' $\sqrt{taks}$ 'hew, make from wood' $prati-\sqrt{div}$ 'play against'	rāj-an 'rul-er, king' takṣ-an 'hew-er, carpenter' prati-dīv-an 'opponent at dice' <sup>3</sup>
4.	-ana	√dṛś 'see'	darś-ana 'seeing' (also 'causing to see', i.e., 'showing' from caus. stem darś-aya- with loss of caus. suffix -aya-)
		√ <i>bhuj</i> 'enjoy'	bhoj-ana 'enjoying; food' (lit. 'what is enjoyed')

 $<sup>^2</sup>$ Originally, 'form or shape' with the hand, as mud or clay; thus, deha etymologically means 'something formed or shaped'.

<sup>&</sup>lt;sup>3</sup>It is not always possible to determine in the case of a derivative with a verbal prefix whether it was formed directly from the compound root or whether the prefix was added later.

	Suttix	Root	Examples
		$\sqrt{stha}$ 'stand' $\sqrt{n}i$ 'lead' $\sqrt{a}s$ 'sit'	sthāna (sthā-ana) 'standing; place' nay-ana 'leading; the eye (as the 'leader') ās-ana 'sitting; seat'
5.	-as	√vac 'speak' √tij 'be sharp'  √tap 'be warm'  √man 'think' √cakṣ 'look upon' √nam 'bow' √sr 'flow'	vac-as 'speech' tej-as 'sharpness, tip (of flame); splendor' tap-as 'heat; internal warmth, austerity' man-as 'mind' cakṣ-as 'eye' nam-as 'bowing, obeisance' sar-as 'lake' (lit. 'fluid')
6.	-ā	√hiṃs 'injure' √kṣudh 'be hungry'	hims-ā 'injury' ksudh-ā 'hunger'
7.	- <i>i</i>	√kṛṣ 'plow' √ruc 'please' √śuc 'flame'	kṛṣ-i 'plowing' ruc-i 'pleasure' śuc-i 'flaming, bright'
8.	-u	$\sqrt{sadh}$ 'come or lead straight to one's goal' $1\sqrt{vas}$ 'shine' $\sqrt{svad}$ 'be savory'	sādh-u 'good' (lit. 'leading straight to the goal') vas-u 'excellent' (lit. 'shining, splendid') svād-u 'savory, tasting good, sweet'
9.	-us	√cakş 'look upon' √dhan 'set in motion'	cakṣ-us 'eye' dhan-us 'bow' (lit. 'that which sets [the arrow] in motion')
10.	-ti <sup>4</sup>	√ <i>vac</i> 'speak' √ <i>man</i> 'think' √ <i>śam</i> 'be quiet'	uk-ti 'speaking' ma-ti 'thought' śān-ti 'quiet; peace'

<sup>&</sup>lt;sup>4</sup>Before the suffix -ti a root takes the same form as before -ta, the suffix of the past passive participle; so  $ct. \pm \delta an-ti \sim \delta an-ti \sim ma-ta$ .

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	Suttix	Root	Examples
		√jan 'be born' √pri 'be glad' pra-√kṛ 'presuppose'	jā-ti 'birth' prī-ti 'pleasure' pra-kṛ-ti 'nature, matter' (lit. 'what is presupposed, hence original condition of things)
1.	-tṛ	$\sqrt{d\bar{a}}$ 'give' $\sqrt{kr}$ 'do, make'	dā-tṛ 'giver' kar-tṛ 'doer, maker'
2.	-tra, -trā (indicates the root as the instrument of the action)	√pat 'fly'	pat-tra 'wing' (lit. 'means of flying')
	of the action)	2√vas 'wear'	vas-tra 'garment' (lit. 'means of dressing')
		$l\sqrt{p\bar{a}}$ 'drink'	pā-tra 'cup' (lit. 'means of drinking')
		√sas 'cut'	śas-tra 'knife, sword' (lit. 'means of cutting')
		$\sqrt{ni}$ 'lead, guide'	ne-tra 'eye' (lit. 'means of leading or guiding')
		$1 \sqrt{ma}$ 'measure' $\sqrt{dam}$ 'bite'	mā-trā 'measure' daṃṣ-ṭrā 'large tooth, tusk' (lit. 'means of biting')
.3.	-man	$\sqrt{kr}$ 'do' $\sqrt{jan}$ 'be born' $\sqrt{vi\acute{s}}$ 'enter, settle down'	kar-man 'action' jan-man 'birth' veś-man 'dwelling' (lit. 'an entering, settling down, settlement')
4.	-na, rarely -nā	$1 \sqrt{vr}$ 'cover' $\sqrt{yaj}$ 'worship' $\sqrt{svap}$ 'sleep' $\sqrt{trs}$ 'be thirsty' $\sqrt{yac}$ 'request'	var-ṇa 'color' (lit. 'covering') yaj-ña 'worship' svap-na 'sleep' tṛṣ-ṇā 'thirst' yāc-ñā 'request'

	Suttix	Root	Examples
15.	-ra	$\sqrt{\acute{s}ak}$ 'be able' $\sqrt{vaj}$ 'be strong' <sup>5</sup> $\sqrt{\acute{s}uc}$ 'be bright, glow'	śak-ra 'mighty' (lit. 'able') ug-ra 'mighty śuk-ra 'bright'
16.	-is	√hu 'offer' √jyut 'shine' <sup>6</sup> √rc 'gleam'	hav-is 'oblation' jyot-is 'light' arc-is 'flame'

## II. Secondary Derivation.

We have already said that by 'secondary derivation' is meant the formation of noun and adjective stems from pre-existing stems that are made by primary derivation. By this secondary process is made an immense class of declinable stems, which taken together with those of primary origin constitute the bulk of the Sanskrit vocabulary. There are altogether at least a couple of dozen secondary suffixes, some of which are, of course, of much commoner occurrence than others. Among the most productive of these suffixes are those that form adjectives expressing appurtenance to or connection with what is denoted by the primary stem to which they are attached. While these adjectives may conveniently be literally translated by 'pertaining to, connected with or relating to such-and-such', probably oftener a specific adjective will be found to be less cumbersome in expressing the idea. For example, from the noun prthivi (पिथवी) 'earth', by the addition of the suffix -a (with vrddhi of the initial vowel and loss of the -i) is made the adjective pārthiva (पार्थिव), literally 'pertaining to the earth', which may often be more succinctly rendered by 'terrestrial'7. Similarly, from vasanta (वसन्त) 'spring' is formed vāsanta (वासन्त) 'pertaining to the spring, or vernal' or simply 'of the spring'. We would surely, however, not translate वासन्तः समीरः by 'a breeze pertaining to the spring', but rather by 'a breeze of the spring' or better 'a spring breeze'. Often, then, a genitive phrase or part of a compound may be used in the translation of an adjective of appurtenance.

 $<sup>5\</sup>sqrt{vaj}$ , which does not occur as a productive or active root in Sanskrit, is inferred from several primary derivatives all of which have to do with 'might, strength', as vaj-ra 'a thunderbolt', oj-as 'strength'.

 $<sup>6\</sup>sqrt{jyut}$  is borrowed from the Prakrit equivalent of Sanskrit  $\sqrt{dyut}$  'shine'.

 $<sup>7 \</sup>text{Used}$  as a noun,  $p\bar{a}rthiva$  is a common word for 'king' ('one who has to do with the earth').

Appurtenance or connection may frequently denote familial descent, especially when the primary stem is a proper name. Adjectives with this implication readily function as nouns with the meaning 'descendant or son of so-and-so (as designated by the primary stem)'. Thus, from angiras (अङ्गिरस्) 'Angiras' is made the secondary derivative āngiras-a (आङ्गिरस्), literally 'pertaining to (the seer) Angiras', but, depending on the context, more probably to be translated by 'descendant or son of (the seer) Angiras'. A few of the secondary suffixes are used exclusively to express familial descent, i.e., as patronymic or metronymic suffixes, according as they may denote a male or female progenitor. For example, -āyana forms a number of familiarly used proper names: Āśvalāyana (अश्वलायन) 'descendant of Aśvala (अश्वल)', Kānvāyana (काण्वायन) 'descendant of Kanva (कण्व)'.

Very often adjectives of appurtenance are employed in the neuter as abstracts; so, from puruṣa (पुरुष) 'man' is derived pauruṣ-a (पौरुष) 'manly', which as a neuter noun means 'manliness, courage'. By a curious circle of meanings from that of the primary stem to that of an adjective of appurtenance used as a noun, we are often led back to the same meaning as the primary. Examples of this circular phenomenon abound, but a couple will suffice: from the primary derivative manas (मनस्) 'mind' is formed the secondary derivative mānas-a (मानस) 'pertaining to the mind, mental', which as a neuter abstract (literally 'what pertains to the mind') means simply 'mind', whereby we are led back in a circle to the primary stem manas! Similarly, from manus (मनुस्) 'man' comes the secondary derivative manuṣ-ya (मनुष्य) 'pertaining to man, human', which, used as a noun (like our 'human'), means 'man'!

There are half a dozen secondary suffixes that exclusively denote possession, and some of these are of extremely frequent occurrence. Commonest of them is the suffix -in, which is added to nouns ending in -a which is dropped before the suffix, as bal-in (बलिन्) 'possessing strength (बल), strong', dhan-in (धिनिन्) 'possessing wealth (धिन), wealthy'. Almost as common is -vat, much less so its sister -mat, which may be added to stems in any final, unlike -in; thus, rūpa-vat (रूपवत्) 'possessing beauty (रूप), beautiful', lajjā-vat (लज्जावत्) 'possessing bashfulness (लज्जा), bashful', aśman-vat (अश्मन्वत्) 'possessing stones (अश्मन्), stony'; buddhi-mat (बुद्धिमत्) 'possessing understanding (बुद्धि), intelligent', āyuṣ-mat (आयुष्मत्) 'possessing (long) life (आयुष्,) longlived', paśu-mat (पशुमत्) 'possessing cows (पशु), rich in cows'.

The suffixes -tva and -tā constitute a synonymous pair that is of ubiquitous occurrence, especially in commentaries on philosophical works. They form abstracts, neuter and feminine respectively, and as such express the condition or quality of being whatever is denoted by the stem to which they are attached. In our readings we have many times had the abstract noun pañca-tva (পৰ্বে) 'five-ness' in the idiom 'go to five-ness', i.e., be resolved into the five elements of which all material things consist, hence, die. Abstracts with either suffix, but much more commonly with -tva, can be formed practically as needed by an author. Generally they are made from nouns or adjectives, as deva-tva (বিবেব) 'the condition of being a god (বিব), god-hood', amṛta-tva (পুক্বনা) 'the condition of being immortal (পুক্বনা), immortality', puruṣa-tā (पुरुषता) 'the quality of a person or human being (পুক্তা)', i.e., human nature.

The most important secondary suffixes, including those already mentioned, are presented below in alphabetical order, with the meanings they impart to the primary stem and examples of derivatives made with these suffixes.

<sup>8</sup>Complex ideas, equivalent to clauses in English, especially causal clauses, are often expressed in Sanskrit by long predicative compounds with -त्वेन or -तया appended, the subject being put in the 'subjective genitive'; as in क्षेत्राणां जनभारितम्नावलम्बित-जलदघारासिक्ततया अचिरेण सस्यान्यवर्धन्त । 'Since the fields had been sprinkled by showers from clouds hanging low with their burden of water, the crops soon thrived', or as expressed by an ordinary causal clause (by the conjunction यतः and its correlative ततः) with the compound resolved into shorter compounds: यतः क्षेत्राणि जलभारेण निम्नावलम्बितेभ्यः जलदेभ्यः धाराभिः आसिक्तानि (अभवन) ततः सस्यानि अचिरेण अवर्धन्त ।

Suffixes	Phonetic Changes in Primary Stem	Imparted to	Exam Primary Stem →	
1a	vṛddhi of first syllable	'pertaining or relating to, connnected with' (often used as noun, esp. in neuter as abstract)	ayas (अयस्) 'metal'	āyas-a (आयस) 'pertaining to metal, metallic
			<i>buddha</i> (बुद्ध) 'Buddha'	bauddh-a (ৰীব্ৰ) 'connected with the Buddha', as a masc. noun 'a follower of the Buddha , a Buddhist'
			sumanas (सुमनस्) <sup>9</sup> 'a friend'	saumanas-a (सौमनस) as neuter abstract 'friendliness'
	vṛddhi of first syllable + guṇa of final -u		manu (मनु) 'man'	mānav-a (मानव) 'pertaining to man, human', as masc. noun 'a man'
		'descended from so-and- so' (patronymics and metronymics)	kuru (कुरु) 'Kuru'	kaurav-a (कौरव) 'descendant of Kuru'

 $<sup>^{9}</sup>$ The primary stem may be simple or compound. The strengthened syllable here is the prefix.

Suffixes	Phonetic Changes in Primary Stem	Meaning Imparted to Primary Stem	Primary Stem →	Secondary Stem
	vrddhi of first syllable		subhadrā (सুभद्रा) 'Subhadrā', wife of Arjuna	saubhadr-a (सौभद्र) metronymic of Abhimanyu, as son of Subhadrā
			pṛthā (पृथा) 'Pṛthā', mother of Arjuna	pārth-a (पार्थ) 'son of Pṛthā'
2āyana	vṛddhi of first syllable	'descended from so-and- so'	kati (कति) 'Kati', name of a sage	Kāty-āyana (कात्यायन) 'Kātyāyana', a descendant of Kati
3i	vṛddhi of first syllable	'descended from so-and- so'	marut (मरुत्) 'the Maruts', storm- gods in the Rgveda	mārut-i (मारुति) 'descendant of the Maruts'
			satyaka (सत्यक) 'Satyaka', father of Yuyudhāna	sātyak-i (सात्यिक) 'son of Satyaka', patronymic of Yuyudhāna
			somadatta (सोमदत्त) 'Somadatta'	saumadatt-i (सौमदत्ति) 'son of Somadatta'
4ika	vrddhi of first syllable	'pertaining to' (etc.)	veda (वेद) 'Veda'	vaid-ika (वैदिक) 'relating to the Vedas'
			dharma (धर्म) 'dharma'	dhārm-ika (धार्मिक) 'relating to dharma'

Suffixes	Phonetic Changes in Primary Stem	Meaning Imparted to Primary Stem	Parine ann Stone	Secondary Stem
Suffixes	vrddhi of first syllable	rimary stem	Primary Stem → nyāya (न्याय) 'Nyāya', the Indian system of logic	naiyāy-ika <sup>10</sup> (नैयायक) 'connected with the Nyāya system', as a masc. noun 'an adherent of the Nyāya'
5in	no change	'possessing'	pakṣa (पक्ष) 'a wing'	pakṣ-in (पक्षिन्) 'possessing wings, winged', as masc. noun 'a bird'
			hasta (हस्त) 'hand'	hastin (हस्तिन्) 'possessing hands', as a masc. noun 'an elephant' (the hand with reference to its trunk)
6i̇́na	no change	added to weak or weakest stem of adjectives in -anc with no change in meaning	pratyañc (प्रत्यञ्ज्) 'backward, westward'	pratic-ina (प्रतीचीन) 'backward, westward'

<sup>10</sup>When a primary stem begins with a consonant + -y- or -v- (as in nyāya 'logic', vyākaraṇa 'grammar' and dvāra 'door'), the -y- or -v- are treated as though they were -i- or -u- and by vṛddhi become -ai- and -au-, and a -y- and -v- are respectively inserted after the -ai-/-au- as a glide; hence, naiyāy-ika 'adherent of Nyāya', vaiyākar-aṇa 'a grammarian', dauvār-ika 'a doorkeeper'.

Suffixes	Phonetic Changes in Primary Stem	Meaning Imparted to Primary Stem	Primary Stem →	Secondary Stem
7i̇ya	no change	added to pronoun roots to make possessive adjectives	mad- (मद्), asmad- (अस्मद्), tvad- (त्वद्), yuşmad- (युष्मद्), tad- (तद्)	mad-iya (मदीय) 'belonging to me', asmad-iya (अस्मदीय) 'belonging to us', tvad-iya (त्वदीय) 'belonging to you' yuṣmad-iya (युष्मदीय) 'belonging to you (plur.)', tad-iya (तदीय) 'belonging to him, her, it (etc.)'
8eya	vṛddhi of first syllable	'descended from so-and- so'	saramā (सरमा) 'Saramā', name of a female dog belonging to Indra and the gods	sāram-eya (सारमेय) 'descendant of Saramā; a dog'
			kunti (कुन्ती) 'Kunti', also called 'Pṛthā', mother of Yudhiṣṭhira, Bhimasena and Arjuna	kaunt-eya कौन्तेय) 'a son of Kunti', metronymic of Yudhiṣṭḥira, Bhimasena and Arjuna
			draupadi (द्रौपदी) Draupadi	draupad-eya (द्रौपदेय) 'a son of Draupadi'

Suffixes	Phonetic Changes in Primary Stem	Meaning Imparted to Primary Stem	Primary Stem →	Secondary Stem
9ka	no change	makes diminutives, but most often added with no effect in meaning of the primary <sup>11</sup>	rājan (राजन्) 'a king'	rāja-ka (रাजक) 'a little or petty king, a princeling'
			aśva (अश्व) 'a horse'	aśva-ka (अश्वक) 'a nag'
			putra (पुत्र) 'a son'	putra-ka (पुत्रक) 'a little son' as an endearing term, but often a variant of putra
10tana	no change	added to adverbs of time to make adjectives	purā (पुरा) 'formerly'	purā-tana (पुरातन) belonging to a former time, ancient'
			śvas (श्वस्) 'tomorrow'	śvas-tana (श्वस्तन) 'belonging to the morrow'
			sanā (सना) 'of old, always'	sanā-tana (सनातन) 'eternal'
11tva, -tā	no change	condition or state of the primary	amṛta (अमृत) 'immortal'	amṛta-tva (अमृतत्व) 'immortality'

 $<sup>^{11}</sup>$ The suffix -ka is often added to bahuvrihi compounds, without affecting their meaning, either to produce a more easily inflected stem (as एकपत्नीक 'having one wife', instead of एकपिल with short final to fit the अधिन declension) or for metrical reasons, more rhythmical sound, or just at the pleasure of an author.

Suffixes	Phonetic Changes in Primary Stem	Meaning Imparted to Primary Stem	Primary Stem →	Secondary Stem
	no change		go (गो) 'a cow'	go-tva (गोत्व) 'cow- ness', the quality or condition of being a cow
			aputra (अपुत्र) 'not having a son'	aputra-tā (अपुत्रता) 'a condition of being without a son'
12maya	no change	'made of, consisting of, abounding in'	<i>kāṣṭha</i> (काष्ठ) 'wood'	kāṣṭha-maya (काष्ठमय) 'made of wood'
			tejas (तेजस्) 'splendor, majesty'	tejo-maya (तेजोमय) 'abounding in splendor or majesty'
			vāc (वाच्) 'speech'	vān-maya (वाङ्मय) 'consisting of speech'
13min, -vin	no change	'possessing'	go (गो) 'a cow'	go-min (गोमिन्) 'possessing cows'
			sva (स्व) 'one's own (property)'	svā-min <sup>12</sup> (स्वामिन्) 'an owner, master'
			tapas (तपस्) 'austerities'	tapas-vin (तपस्विन्) 'practising austerities; as a masc. noun 'an ascetic'

The lengthening of the vowel in  $sv\bar{a}$ - is apparently irregular.

Suffixes	Phonetic Changes in Primary Stem	Meaning Imparted to Primary Stem	Primary Stem →	Secondary Stem
	no change		yaśas (यशस्) 'glory'	yaśas-vin (यशस्विन्) 'possessing glory, glorious'
			tejas (तेजस्) 'splendor, majesty'	tejas-vin (तेजस्वन्) 'possessing splendor or majesty, splendid, majestic'
14ya	vrddhi of first syllable	1) 'pertaining or relating to, connected with'	<i>deva</i> (देव) 'god'	daiv-ya (दैंच्य) 'relating to the gods, divine'; as neut. noun 'fate'
			grīvā (ग्रीवा) 'the neck'	graiv-ya (ग्रैंच्य) 'pertaining to the neck, cervical'
	no change		brahman, m. and n. (স্থান্) 'a Brahman priest' (m.), 'holy word, holy life' (n.)	brahmaṇ-ya (ब्रह्मण्य) 'connected with Brahman priests', so 'friendly to Brahmans' and 'pertaining or attached to the holy word or holy life', hence 'pious, religious'
			aśva (সম্ব) 'a horse'	aśv-ya (अश्च्य) 'relating to horses, equine'
			pitr (पितृ) 'father'	pitr-ya (पित्र्य) 'relating to one's father, paternal'

Suffixes	Phonetic Changes in Primary Stem	Meaning Imparted to Primary Stem	Primary Stem →	Secondary Stem
	vrddhi of first syllable	2) 'descended from so-and- so'	aditi (अदिति) 'Aditi', infinity personified as a goddess	ādit-ya (आदित्य) 'son of Aditi', metronymic for Mitra, Varuṇa and several other Vedic gods
		neuter abstracts	adhipati (अधिपति) 'overlord'	ādhipat-ya (आधिपत्य) 'overlordship'
			paṇḍita (पण्डित) 'a learned man, scholar'	pāṇḍit-ya (पाण्डित्य) 'learning, erudition'
			subhaga (सुभग) 'a fortunate or happy person'	saubhāg-ya <sup>13</sup> (सौभाग्य) 'happiness'
15vat, -mat	no change	'possessing'	bhaga (भग) 'fortune'	bhaga-vat (भगवत्) 'possessing (good) fortune, fortunate, blessed'
			dayā (दया) 'compassion'	dayā-vat (दयावत्) 'possessing compassion, compassionate'

When a compound is made into a secondary derivative, *both* parts (here *su*- and *-bhaga*) are often subjected to vrddhi; hence, *sau-bhāg-ya*.

Phonetic

Changes in

Meaning Imparted to

Suffixes

Primary Stem

Primary Stem Primary Stem Secondary Stem

no change

saṃtāpa (संताप)

saṃtāpa-vat (संतापवत्) 'sorrow'

'possessing sorrow, sorrowful'

amśu (अंश्) 'ray,

beam'

amsu-mat (अंशुमत्) 'possessing rays,

rich in rays, radiant', as masc. noun 'the sun'

jyotis (ज्योतिस्) 'light'

jyotis-mat (ज्योतिष्मत्)

'possessing light, luminous'

# VI. Kṛṣṇa's Revelation (1)

श्रीभगवान् उवाच ।
पश्य मे पार्थ रूपाणि शतशो रथ सहस्रशः ।
नानाविधानि दिव्यानि नानावणिकृतीनि च ॥५॥
पश्यादित्यान् वसून् रुद्रान् अश्विनौ मरुतस् तथा।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥
इहैकस्थं जगत्कृत्सनं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यदृष्टुमिच्छिस ॥७॥
न तु मां शक्यसे विद्यु पश्य मे योगमैश्वरम् ॥८॥
दिव्यं ददामि ते चक्षु: पश्य मे योगमैश्वरम् ॥८॥

संजय उवाच।
एवमुक्त्वा ततो राजन्महायोगेश्वरो<sup>12</sup> हरिः।
दर्शयामास<sup>13</sup> पार्थाय परमं रूपमैश्वरम्॥ ९॥
अनेकवक्त्रनयनम्<sup>14</sup> अनेकाद्भृतदर्शनम्<sup>14</sup>।
अनेकदिव्याभरणं<sup>14</sup> दिव्यानेकोद्यतायुधम्<sup>14</sup>॥ १०॥
दिव्यमाल्याम्बरधरं<sup>15</sup> दिव्यगन्धानुलेपनम्<sup>15</sup>।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम्॥ ११॥
दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता।
यदि भाः<sup>16</sup> सदृशी सा स्याद्भासस्तस्य महात्मनः॥ १२॥
तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा<sup>17</sup>।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा॥ १३॥
ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत॥ १४॥

अर्जुन उवाच।

पश्यामि देवांस्तव देव देहें सर्वास्तथा भूतविशेषसङ्घान् <sup>18</sup>। ब्रह्माणमीशं कमलासनस्थम्<sup>19</sup> ऋषींश्च सर्वानुरगांश्च

दिव्यान्<sup>20</sup> ॥ १५ ॥ अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतो<sup>21</sup> ऽनन्तरूपम् । नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप<sup>22</sup> ॥ १६ ॥ किरीतिनं<sup>23</sup> गदिनं<sup>23</sup> चक्रिणं<sup>23</sup> च तेजोराशिं सर्वतो दीप्तिमन्तम् । पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्<sup>24</sup> दीप्तानलार्कद्युतिम्<sup>25</sup>

अप्रमेयम् ॥ १७ ॥

त्वमक्षरं परमं वेदितव्यं<sup>26</sup> त्वमस्य विश्वस्य परं निधानम् । त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो<sup>27</sup> मतो मे ॥ १८ ॥ अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् । पश्यामि त्वां दीप्तहुताशवक्तं<sup>28</sup> स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥ द्यावापृथिव्योर्<sup>29</sup> इदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः<sup>30</sup> । दृष्ट्वाद्भुतं रूपमुग्नं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥ अमी<sup>31</sup> हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति । स्वस्तीत्युक्त्वा<sup>32</sup> महर्षिसिद्धसङ्घाः<sup>33</sup> स्तुवन्ति त्वां स्तुतिभिः

पुष्कलाभिः॥२१॥ रुद्रादित्या वसवो ये च साध्या<sup>34</sup> विश्वे<sup>35</sup> ऽश्विनौ

मरुतश्चोष्मपाश्च 36।

गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥ रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहू रूपादम् । बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम्<sup>37</sup> ॥ २३ ॥ नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं <sup>38</sup> दीप्तविशालनेत्रम् । दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च

विष्णो ॥ २४ ॥

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव<sup>39</sup> कालानलसंनिभानि<sup>40</sup> ।

दिशो न जाने 41 न लभे च शर्म प्रसीद देवेश जगिन्नवास 42 ॥ २५॥ अमी च त्वां 43 धृतराष्ट्रस्य पुत्राः सर्वे सहैवाविनपालसङ्घैः । भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैर् 44 अपि योधमुख्यैः 44 ॥ २६॥ वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि । केचिद्वलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः 45 ॥ २७॥ यथा नदीनां बहवो उम्बुवेगाः समुद्रमेवाभिमुखा द्रविन्ति । तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८॥ यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः 47 ॥ २८॥ यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः 47 ॥ २९॥ तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः 47 ॥ २९॥ लेलिह्यसे 48 ग्रसमानः समन्ताल् 49 लोकान्समग्रान्वदनैर्ज्वलिद्धः । तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३०॥

(Bhagavadgitā XI. 5-30).

#### Notes

At the outset of Chapter 11 of the Ḡtā, Arjuna requests Kṛṣṇa to reveal his 'immortal self'. The rest of the chapter consists of this revelation, partly in the words of Saṃjaya, who is describing the whole scene to Dhṛtarāṣṭra, and partly in the words of Arjuna, the sole participant in the revelation. Having witnessed the revelation, Arjuna is profoundly affected, but also filled with fear and asks Kṛṣṇa to return to his usual form.

- 1. शतशो/सहस्रश: The suffix -शस् (-श:), it will be recalled, is added to words of numerical character to form adverbs of quantity; so, here 'by the hundreds'/'by the thousands'.
- 2. अथ here means 'and', a common usage.
- 3. आदित्यान् *Literally*, 'the sons of Aditi', the Ādityas were really personified abstractions, whose number is variously given. The most important of the Ādityas were Mitra, personification of the Compact, and Varuṇa, personification of Truth.

- 4. वसून् The Vasus are a group of gods of indefinite number and function in the Rgveda, closely associated with the mighty Indra.
- 5. ব্রান্ The Rudras, whose number is also variously given, are storm gods in the Rgveda, the sons of Rudra (later called 'Siva'), whence their name. They are more usually called 'Maruts' who are subsequently also mentioned in the stanza, as though, however, they were a separate group.
- 6. अश्विनो As indicated by the dual ending, the Aśvins are a pair of deities in the Rgveda, who are especially renowned for their help to others in distress. It is interesting to note that the names of many whom they helped are specifically mentioned. The word अश्विन् is, of course, a secondary derivative meaning 'possessing horses', although they are not especially connected with horses in the Rgveda. The absence of any connection with horses suggests that the retention of this equine epithet is but a relic of an earlier age, when they may have been associated with horses, as seen in their apparent Greek counterparts, the horsemen Castor and Polydeuces. The Aśvins are also called 'Nāsatyas', which may be a secondary derivative with the suffix -ya from a lost (!) noun \*nasati meaning 'saving, rescuing', hence, 'the two who are concerned with saving or rescuing', so that this alternative name would indeed allude to their principal function of helping those in need.
- 7. मरुतस् As mentioned under note 5, the Maruts are just another name for the Rudras.
- 8. भारत a secondary derivative from भरत, hence, literally 'a descendant of Bhărata'. Both the Pāṇḍavas (one of whom was Arjuna) and the Kauravas, bitter enemies in the Great War of the Mahābhārata, were Bhāratas, as both traced their lineage from Bharata, the son of King Duṣṣanta (or Duṣyanta) and Śakuntalā. But the epithet is more especially applied to the Pāṇḍavas than to the Kauravas, and thus its use here.
- 9. मम देहे defines इहैकस्थं '(the whole world) here in one [place], in my body'.
- 10. शक्यसे not to be taken as passive, but as second singular middle of  $\sqrt{$ शक् according to class IV. Ordinarily  $\sqrt{$ शक् is conjugated in class V, but शक्यते and शक्यित occur in the epic language.

- 11. योगमैश्वरम् 'lordly power' or 'power as lord', a fine example of a secondary derivative, ऐश्वर being formed from ईश्वर by vṛddhi of the initial syllable and the suffix -a (aiśvar-a), before which the final vowel of the primary ईश्वर is lost. So, literally 'pertaining to a lord, lordly'. योग here means something like 'mystic power'.
- 12. महायोगेश्वरो to be resolved into महा + योगेश्वर, not महायोग + ईश्वर.
- 13. दश्यामास Periphrastic perfect of the *causative* of √दृश् 'see': 'caused the son of Pṛthā to see . . '. Remember that causatives take a periphrastic perfect in order to retain the causative suffix -aya-, which does not appear in the simple perfect because the simple perfect is made directly from the reduplicated root (which from √दृश् would be दृदृश्-), not from the causative stem (दृश्य-). Note that the primary agent of the seeing here, viz., पार्थाय (a secondary derivative, by the way!), is expressed by the dative, not the instrumental, which is the most usual construction with causatives.
- 14. All four compounds are bahuvrihis qualifying रूपम् in the prior stanza: '(his supreme form as lord), whose faces and eyes are many, whose wondrous aspects (दर्शन) are many' etc. Note that the primary derivative दर्शन (darś-ana) here has a concrete meaning, i.e., not the 'act of seeing' but 'what is seen, an aspect'.
- 15. दिन्यमाल्याम्बरधरं दिन्यगन्धानुलेपनम् The two compounds and सर्वाश्चियमयं are probably best construed with रूपम् continued from stanza 9, rather than with देवम् below; thus, '(his supreme form as lord) wearing divine garlands and garments, with divine perfumes and unguents, abounding in every wonder'. देवमनन्तं विश्वतोमुखं is in loose apposition to रूपम् with its pendant adjectives: '(his supreme form) . . ., a god, infinite, whose faces are everywhere'. Note the secondary suffix -मय in सर्वाश्चियमयं.
- 16. भा: subject of भवेद् . . उत्थिता in the conditional clause: 'If the effulgence of . . . should be risen up in the heaven', i.e., should appear there. The s-stem भास् 'effulgence' occurs in the neuter and feminine, but that it is here feminine is proved by the words सदृशी सा which refer to भा: in the apodosis: 'it (सा) would be like (सदृशी)'.

- 17. प्रविभक्तमनेकधा 'divided up in many ways', probably meaning 'arranged in all its variety'. Formed like एकधा and अन्यधा with the adverbial suffix -धा, अनेकधा is an adverb of manner.
- 18. भूतिविशेषसङ्घान् 'hosts of various creatures or beings'. As final member of a compound (भूतिविशेष here), विशेष usually means 'various', provided the element it defines has a plural value, as does भूत here. If the element to which it is added has singular value, then विशेष means 'sort of or kind of'. So, for example, पुष्पविशेष many mean 'a sort of or kind of flower' or 'various flowers'. When you ask a paṇḍit or guru what flower or tree is meant by a specific floral or arboreal name, the reply will usually be पुष्पविशेष or वृक्षविशेष, which is not very helpful to the inquisitive student!
- 19. कमलासनस्थम् The creator-god Brahmā (note that ब्रह्माणम् is *masculine*!) is traditionally depicted seated on a lotus, whose stem issues from the navel of Viṣṇu reclining on the great serpent Anantaśeṣa (अनन्तरोष).
- 20. उरगांश्च दिव्यान् 'and divine serpents', as highly venerated beings on a par with the gods. उरग is a locative tatpuruṣa meaning literally 'going (-ग from √गम्) on its breast (उरस्)'. We would expect उरोग, but the -स् is irregularly dropped. Notice how many times various forms of the secondary derivative दिव्य have occurred in this account of Kṛṣṇa's divine manifestation. It is made from the root noun दिव् 'sky, heaven' with the suffix -य, here expressing appurtenance: 'pertaining to the heaven, divine'.
- 21. सर्वतो From what we said in the section on adverbs made with suffixes, we should expect सर्वतः (sarva + -tas) to mean literally 'trom all (sides)', but the etymological ablative sense often slips into the locative sense 'on all (sides)', and so सर्वतः becomes a synonym of सर्वत्र (sarva-tra); on this usage ct. विश्वतो (viśva + -tas) in the compound विश्वतो मुखम् 'having his face in all (places or directions), facing everywhere'.
- 22. विश्वेश्वर विश्वरूप Note that these are vocatives!
- 23. किरीतिनं गदिनं चक्रिणं The किरीत 'diadem', गदा 'cudgel' and चक्र 'discus' are among the characteristic insignia of the god Viṣṇu, with whom Kṛṣṇa is

here identified. Note that the long descriptive compounds in this chapter are generally bahuvrihis, while here, where only one feature (*e.g.*, the discus) is involved, a secondary derivative formed with the possessive suffixes -*in* and -*mat* is used.

- 24. समन्ताद् a synonym of सर्वत्र and also सर्वत: (when locative in value).
- 25. दीप्तानलार्कचुतिम् The dvandva दीप्तानलार्क-, which forms the first member of this bahuvrihi compound, should be taken disjunctively, i.e., with the two parts connected in sense by 'or' not 'and'; thus, 'who has the brilliance of a blazing fire or the sun'. Any dvandva may be thus construed disjunctively, but the usage is much rarer than the conjunctive resolution.
- 26. वेदितब्यं gerundive of ¹√विद् 'know', here used as a neuter noun, *literally* 'what is to be known', *i.e.*, object of knowledge; thus, then, 'You (are) the imperishable supreme object of knowledge'.
- 27. पुरुषो the spirit or soul of all, the universal self; to be construed in the predicate after मतो में 'You are regarded by me (मतो में) as the everlasting universal self'. The enclitic pronoun में is genitive used practically as an instrumental, as often with a past passive participle; cf. English 'beloved of me' (i.e., 'beloved by me').
- 28. दीप्तहृताशवक्त्रं This compound is susceptible to several interpretations depending on whether its final member (वक्त्र) is taken as 'mouth' or 'face' and with singular or plural value; thus, 'whose mouth/face (or mouths/faces) is (or are) a blazing fire'. A common word for 'fire', हुताश (or हुताशन) means literally 'he whose food (आश or अशन) is the oblation (हुत, the past passive participle of √ह 'offer' used as a neuter noun)', an epithet of the firegod Agni whose food was indeed the oblation cast into the fire at the sacrifice.
- 29. द्यावापृथिव्योर् 'of the heaven and earth', a so-called 'देवता-dvandva', one of a dozen or so dvandvas inherited from the Rgveda, which contain the names of two deities (देवता), both inflected in the dual. The first member, however, always retains the nominative-accusative form, regardless of the case of the compound; so, for example, the instrumental of the present compound is द्यावापृथिवीभ्याम् and the genitive द्यावापृथिव्योः, as seen here.

- 30. दिशश्च सर्वा: The sense of व्याप्तं is carried over: 'and all the directions (are pervaded)'.
- 31. अभी nominative masculine plural of the farther demonstrative pronoun अदः 'yon, yonder, that (afar off)'. This is the rarest of the demonstrative pronouns, only few forms being in common use. The declension, given in Appendix II, is troublesome to learn because of the rather perplexing shifting of its stems. अभी occurs again in 26 and 28, and असी the nominative masculine singular in 26.
- 32. स्वस्तीत्युक्त्वा 'having said hail!' As an indeclinable noun, स्वस्ति is probably based on the phrase सु अस्ति as an expression of beneficence: 'It is well [with you]', but with the implication 'May it be well with you!' The usual analysis into सु + अस्ति as an abstract noun ('being'), hence 'well-being', is doubtful as अस्ति does not occur as an abstract noun.
- 33. महर्षिसिद्धसङ्घा: 'throngs of great seers and perfected ones'. The Siddhas are often mentioned in Sanskrit, but it is never very clear who they are. Their name is n past passive participle of 2√सिध् (सिध्यति, class IV) 'reach one's aim', so that its literal meaning is '(those) who have reached their aim or goal', which suggests some sort of spiritual attainment, perhaps freedom from rebirth or blissful existence.
- 34. ये च साध्या 'and those who (are) the Sādhyas', a roundabout way of saying simply 'and the Sādhyas'. The identity of the Sādhyas is a problem similar to that of the Siddhas of the prior stanza. The name is a gerundive of √साध् (साधित, class I), which has practically the same meanings as √सिध् 'reach one's goal, attain one's object' and similarly. The gerundive साध्य, being a future participle, points toward something that has not yet been realized or worthy of being realized. Perhaps, then, the Sādhyas are a class of beings of a somewhat lower order than the Siddhas.
- 35. विश्वे short for विश्वे देवा: the 'All-gods', the name of a particular class of deities in the Rgveda. Apparently the All-gods, as their name suggests, originally represented the entire assemblage of gods formulated so as to be worshipped as a unit, lest any be unwittingly omitted from due magnification. In due course, however, the All-gods came to be regarded as a separate group of deities, not all-inclusive, as shown by their mention along with other deities in the Rgveda as well as in this passage.

- 36. ऊष्मपाश्च 'and the Fathers', i.e., the deceased ancestors or Manes, to whom are accorded regular worship in the so-called Śrāddha ceremonies. The deceased ancestors are usually called पितर: 'Fathers', not ऊष्मपा: 'imbibers of hot vapors' as here. This curious expression apparently has reference to the meals that are offered to the Fathers during the Śrāddha rites. The primary derivative ऊष्मन्, which forms the prior member of this accusative tatpuruṣa compound, is formed with the suffix -मन् from √उष् (ओषति) 'burn' with irregular lengthening of the root vowel.
- 37. तथाहम् '(the worlds) [are] disturbed as well as I'. तथा, literally 'in that way', is often an equivalent of च.
- 38. व्यात्ताननं 'having your mouths wide open'; व्यात्त is the past passive participle of वि-आ-√दा, *literally* 'taken apart (वि-)', *i.e.*, made wide open. The ordinary past participle of √दा is दत्त, but when combined with a verbal prefix or prefixes, it often takes the reduced form -त्त.
- 39. दृष्ट्वैव In order to reproduce the emphasis imparted by the particle एव to दृष्ट्वा, we might say: 'No sooner have I seen . . . than I know not' etc.
- 40. कालानलसंनिभानि 'resembling the fire of the (final) time (काल)', i.e., the conflagration at the dissolution of the universe. Since this adjective expressing a comparison qualifies मुखानि 'mouths', मुखानि must be understood to mean '(blazing) mouths', not simply 'mouths', otherwise the comparison is meaningless.
- 41. दिशो न जाने 'I know not the directions', probably a way of saying 'to feel disoriented'.
- 42. जगन्निवास a vocative: 'O abode of the world', i.e., you in whom the world dwells; or 'whose abode is the world'.
- 43. त्वां object of विशन्ति, not expressed until the first line of the next stanza, where, however, वक्त्राणि is introduced, as though त्वां had not previously occurred; so *literally* 'enter you (त्वां)...your mouths (वक्त्राणि)'.

- 44. Attention should be drawn to the two secondary derivatives अस्मदीयेर् and -मुख्येः; the first is from अस्मद् the plural stem of अहम् + the suffix -iya ('belonging to us'), the second from मुख 'mouth' + -ya ('connected with the mouth or front', hence 'frontal, chief, foremost'). To be noted also is the primary derivative योध 'fight-er', a noun of agent from  $\sqrt{y}$  'fight' + the suffix -a with guna of the root vowel.
- 45. चूर्णितेरुत्तमाङ्गे: 'with crushed heads', i.e., having crushed heads, a use of the instrumental which may be called an 'instrumental of description'. Though fairly rare and unnoticed in the grammars, this use of the instrumental is an outgrowth or extension of the 'instrumental of accompaniment'.
- 46. अभिविज्वलन्ति accusative neuter plural of the present participle of अभि-वि-√ज्वल् 'flame away or hither and thither (-वि) opposite (अभि-)', i.e., opposite those entering his mouths. The participle qualifies वक्त्राणि.
- 47. समृद्धवेगा: probably to be translated 'with increased impetus *or* impulse', as though the force (-वेग) impelling the moths (etc.) toward the flame becomes all the greater as they near it; but the adjective has been variously interpreted.
- 48. लेलिह्मसे second singular middle of the intensive of √लिह् (लेढि, class II), 'lick'. Like causatives, the intensives are a derivative formation from a verb root. They impart to the root a sense of the *repetition* or *intensification* of the action expressed by the root, and so the translation will vary from one formation to another according to English idiom. The root is reduplicated with a 'strong' vowel in the reduplicative syllable, as seen here in ले-लिह्. The reduplicated stem is then declined like a verb of the third or reduplicating class (लेलिड), or alternatively, as in लेलिह्मसे, like a middle of class IV. Intensive verbs are sometimes called 'frequentatives' because frequency or repetitive action even more than intensification is their chief value. So, we may translate लेलिह्मसे by 'you are constantly licking *or* keep licking'.
- 49. समन्ताल् Note the change of the final -त् of समन्तात् 'all around' to -ल् by regressive assimilation. This adverb qualifies लेलिह्यसे and adds further to its descriptive vividness.

# Vocabulary

अक्षर, adj. undying, imperishable.

अदृष्टपूर्व, adj. not seen before.

अ-द्भृत, adj. wondrous, wonderful.

अद्य, adv. now.

अनन्त, adj. not having an end, endless, infinite.

अनल, m. fire.

अनुलेपन, n. an unguent.

अनेक, adj. 'not one', i.e., more than one, many.

अनेकधा, adv. in many ways.

अन्तर, n. the space between, an interval.

अन्तरात्मन्, m. the heart or mind.

अप्रमेय, adj. immeasurable.

अम्बर, n. a garment.

अभिमुख, adj. having the face toward, facing.

अभि-वि-√ज्वल् (ज्वलति, class I), flame away (-वि-) against or opposite (अभि-).

अम्बुवेग, m. a torrent or stream.

अर्क, m. the sun.

अवनिपाल, m. 'earth-protector', a king.

अन्यय, adj. not subject to change, imperishable.

अध्यिन्, adj. 'possessing horses', a horseman' as m. dual, the Aśvins, a pair of Rgvedic deities, famous for helping those in need; also called the Nāsatyas (नासत्यो). [v. note 6]

असुर, m. a god.

आकृति, f. form, shape.

आदि, m. beginning.

आदित्य, m. son of Aditi; in plur. the Adityas, sons of Aditi; name applied to a group of gods in the Rgveda who are personifications of abstractions; among the most important of the Adityas are Varuṇa and Mitra. [v. note 3]

आनन, n. the mouth.

आ-√प (पणाति, class IX), fill up; gerund आपूर्य.

आभरण, n. an ornament.

आयुध, n. a weapon.

आविष्ट, ppp. आ-√विश् (विशति, class VI), entered by, filled with.

आश्चर्य, n. a wonder, marvel.

आसन, n. the act of sitting, posture; a seat.

उप्र, adj. mighty; terrible.

उत्तमाङ्ग, n. 'the highest or chief part (of the body)', the head.

उदर, n. the belly.

उद्यत, ppp. उद् - √यम् (यच्छति, class I), held up, raised.

उरग, m. a serpent.

ऊरु, m. the thigh.

उठमप, m. plur. the Fathers or deceased ancestors as 'imbibers of the hot vapors' of the food offered to them in ritual observances. [v. note 36] एकस्थ, adj. standing in the same place.

ऐश्वर, adj. pertaining to or relating to a lord, lordly.

कमल, n. a lotus.

कराल, adj. dreadful.

काल, m. time.

किरीतिन्, adj. 'possessing a diadem'.

कृत्स्न, adj. all, whole.

गदिन्, adj. 'possessing a cudgel'.

गन्ध, m. perfume.

गन्धर्व, m. plur. the Gandharvas, a class of celestial musicians.

√गृ (गृणाति, class IX), praise.

गोप्तू, m. protector, guardian.

√ग्रस् (ग्रसते, class I), swallow, devour.

चक्रिन्, adj. 'possessing a discus'.

चक्षुस्, n. the eye.

चूर्णित, ppp. चूर्णय (denom. verb from चूर्ण 'powder, meal'), 'powdered', crushed.

जगत्, n. the world.

√ज्ञा (जानाति, जानीते, class IX), know.

√ज्वल् (ज्वलति, class I), flame, blaze.

ज्वलन, m. a fire.

√तप् (तपति, class I), burn (trans. and intrans.).

त्रय, n. a triad.

√त्वर् (त्वरते, class I), hurry, hasten.

दंष्ट्रा, f. a large tooth or tusk.

दर्शन, n. 'sight, seeing', a thing seen, an aspect.

दशन, m. a tooth.

√दा (ददाति, class III), give.

दिव्, see under द्यो.

दिव्य, adj. heavenly, divine.

दिश्, f. a (cardinal) point, direction.

दीप्त, ppp. √दीप् (दीप्यते, class IV), ablaze, flaming, shining.

दीप्तिमत्, m. 'possessing brilliance or radiance', brilliant, radiant.

दुर्निरीक्ष्य, adj. difficult to look upon.

देह, m. or n. the body.

द्यावापृथिवी, f. dual the heaven and earth. [v. note 29]

द्युति, f. lustre, brilliance.

द्यो, f. sky, heaven. [strong cases like गो 'cow', elsewhere दिव् before vowels and चु before consonants]

√दू (द्रवति, class I), run.

द्रोण, m. Drona, name of the general of the Kauravas.

धनंजय, adj. 'booty-winnning', as m. name of Arjuna.

-धर, adj. holding, wearing (as terminal element of compound).

धृति, f. firmness, firm bearing, steadiness.

नभस्, n. the sky.

नयन, n. 'leader', the eye.

नाना, adv. variously, differently; as an adj. as prior member of compound, various, different.

नानाविध, adj. of various sorts or kinds.

नाश. m. destruction.

निधान, n. 'a putting down', then place where something is put down, a foundation, resting-place.

नेत्र, n. the eye.

पतङ्ग, m. 'that which goes a-flying', a moth (so used here, but strictly applicable to anything that flies).

परम, adj. highest, supreme.

पाद, m. the foot.

पार्थ, m. son of Pṛthā, metronymic of Arjuna.

पुष्कल, adj. much, many.

प्र-√तप् (तपति, class I), burn away, burn up; continue to burn.

प्रदीप्त, ppp. प्र-√दीप् (दीप्यते, class IV), blazing.

प्र-√नम् (नमति, class I), make obeisance before (+ acc.).

प्रविभक्त, ppp. प्र-वि-√भज् (भजित, class I), divided up (प्र has intensive meaning here).

प्रन्यित, ppp. प्र-√न्यथ् (न्यथते, class I), perturbed, disturbed.

प्र-√सद् (सीदित, class I), be favorably disposed to, have pity on.

प्राञ्जलि, adj. literally 'having an añjali before', i.e., greeting reverently.

भयानक, adj. formidable, terrible.

भास्, f. light, effulgence. [unchangeable s-stem]

भीत, ppp. 🗤 (बिभेति, class III), afraid.

भीष्म, m. Bhisma, name of the son of Śāmtanu and Gangā, who fought on the side of the Kauravas.

भूत, n. a being, creature.

मत, ppp. √मन् (मन्यते, class IV), thought, regarded.

मरुत्, m. plur. the Maruts, name of a group of storm gods in the Rgveda, the sons of Rudra, hence also called the 'Rudras'. [v. note 7]

महात्मन्, adj. 'having a great soul', of noble nature, noble.

माल्य, n. a garland.

मुख्य, adj. chief, principal, most excellent.

यक्ष, m. plur. Yakṣas, name of a class of semi-divine beings, often regarded as attendants of Kubera, but also of Viṣṇu.

युगपद्, adv. simultaneously.

योध, m. a fighter, warrior.

राशि, m. a heap.

ষ্ট্ৰ, m. plur. the Rudras, sons of Rudra (later called Siva), also called the 'Maruts', storm gods of the Rgveda. [v. note 5]

रोमन्, n. the hair.

√लभ् (लभते, class I), get.

√लिह् (लेढि, class II), lick; intensive लेलिह्यते 'licks constantly'.

वक्त्र, n. the face.

वदन, n. the mouth.

वर्ण, m. color.

बसु, m. plur. the Vasus, name of a troop of Vedic deities, closely associated with Indra. [v. note 4]

वि-√ईक्ष् (ईक्षते, class I), look upon, behold.

विलग्न, ppp. वि-√लग् (लगति, class I), fastened or attached to, clinging to; [the prefix वि here has an intensive force].

विशाल, adj. broad, wide, large.

विशेष, m. distinction, difference; kind, sort. [for use at end of compound, v. note 18]

विश्वतोम्ख, adj. having the face or faces in all directions.

बिश्वे, m. plur. the All-gods, more fully called विश्वे देवा:; they are a group of Vedic deities originally conceived as embracing all the gods of the pantheon, but later evolved into another class of deities, not all-comprehensive. [v. note 35]

विस्मय, m. astonishment.

वीर्य, n. manliness, strength.

वेग, m. impetus, momentum.

व्यात्त, ppp. वि-आ-√दा (ददाति, class III), 'taken apart', wide open.

व्याप्त, ppp. वि-√आप् (आप्नोति, class V), pervaded.

शम, m. quiet, peace.

शरीर, n. the body.

शर्मन्, n. shelter, refuge; joy.

शशिन्, adj. 'possessing a hare (शश)'; as m. the moon (as having a hare on its face, according to Indian mythology).

शाश्वत, adj. eternal, everlasting.

शिरस्, n. the head.

सङ्घ, m. a crowd or throng.

सचराचर, *adj*. 'with the movable and immovable', with moving and unmoving things (*i.e.*, all animal and plant life).

संजय, m. Samjaya, name of the blind king Dhṛtarāṣṭra's bard who reports to him the happenings on the battlefield in the war between the Pāṇḍavas and Kauravas.

सदृश, adj. of like appearance, like unto or similar to (+ gen.).

सनातन, adj. eternal, everlasting.

संनिभ, adj. resembling, like.

समग्र, adj. all.

समन्तात्, adv. all around.

समुद्र, m. ■ sea, ocean.

समृद्ध, ppp. सम्-√ऋध् (ऋध्नोति, class V), much, abundant (literally 'succeeded, prosperous, full-grown, well-nourished' and then attenuated to the meanings above).

सम्-√दृश् (only in passive), be seen, appear.

साध्य, m. plur. Sādhyas, name of a group of celestial beings. [v. note 34]

सिद्ध, m. plur. Siddhas, 'Perfected Ones', name of a class of demigods. [v. note 33]

सुर, m. a god.

सूतपुत्र, m. the charioteer's son, viz., Karna

सूर्य, m. the sun.

√स्तु (स्तौति, class II), praise.

स्तुति, f. praise, laudation.

-स्य, verbal of √स्था (तिष्ठति, class I), properly standing, but usually attenuated in meaning, situated, being.

-सृ्श्, verbal of √स्पृश् (स्पृशित, class VI), touching, reaching.

स्वस्ति, n. 'well-being', welfare; (nom./acc. used as an indeclinable), hail! May all be well (with you)!

हरि, m. Hari, a name of the god Vișnu.

हुताश, m. fire.

हष्ट, ppp. √हष् (हष्यति, class IV), bristling (of hair, due to excitement).

### LESSON THIRTY-TWO

- 1. The Cardinal and Ordinal Numerals. 2. Symbolic Word Numerals.
- The Numerical Signs for the Word Numerals. Place Notation and the Zero. 4. Numerical Words. 5. Methods of Dating.

### I. The Cardinal and Ordinal Numerals.

We have reserved the Sanskrit numerals and related words to the very last lesson, not because the numerals are an area that can be neglected, but because their occurrence is relatively infrequent in the sort of literature that students are most likely to read in their early study of the language. We have already had ■ few of the numerals under ten, the declension of \(\mathbf{g}\) 'two', and the numerals for 100 and 1000. We shall now take the numerals from one to ten and all the decades (20, 30, etc.) to 1000, both the cardinals and the ordinals, and see how the intervening compound numerals (21, 22, 31, 32, etc.) are expressed.

There are two kinds of numerals to be distinguished, *viz.*, the cardinals and the ordinals. The cardinals are the *primary* (cardinal!) numerals that are used in counting (*one*, *three*, *five*, *ten*, etc.), whereas the ordinals are concerned with the *order* or *sequence* of things (*first*, *third*, *fifth*, *tenth*, etc.), hence their designation 'ordinal', *i.e.*, connected with 'order'. Here, then, are the cardinal numerals 1-19 and the decades to 100, and the corresponding ordinals in parallel columns:

Cardinals		Ordinals
1.	एक one	प्रथम first
2.	द्र two	द्वितीय second
3.	त्रि three	तृतीय third
4.	चतुर् (-:) four	चतुर्थ fourth
5.	पश्च five	पश्चम fifth
6.	षष् six	षष्ठ sixth
7.	सप्त seven	सप्तम seventh
8.	अष्ट eight	अष्टम eighth
9.	नव nine	नवम ninth
10.	दश ten	दशम tenth
11.	एकादश eleven	→ eleventh <sup>1</sup>

 $<sup>^1</sup>$ The ordinals from 11 to 19 are identical to the cardinals, except that they are declined like ordinary adjectives of the सुन्दरः, सुन्दरी, सुन्दरम् type.

12.	द्वादश twelve	→ twelfth
13.		→ thirteenth
14.	चतुर्दश fourteen	→ fourteenth
15.	पश्चदश fifteen	→ fifteenth
16.	षोडश sixteen	→ sixteenth
17.	सप्तदश seventeen	→ seventeenth
18.	अष्टादश eighteen	→ eighteenth
19.	नवदश nineteen	→ nineteenth
20.	विंशति twenty	विंशतितम twentieth
30.	त्रिंशत् thirty	त्रिंशत्तम thirtieth
40.	चत्वारिंशत् forty	चत्वारिंशत्तम fortieth
50.	पश्चाशत् fifty	पश्चाशत्तम fiftieth
60.	षष्टि sixty	षष्टितम sixtieth
70.	सप्तति seventy	सप्ततितम seventieth
80.	अशीति eighty	अशीतितम eightieth
90.	नवति ninety	नवतितम ninetieth
100.	शत one hundred	शततम one hundredth
000.	सहस्र one thousand	सहस्रतम one thousandth

Remarks: The declension of the cardinal numerals from 1 to 19 will be explained below, as they require a fairly detailed account. The decades ending in -ति (विंशति, षष्टि, सप्तित, अशीति and नवति) are feminine nouns declined like मिति; the decades in -त् (त्रिंशत्, चत्वारिंशत् and पश्चाशत्) are all unchangeable feminine consonant stems and as such take the 'regular' endings, e.g., पश्चाशत् 'fifty':

Nom. पश्चाशत्
Acc. पश्चाशतम्
Instr. पश्चाशता
Dat. पश्चाशते
Abl. पश्चाशतः
Gen. पश्चाशतः
Loc. पश्चाशतः

The ordinals from 11 to 19, as indicated, have the *same stem* as the corresponding cardinals, but they are declined like ordinary adjectives ending

-अ, i.e., the masculine is like देव, the neuter like फल; starting with चतुर्थ 'fourth', the feminine is formed in -ई, but in -आ for the first three, viz., प्रथमा, द्वितीया, तृतीया.<sup>2</sup> The ordinals from 20 to 90, it will have been noted, are without exception, made by adding to the cardinal the secondary suffix -तम (thus far familiar to us as the suffix of the superlative of adjectives!). However, these ordinals may alternatively be made from abbreviated forms of the cardinals; thus, instead of saying विंशतितम, we may optionally say विंश (declined in the same way).<sup>3</sup>

To express the compound numerals between the decades, the unit is prefixed to the decade, somewhat as in old-fashioned English when we said 'four-and-twenty, two-and-forty', 4 except that in Sanskrit the equivalent of 'and' is omitted; so, for example, पश्चविंशति '25', नविंशत् '39'. But the numerals द्व 'two', त्रि 'three' and अष्ट 'eight' take the form द्वा, त्रयस् and अष्टा respectively before विंशति and त्रिंशत्; thus, द्वाविंशति '22', त्रयोविंशति '23', अष्टाविंशति '28', and similarly द्वात्रिंशत् '32', त्रयस्त्रिंशत् '33' and अष्टात्रिंशत् '38'. The remaining compound decades may prefix either द्वा or द्वि (!), त्रयस्(subject to sandhi change) or त्रि, अष्टा or अष्ट. Hence, we may say द्वि- or द्वापश्चाशत् '52', त्रि- or त्रय:पश्चाशत् '53', अष्ट- or अष्टापश्चाशत् '58', and so on. The only exception (there is always an exception!) is अशीति '80', which does not allow the option, but requires द्वि, त्रि and अष्ट to be prefixed: द्वचशीति, त्र्यशीति and अष्टाशीति.5

A somewhat curious practice is the placing of the adjective ऊन 'lacking, deficient' before a decadal numeral to diminish it by a specified amount. For example, if we wish to say '39', we may, instead of नवित्रंशत्, alternatively put एकोन (एक + ऊन 'deficient by one') before चत्वारिंशत् and say एकोनचत्वारिंशत् '40 minus one'. In fact, with the compound decades in '9', this is almost the usual method, so that if the amount of the deficiency is

<sup>&</sup>lt;sup>2</sup>In the language of the Veda, in which the former musical accent is indicated, the ordinals from 11 to 19 are distinguished from the cardinals by a difference of accent.

 $<sup>^3</sup>$ The numerals ending in -त् (त्रिंशत्, चत्वारिंशत् and पश्चाशत्) are abbreviated by dropping the -त्. The remaining cardinals (षष्टि, सप्तिति, अशीति and नवित) replace -i (-इ) by -a (-अ).

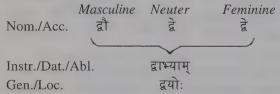
<sup>&</sup>lt;sup>4</sup>Cf. the nursery rhyme 'Four-and-twenty blackbirds baked in a pie'.

<sup>&</sup>lt;sup>5</sup>Because of the coalescence of vowels, however, '88' would inevitably be अष्टाशीति whether अष्ट or अष्टा is prefixed!

only 'one', it may be omitted. Thus, '19' is usually expressed simply by ऊनविंशति 'twenty-minus-[one]'.6

Something needs now to be said regarding the declension of the first 19 cardinal numerals. एक 'one' is declined precisely like सर्व 'all', which in turn differs from the standard pronominal declension of तद् only in the nominative and accusative singular neuter where it has सर्वम् not सर्वद्. By reason of its meaning, the declension of एक is restricted to the singular, except when it has the indefinite meaning 'some', in which case it is declined as a plural. In addition to its fundamental meaning 'one', एक also is often attenuated to the sense of an indefinite article; एक: सैनिक: may mean 'one soldier' or 'a soldier'.

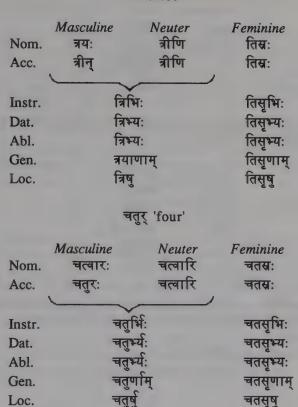
The declensions of द्व 'two', त्रि 'three', and चतुर् 'four', like एक, distinguish gender as well as case, whereas the numerals from 5 to 19 are without distinction of gender. द्व, we will recall, is declined only in the dual according to the देव/सेना/फल type, thus reflecting the distinction of gender only in the nominative and accusative, as these three types are all declined the same in the other cases of the dual. Once again here is the declension of द्व 'two':



The numerals fa 'three' and चतुर् 'four' are somewhat difficult, or at least eccentric, as they have a peculiar stem in -r in the feminine.

<sup>&</sup>lt;sup>6</sup>Students of Latin will recall that '18' and '19' are similarly expressed by *duodeviginti* and *undeviginti* (*literally* 'two from 20' and 'one from 20') respectively.





It may be noted that the masculine and neuter of त्रि are like the types अग्नि and बारि, except in the genitive plural त्रयाणाम् instead of त्रीणाम् (to correspond with अग्नीनाम् and बारीणाम्). The feminine of both त्रि and चतुर् diverges from the stems in -r in the nominative which is formed without guṇa of -r, so तिसः, चतसः (cf. मातरः) and the accusative, which is the same as the nominative (but cf. मात्रीः) and also the genitive which does not lengthen the -r, so तिसृणाम्, चतसृणाम् (cf. मातृणाम्). The numerals पञ्च, सप्त, नव, दश and all the compounds ending in -दश are declined alike: their nominative and accusative are without ending, and the remaining cases have the usual endings -भि:, -भ्य:, -आनाम् and -सु. Herewith is the declension of पञ्च to serve as a model:

Nom./Acc. पञ्च Instr. पञ्चभिः Dat./Abl. पञ्चभ्यः

Gen. पश्चानाम्

Loc. पश्चसु

The numeral अष्ट 'eight' may also be declined after this model, but there is an alternative declension as follows:

Nom./Acc. अष्टौ<sup>7</sup>
Instr. अष्टाभि:
Dat./Abl. अष्टाभ्य:
Gen. अष्टानाम्
Loc. अष्टासु

The inflection of षष् 'six' is nearly like that of पञ्च, सप्त, नव and दश, except for the genitive, and as the changes caused by sandhi are somewhat confusing, it is in the interest of clarity to give the full declension:

Nom./Acc. षट्
Instr. षड्भि:
Dat./Abl. षड्भ्य:
Gen. षण्णाम्
Loc. षट्सु

Note that the genitive is formed by adding -नाम्, not -आनाम् (as in पश्चानाम्, नवानाम्), with mutual assimilation, i.e., the -ट् of षट् is changed to -ण् (the nasal of its own class) by regressive assimilation, and the न्- of the ending

<sup>7</sup>The two forms ৰাজ্য and ৰাজ্য (in the numerical compounds and the Reveda) are really duals which were later replaced by a paradigm fashioned upon পন্ধ, মান, etc. The originally dual character of ৰাজ্য/ৰাজ্য is reflected also in Greek októ, Latin octō, Lithuanian aštuo-nì, and Gothic ahtáu. The reason for the dual apparently goes back to the practice of holding out the four fingers of each hand in counting, so that ৰাজ্য/ৰাজ্য must have implied 'two tetrads'.

-नाम् is changed to ण्- by progressive assimilation: षट्-नाम् → षड्-नाम् → षण्-नाम् → षण्-णाम् (षण्णाम्).

The numerals beyond 100 (शत, n.) and 1000 (सहस, n.) that need concern us in so brief a survey as this are अयत, n. '10,000', लक्ष, n. '100,000', प्रयुत, n. '1,000,000' and कोटि, f. '10,000,000'. Those who have travelled in India to any extent are surely familiar with the words 'lakh' and 'crore' in expressions like 'lakhs or crores of rupees'. These words (lakh and crore) are Anglo-Indian words, viz., words that have come into English as spoken in India and thence spread into English generally. They have descended into the various modern vernacular languages of Northern India via the Prakrit forms लक्ख (and later लाख) and कोडि. Since these words as well as the words for the decades (विंशति, त्रिंशत्, etc.) are all nouns, they take the objects numbered in the genitive; thus, विंशत्या नागरिकाणाम 'by 20 citizens', शतं दासीनाम् '100 female servants', बहनि लक्षाणि रूप्यकाणाम् 'many lakhs of gold pieces', etc.8 Alternatively, however, instead of the genitive the objects numbered may be put in the same case as the numeral, as though in explanatory apposition to it: विंशत्या नागरिकै:, शतं दास्य:, etc., as though to say 'by 20, viz., citizens', '100, viz., female servants'. Since the first 19 numerals (एक through नवदश) are all adjectives, they take the same case, number and gender (if gender is distinguished!) as the objects enumerated.

The multiples of the higher numerals between যাব, सहस्र, লক্ষ, etc. (e.g., 200, 300, 5000, 6 lakhs) are formed with the cardinals (2 to 9 as required) in grammatical agreement with the higher numerals. Thus:

Nom./Acc. द्वे शते '200'

Nom./Acc. त्रीणि शतानि '300' Instr. चतुर्भिः शतैः 'by 400' Gen. पश्चानां शतानाम् 'of 500'

Nom./Acc. द्वे सहस्रे '2000'

Loc. त्रिषु सहस्रेषु 'among 3000' Nom./Acc. षट् सहस्राणि '6000'

Nom./Acc. वट् सहस्राण 6000 Nom./Acc. नव लक्षाणि '9 lakhs'

Dat./Abl. सप्तभ्यो लक्षेभ्यः 'for or from 7 lakhs'

<sup>&</sup>lt;sup>8</sup>Genitives dependent on numerals ordinarily *follow* the numerals, unlike other defining genitives which regularly precede the nouns they qualify.

When the 100's, 1000's, etc., multiplied or not, are increased by units, decadal numerals or higher amounts, whether the increments are simple or compound (e.g., 205, 340, 1524), the most favored method of expression begins with the smaller numeral compounded either with a following उत्तर 'higher' or अधिक 'additional' to show the amount of increase by which the larger number is modified (remember qualifiers in Sanskrit come before what is qualified!). Thus, 'such-and-such a number higher (उत्तर) or additional (अधिक) by such-and-such an amount'. The compounds ending with उत्तर or अधिक may be put in grammatical agreement with the following noun or compounded with it. Following are some examples:

'113' त्रयोदशोत्तरं शतम् (literally '100 higher by 13') or त्रयोदशोत्तरशतम् (compounded with the increment)

'645' पञ्चचत्वारिंशदधिकानि षट् शतानि or पञ्चचत्वारिंशदधिकषट्शतानि (compounded)

'3723' त्रयोविंशत्युत्तराणि सप्तशतोत्तराणि त्रिसहस्राणि or better the compound: त्रयोविंशत्युत्तरसप्तशतोत्तरत्रिसहस्राणि

In expressing 100 and 1000 increased by 2, 3 or 8, only the forms द्वि, त्रि and अष्ट are used (*not* the alternatives द्वा, त्रयस् and अष्टा as with the decadal numerals); thus, 102 द्विशतम्, 103 त्रिशतम, 1008 अष्टसहस्रम्.

# II. Symbolic Word Numerals.

Many common words, which are not numerals in origin, but which can symbolically suggest a numerical value, are used in place of the first nine cardinal numerals and zero. Thus, for example, মুমি 'earth' may be used in the symbolical sense of 'one' (एक), पक्ष 'wing' or कर 'hand' in the sense of 'two' (द्व), अनुष्ट्रभ् 'the anuṣṭubh metre' in the meaning of 'eight' (अष्ट), as there are eight syllables to the anuṣṭubh line, and so on. This curious usage is common in giving dates in the colophons of MSS. Thus, a scribe, at the end of his copy of a particular work, may say:

इयं कृतिर्मया विक्रमसंवद्भूतग्रहर्षिसोमवर्षे लिखिता ।

This work was copied by me in the year 1795 of the Vikrama Era'. The date here consists of the four symbolical numerals भूत '5', ग्रह '9', ऋषि '7' and सोम '1' in the form of a dvandva compound arranged in the reversed order of their digital equivalent (१७९५). As we saw in Section I above, it is usual when expressing large numbers with word numerals to begin with the units and

proceed sequentially to the thousands, although the reverse order (i.e., thousands to the units) is followed when the digits or figures are used.

Symbolical word numerals are especially common in poetry because there are so many synonyms for each numeral as to afford much greater freedom of expression to an author in coping with large numbers, such as occur especially in the Sanskrit astronomical and mathematical treatises, almost all of which are in metrical form.

When the symbolical numerals are used adjectivally, it is customary for the sake of clarity to add - मित 'measured by . . . ' or -संख्याक 'numbering . . . ' to the series of symbolical words to indicate that they are to be taken in their numeral (not their literal) sense. Thus, तस्मिन्देश विषयगुणवसुकरशिमिता (१२८३५) जना व्याधिनातीते संवत्सरे मृताः 'In that country 12,835 people died of disease last year'; (again note the reverse order of the digits!).

Here follows a list of the commonest words used symbolically as

numerals:

zero: शून्य 'emptiness', आकाश, अभ्र 'sky, space', ख 'void'.

one: सोम, इन्दु, शशिन् 'moon', भू, भूमि 'earth', आदि 'beginning'.

two: यम 'twin', कर 'hand', नयन, नेत्र, अक्षि 'eye', भुज 'arm', पक्ष 'wing', अश्विन् in dual = 'the Asvins', twin physicians of the gods.

three: लोक 'world' (earth, atmosphere and heaven), गुण 'constituent of primal matter' (there are three, viz., sattva, rajas and tamas), अग्नि 'fire' (there are three sacrificial fires), पुर 'city' (=त्रिपुर three cities of the demons, destroyed by Siva).

four: वेद 'the Vedas' (of which there are four, viz., the Rg-, Yajur-, Sāma- and Atharva-veda), समुद्र 'ocean' (four chief oceans being reckoned, one for each of the cardinal directions), युग 'age' (Indian tradition speaks of Four Ages, i.e., the Kṛta, Tretā, Dvāpara and Kali in a descending order of morality).

five: विषय 'object of the sense' (there are five, i.e., sound, touch, color, flavor and smell), इषु 'arrow' (Kāma, the god of love, has five arrows), भूत 'element' (earth, water, fire, air and ether), वायु 'vital air' (the body is said to have five vital airs or prāṇas).

six: ऋतु 'season' (six seasons are usually mentioned), रस 'flavor' (sweet, sour, salt, pungent, bitter, astringent), अङ्ग 'limb' (probably from the six limbs of the Veda, the so-called Vedangas).

seven: ऋषि 'sage' (Indian tradition speaks of 'seven sages' सप्तर्षि), पर्वत, अग 'mountain' (there are supposed to be seven principal mountain ranges), अश्व 'horse' (the sun's chariot is drawn by seven horses).

eight: वसु (the Vasus are n group of Vedic gods numbering eight), दिग्गज 'an elephant of the compass direction' (Indian texts mention four principal directions and four intermediate ones), सर्प 'serpent' (eight serpents or Nāgas are often mentioned as being chief), गिरि 'mountain' (eight are said to surround Mount Meru), बनुष्टुभ् 'the anuṣṭubh metre' (which has eight syllables to the pāda).

nine: यह 'planet' (nine planets are reckoned by Indians), निधि 'treasure' (Kubera, the god of wealth, has nine divine treasures), रन्ध्र 'opening' (nine openings in the human body are

enumerated).

Various synonymous substitutions for these words occur; thus, any word that means 'mountain', for example, may theoretically be substituted for those given above (पर्वत, अग) to express the value 'seven'.

III. The Numerical Signs for the Word Numerals. Place Notation and the Zero.

Although the numerical signs or figures have already been several times exemplified and also employed in previous lessons in the numbering of stanzas excerpted from the Bhagavadgitā, it may be desirable for the sake of clarity to present them here in sequence and in juxtaposition with our corresponding Arabic numerals:

# 1 2 3 4 5 6 7 8 9 0

These figures which we are wont to call 'Arabic' are erroneously so designated, as they are Arabic only in their *immediate* origin. They are *ultimately* derived, however, along with the system of place notation, from India, whence they were transmitted to the Arabs about the eighth century A.D. The Arabs have always been aware of the Indian origin of their numerical signs and accordingly call them 'Indian', as we too, *should*. These Indian signs and the concept of place notation probably came to Europe by way of Moorish Spain. Whatever the particular route, in the course of time they displaced the cumbersome Roman numerals.

The Indian system of numerical notation involving these nine signs and zero is founded on what is called 'place notation', in which the concept of zero or a 'blank' is an indispensable ingredient. By place notation is meant that the value of the individual numerical signs is based on their position in the number. Thus, in the number 3,385 (%%%), the first 3 has the value of 3,000 because it has the fourth or thousandth place from the right, whereas the second 3 has the value of 300, as occupying the third place, and similarly the 8 has the value of 80, and so we read the number 'three thousand, three hundred, eighty-five'. If, however, the hundreds, tens or units are wanting in a particular number, the blank or place that would be occupied by them is indicated by a naught or zero in order that the places of the other amounts may not be affected; thus 3,085 (%%%), where the hundreds value is wanting, or 3,205 (%%) where the tens value is wanting.

On the other hand, the Roman numerical system consists of certain letters of the Roman alphabet, *viz.*, V, X, L, C, D and M, which have *fixed values without relation to their position*. In writing complex numbers, the letters with the highest values are placed first, followed by the others in descending order. The number 3,385 (३३५५), which we just used in illustration of place notation, would be thus expressed in Roman numerals: MMMCCCLXXXV (M=1000, C=100, L=50, X=10, V=5), ten signs altogether, whereas the Indian method requires only four. The cumbersomeness of the Roman numerals becomes much the more apparent, however, when a simple arithmetical calculation is made, let us say the multiplication of MMMCCCLXXXV by V (five!): (MMMMM) (MMMMM) (MMMMM) (DDD) (CCCC)XXV, which then has to be simplified into XVIMDCCCCXXV! Using Indian numerals (with their place notation!), we have simply 3,385 x 5 = 16,925.10

## IV. Numerical Words.

There are several groups of words in common use that are formed from the numerals and stems of numeral character  $(e.g., \overline{ag}, \overline{etc.})$  by means of secondary suffixes. They are treated below in a more or less descending order of frequency.

<sup>&</sup>lt;sup>9</sup>There is an exception that a sign of lower value, placed before one of higher value, is subtracted from the higher; thus, IX is to be interpreted as one (I) subtracted from ten (X), hence, the combination is nine (9).

<sup>10</sup> The Romans used the abacus for higher arithmetical calculations.

#### 1. Adverbs of Manner.

With the suffix -धा are made adverbs denoting manner as specified by the numeral or numerical stem to which it is added. Examples are: एकधा 'in one way', द्विधा 'in two ways', त्रिधा 'in three ways', चतुर्धा 'in four ways', पञ्चधा 'in five ways', षोढा 'in six ways' (for the sandhi after षष्, ct. षोडश 'sixteen'), सप्तधा 'in seven ways', अष्टधा 'in eight ways', नवधा 'in nine ways', दशधा 'in 10 ways', and so on with complete regularity; similarly, बहुधा and अनेकधा both 'in many ways'.

2. Multiplicative Adverbs.

These adverbs of fancy name denote the number of times something is done. Except for one through four, they are made from the numerical stem by adding -कृत्वस् (-:) or, much more rarely, -वारम्; thus, सकृत् 'once', द्विस् 'twice', ¹¹ त्रिस् 'thrice', चतुस् 'four times', and from this point with -कृत्वस्, so पञ्चकृत्वस् 'five times', षट्कृत्वस् 'six times', सप्तकृत्वस् 'seven times', etc. ¹²

#### 3. Distributive Adverbs.

These adverbs, formed with the suffix -शस् (-:), denote 'by so-and-so many individuals, groups or other entities'; thus एकशस् or एकेकशस् 'one by one, singly, one at a time', द्विशस् 'in or by pairs, पश्चशस् 'by fives, five at a time'; it is added also to other stems of a generally quantitative nature, as अक्षरशस् 'by syllables, syllable by syllable', ऋतुशस् 'by seasons', गणशस् 'by groups or crowds', सर्वशस् 'wholly' (literally 'by the whole').

# 4. Multiplicative Adjectives and Neuter Collectives.

With the secondary suffix -तय are made adjectives that express 'how-many-fold', *i.e.*, consisting of so many kinds; thus, त्रितय 'threefold', चतुष्टय 'fourfold', पञ्चतय 'fivefold'. All these stems may be used as collectives in the neuter, as पञ्चतय 'a group of five, a pentad', अष्टतय 'a group of eight, an octad (or ogdoad)'. Instead of त्रितय for 'a group of three or triad' and द्वितय for 'a pair or dyad', the primary derivatives त्रय (tray-a) and द्वय (dvay-a) are

<sup>&</sup>lt;sup>11</sup>Ct. Latin bis, which incidentally, is the usual expression throughout Europe after a theatrical or concert performance, corresponding to our 'encore!'

<sup>12</sup> This -कृत्वस्, which thus functions as a suffix, is probably in origin the accusative plural of the noun कृतु, from  $\sqrt{7}$  'do' + the primary suffix -तु, hence 'doings', then 'times'.

commoner. All these stems make their feminine in -ई, and in this connection we should especially note the expression त्रयो विद्या 'the threefold knowledge' or perhaps more suitably written 'The Threefold Knowledge' with reference to the Three Vedas, the Rg-, Sāma- and Yajur-.

### V. Methods of Dating.

The subject of Indian chronology is complicated, and but a few general observations must suffice here. The earliest inscriptions, if they contained dates at all, were usually dated by the number of years that had elapsed since a particular ruler's coming to the throne. Sometimes, if the ruler had successors and the dynasty started by him continued on, the initial regnal year of the founder was used in dating so long as the dynasty lasted and occasionally even after its demise. But unless there is some basis for synchronizing the regnal years of particular ruler with another fixed chronology that is generally known and accepted, as the Christian Era or the Muslim Hijri system, regnal dates such as we have referred to are valueless to the historian.

In ancient and medieval India many systems of dating were used whose starting dates are known, *i.e.*, can be synchronized with our own system. Most of these 'eras', as they are called, are no longer in use, or if so, are only used locally, as the Nevārī Era in Nepal begun in 878 A.D. or the Lakṣmaṇa Era of Bengal begun in 1119 A.D., or in some cases only used for religious purposes, like the Buddha and Mahāvīra Eras of 544 and 528 B.C.

respectively.

In 58 B.C. there came into use in the Northwest of India, now Pakistan, a means of dating later known as the 'Vikramasamvat' (Vikrama Era) or perhaps more commonly simply 'Samvat' (The Era), <sup>13</sup> which eventually spread throughout the subcontinent and is even today the most widely used system. Fortunately we need not be detained here by a discussion of the complicated issue of who initiated this era, why it is called 'Vikrama', and the many other points that have concerned Indian historians without satisfactory resolution. In 78 A.D. another era, known as the Saka or Sāka Era, was started. A similar dispute has always surrounded the origin and name of this era, which, next to the Vikramasamvat, is the most prevalent in India nowadays.

These two eras, the Vikrama and the Saka, are commonly employed in dating MSS, the former more commonly than the latter, occasionally both, so that any serious work with MSS requires knowing how to convert Vikrama and Saka dates into the B.C.-A.D. system. For an approximate equivalent and practical purposes only, a Vikrama date may be converted by subtracting

<sup>13</sup> Samvat is a reduction of samvatsara 'year' and is indeclinable.

58 from the figure given and by adding 78 for the Saka. The complicating factor, if an accurate conversion is needed, is that the Indian year begins in mid-March of our year and ends in mid-March of the following year, so that whether 58 or 57 is to be subtracted depends on what month is involved, i.e., whether it is in the same year of our calendarial system or in the following year. If the month is not mentioned in the date, it is best to assume that the year has expired, in which case 57, not 58, would have to be subtracted. In the same way, in the case of the Saka Era, if the date falls in one of the last three or three and a half months of the year, then 79, not 78, would have to be added to the figure given.

Another complicating factor in arriving at an accurate equivalent in our chronology is that in various parts of India the year began with a different month. Thus, while the Vikramasamvat in most parts began with the month of Caitra (चैत्र) which corresponds to our March-April, in western India it began with Kārttika (कार्त्तिक), corresponding to October-November!

The Vikrama and Saka Eras are based on lunar months, and since a lunar month contains only 29 1/2 days, the lunar year has but 354 days, i.e., approximately 12 days shorter than the solar year of 365 days. Because of this discrepancy, an extra or intercalary month had to be inserted after every 30 months in order to bring the lunar year into correspondence with the solar, otherwise the seasons would have fallen at different times with the passage of the years. Each month was divided into fortnights or pakṣas ('wings'), the one called the kṛṣṇapakṣa ('dark fortnight') going from the full moon to the new moon and hence progressively darker, the other or śuklapakṣa ('light fortnight') in which the new moon became full or bright. In some parts of India the months were begun with the kṛṣṇapakṣa, but in others with the śuklapakṣa, another cause of confusion and discrepancy in determining exact calendarial correspondences.

Apart from their use in dates, the names of the Indian months occasionally occur in Sanskrit texts. They are given below beginning with चैत्र. Note that the last three and a half months of the Indian year belong to the following year in our calendarial system.

1. चैत्र	March-April
2. वैशाख	April-May
3. ज्यैष्ठ	May-June
4. आषाढ	June-July
5. श्रावण	July-August

6. भाद्रपद	August-September
7. आश्विन	September-October
8. कार्त्तिक	October-November
9. मार्गशीर्ष	November-December
10. पौष	December-January
11. माघ	January-February
12. फाल्गुन	February-March

The names of the days of the week are based on the names of the planets which presided over them and are ultimately, at least in part, translations of the Greco-Roman names, which came to India during the Gupta period, 320 A.D.-c. 495. The names, all of which mean literally 'day of such-and-such a planet', are:

रविवार, भानुवार, भट्टारकवार	('day of the Sun')	Sunday
सीमवार	('day of the Moon')	Monday
मङ्गलवार, अङ्गारकवार, कुजवार	('day of Mars')	Tuesday
बुधवार, सौम्यवार	('day of Mercury')	Wednesday
बृहस्पतिवार, गुरुवार, लक्ष्मीवार	('day of Jupiter')	Thursday
शुक्रवार, भृगुवार	('day of Venus')	Friday
शनिवार	('day of Saturn')	Saturday

Instead of the element -वार 'time, day', -दिवस, -दिन or -वासर, all meaning 'day', are often found.

## When dates are given in MSS, the usual sequence is:

- 1. The era (usually the Vikrama or Śaka);
- 2. the year (generally in figures, sometimes in symbolic word numerals);
- 3. the month;
- 4. the fortnight (पक्ष, whether कृष्ण or शुक्ल being indicated);
- 5. the lunar day (तिथि, with the figure or ordinal number);
- 6. the name of the day.

An example will make this clear:

संवतु १५८८ वर्षे भाद्रपदे शुक्लपक्षे एकादश्यां रविवासरे लिखितमिदं पुस्तकम् ।

'This book (i.e., MS) was written on Sunday, the eleventh day [really the lunar day or tithi] in the light fortnight in the month of Bhādrapada in 1588 of the [Vikrama-] era [i.e., 1530 A.D.]'. Many variations in this precise phraseology occur, however. Thus, sometimes the pakṣa is written as a compound with the name of the month (e.g., आषाढकृष्णपक्षे); the word मास ('month') may be put after the name of the month (e.g., वैशाखमासे). Of very frequent occurrence is the use of the abbreviations शुदि for शुक्लपक्षे and बिद or बिद for कृष्णपक्षे (e.g., चैत्रशुदि for चैत्र शुक्लपक्षे or चैत्रशुक्लपक्षे , मार्गशीर्षकृष्णपक्षे , मार्गशीर्षकृष्णपक्षे , मार्गशीर्षकृष्णपक्षे , मार्गशीर्षकृष्णपक्षे , मार्गशीर्षकृष्णपक्षे ) is put in the locative case ('locative of time when'!), except, of course, the indeclinable संबत्. Sometimes, in mentioning the name of the day, the last element -बार, -दिवस, etc. is omitted and the planet-name is put in the locative; thus, सोमे for सोमवारे, सोमदिवसे, etc. Often the dates are given with considerable economy of expression: संवत् १९०४ आषाढकृष्णद्वादश्यां भृगुवासरे।

Often the name of the scribe who copied the MS is added in the instrumental, and to the whole may be subjoined one or more benedictory formulae, such as शुभं भवतु, मङ्गलमस्तु, कल्याणमस्तु, श्रीरस्तु, etc., all of which convey more or less the same sentiment ('May there be prosperity or welfare'). Occasionally the recipients of these benedictory phrases are specified, as, for example, लेखकपाठकयो: ('to the scribe and the reader').

Examples of Numerals and Numerical Words.

 १) वेदरसवसुशशिभूमिसंख्याकाः सैनिका एकस्मिन्नेव दिवसे तस्मिन्युद्धक्षेत्रे द्विड्भिर्हताः ।

२) सांख्यदर्शनस्यानुसारेण¹पश्चविंशतिस्तत्त्वानां विद्यन्ते यथा पुरुषः प्रकृतिर्बुद्धिरहंकारो²मनः³पश्च ज्ञानेन्द्रियाणि⁴पश्च कर्मेन्द्रियाणि⁵ पश्च तन्मात्राणि पश्च महाभूतानि च। बुद्धिरहंकारो मनो दशेन्द्रियाणि च त्रयोदशान्तःकरणानीत्युच्यन्ते।

<sup>14</sup>शुदि may possibly (but not entirely convincingly) be shortened from शुद्धदिनेषु (or शुद्धदिनसेषु) 'in the bright days'; बदि or बदि may be shortened from बद्धदिनेषु or perhaps from बहुलदिनेषु, both बद्य and बहुल being synonyms for कृष्णपक्ष.

३) जैनदर्शनस्य चतुर्विंशतिर्गुरूणामासन्<sup>6</sup>। तेषां चरमौ वर्धमानो महावीर इति विश्रुतः पार्श्वनाथश्चास्ताम्।

४) मानवधर्मशास्त्रानुसारेण नत्वारि युगानि सन्ति । तेषां चतुर्णी युगानां नामानि कृतं त्रेता द्वापरं किलिश्चेति । चत्वारि सहस्राणि वर्षाणां प्रथमं युगं कृतिमित्युक्तम् । तस्य संध्या तावच्छती संध्यांशश्च तावच्छतो भवतः । अतो ऽष्टशतोत्तराणि चत्वारि सहस्राणीदं युगम् (४८००) । अन्येषु त्रिषु ससंध्येषु ससंध्यांशेषु च युगेषु सहस्राणि शतानि चैकापायेन वर्तन्ते । ततः षट्शताधिकानि त्रीणि सहस्राणि त्रेतायुगम् (३६००) । चतुःशताधिके द्वे सहस्रे द्वापरयुगम् (२४००) । द्विशतोत्तरमेकं सहस्रमाधुनिकं युगं किलिरित्युच्यते (१२००) । कृतयुगे सत्यं धर्मश्च प्रभवतः किं किं त्वनुगच्छत्सु युगेषु क्रमशः सत्यस्य धर्मस्य च ह्वासः । किलयुगे उसत्यमधर्मो द्वेषो युद्धानि पापात्मका जनाश्च सर्वत्र भविष्यन्ति । अस्य युगस्यान्ते सर्वे जगद्विलेष्यते । प्रलयकालस्य पश्चात्सर्वलोक-पितामहो ब्रह्मा सर्वमिदं जगत्पुनः स्रक्ष्यति ।

५) परमः स्वर्गः क्वास्तीति त्रिश्चतुर्वो पुत्रेण पृष्टः पिता तव हृदये विद्यत

इति प्रत्यभाषत।

६) यदा गुरुरध्यायं वदति तदा शिष्यो ऽक्षरशः पठति ।

७) मूर्खो ऽविद्यायाः <sup>9</sup> कृष्णमेघावृतमनाः शतकृत्वः सहस्रकृत्व एव वाध्यायं श्रुत्वापि न किंचिदवगच्छति । निपुणस्तु सकृदेव श्रुत्वा सर्वे सर्वशो जानाति ।

८) काश्चिन्महादेवप्रतिमा द्वादशभिर्भुजैः 10 काश्चित्तु चतुर्भिर्भुजैर् 10 अन्या द्वाभ्यामेव 10 समुपेता भवन्ति ।

९) आकाशे मेघगणानागतान् दृष्ट्वा हंसा जलाशये पश्चशः प्लवमाना मानससरोवरं सत्वरं संपतितुमुपचक्रमिरे<sup>11</sup>।  १०) तस्मिन्नण्डे<sup>12</sup> भगवान्सर्वलोकपितामहःपरिवत्सरमुषित्वा स्वयमेवात्मनो ध्यानाद् द्विधाकरोत् । ताभ्यां शकलाभ्यां दिवं च भूमिं च निर्ममे ।

११) प्रलयकाले सर्वेषां लोकानां स्रष्टा ब्रह्मा चतुर्भिः शिरोभिरष्टाभिः कर्णेश्च संयुक्तो ऽनन्तशेषमहासर्पशय्यायां शयानस्य विष्णोर्

नाभेनिर्गतस्य पङ्कजस्योपरि निषीदति<sup>13</sup>।

१२) कश्चिद् ब्राह्मणो ग्रामान्तराद्यज्ञच्छागमुपक्रीय मार्गे गच्छन्धूर्त-त्रयेणावलोकितः।

- १३) यथा किन्चित्सरितो बुध्नं द्रष्टुं न शक्नोति यदि जलं वायुना प्रमिथतं पङ्केन पूर्णे वा भवित तथैव यदि चित्तमशुचिभिः पापैश्च दुष्टं तिर्हियोगो लब्धुं तेन नरेण न शक्यते 14। योगं प्राप्तुमष्टौ योगाङ्गान्याचरितव्यानि । प्रथममङ्गं यमो द्वितीयं नियमस्तृतीयम् आसनं चतुर्थे प्राणायामः पञ्चमं प्रत्याहारः षष्ठं धारणा सप्तमं ध्यानमष्टमं समाधिरित्येवं योगमार्गो ऽष्टधा विभज्यते । 15
- १४) एकोना विंशतिर्नार्यः क्रीडां कर्तु वने गताः । विंशतिर्गृहमायाताः शेषो व्याघ्रेण भक्षितः ॥

१५) विक्रमसंवद्वेदाभ्रानुष्टुप्सोमवर्षे आषाढकृष्णपक्षे पश्चम्यामङ्गारक-वासरे इदं<sup>17</sup> पुस्तकं लिखितम्।

१६) इयं कृतिर्विक्रमसंवदिन्दुवायुदिग्गजभूमिवर्षे मार्गशीर्षशुक्लपक्षे नवम्यां चन्द्रवासरे देवशर्मणा लिखिता।

१७) संवत् रन्ध्रपुरेषुभूमिवर्षे चैत्रशुदि प्रथमायां सोमवारे लिखितमिदम् ॥ शुभं भवतु ॥ मङ्गलमस्तु ॥

१८) संवत् १६५८ वर्षे ज्यैष्ठमासवदि तृतीयायां तिथौ<sup>18</sup> भृगुवासरे ॥

कल्याणमस्तु॥

१९) संवत् १७४२ शके १६०९ पौषशुद्धे<sup>19</sup> एकादश्यां शनौ विश्वनाथेन लिखितो ग्रन्थः स्वार्थ परार्थ च ॥ शुभं भवतु ॥ लेखकपाठकयोः श्रीरस्तु ॥

#### Notes

1. The Sāṃkhya system is one of the six so-called 'orthodox' systems of Indian philosophy, which was traditionally founded by the sage Kapila. It is a dualism, which teaches matter (পুৰুলি) and spirit or soul (पুৰুष) as the only ultimate realities. The soul is an unchanging reality which plays no part in the evolution of the world from primal matter. It is only the ceaseless modifications of the intellect (ৰুদ্ধি), the ground of all intellectual processes, which, reflecting the pure consciousness of the soul, wrongly (i.e., through ignorance) identifies the soul as participating in the world of matter. The bondage of the soul to the material world keeps the soul from its pristine independence from matter and leads to rebirth due to the continual impressions made upon the intellect.

The material world is evolved from matter by process known as parināma (परिणास), whereby primal matter is actually transformed into the objects of reality like the body and all other material things. This view is in sharp opposition and contrast to the view of the Advaitavedānta (अद्वेतवेदान्त) philosophy, which holds that the transformation of the one absolute Brahman, the ultimate ground of all existence, is only apparent, like the appearance of property as a snake.

According to the Sāmkhya conception, the material world is evolved by a particular progressive evolution from prakṛti through the interaction of its three constituent components called 'guṇas', viz., sattva (सर्व), rajas (रजस्) and tamas (तमस्). Among the evolutes are the five subtle elements called tanmātras (तन्मात्र) 'mere thats' -- really potential elements -- whence, in turn, the gross elements (महाभूत) are evolved by successive combinations of the tanmātras. From the five gross elements the world of objects is derived. Soul and matter with all its evolutes constitute the 25 categories or tattvas (तर्व) of the Sāmkhya system.

- 2. The ahamkāra (literally the 'I-maker') is a physical organ of the body whose purpose it is to relate to oneself, i.e., invest with a sense of 'I' or personal connection, the impressions that are supplied by the mind (मनस्) to which they have been transmitted by the sense-organs (इन्द्रियाणि). Often translated by 'ego' or 'ego-principle', the ahamkāra is the psycho-physical organ that attaches the sense of I, me and mine to perceptions.
- 3. The manas ('mind') is a lower organ that gathers the sense-data transmitted by the ten organs of knowledge and action (इन्द्रियाणि), analyzes and synthesizes them and passes them on to the intellect (बृद्धि) for some decision with regard to them.

- 4. The five organs of knowledge (ज्ञानेन्द्रियाणि) are the senses of sight, hearing, smell, taste and touch.
- 5. The five organs of action (कर्मेन्द्रियाणि) are situated in the mouth, hands, feet, anus and the sex organ and are concerned with speech, grasping, walking, excretion and reproduction.
- 6. The Jaina religion speaks of 24 teachers called 'Tīrthaṃkaras' (literally 'makers of the ford', i.e., those who have crossed over the river of rebirth), the last of whom was Vardhamāna Jīrātaputra, usually referred to as Mahāvīra ('Great Hero'), a contemporary of Gautama Buddha. Mahāvīra was preceded by Pārśvanātha, who flourished probably in the ninth century B.C. The others belong to prehistoric times. The Tīrthaṃkaras are also known as 'Jinas', i.e., 'victors or conquerors', whence, by secondary derivation, is derived the term Jaina 'a follower of the (teachings of the) Jinas'.
- 7. The Mānavadharmaśāstra or Code of Manu is one of the chief manuals of Hindu jurisprudence and accordingly lays down social, moral and ethical injunctions as well as rules for the observation of rites and ceremonies. It begins with an account of the creation of the world, which leads to the divisions of time, in connection with which are treated the Four Ages (चत्वारि युगानि) here summarized in sentence 4. The names of the ages are apparently taken from the game of dice, in which कृत, त्रेता, द्वापर and किल refer to the number of dots on the dice from four to one respectively in a descending order of winning throws. As applied to the Four Ages, there is a corresponding diminution of virtue from the कृत to the किल age, reflected in the diminishing thousands of years in each, viz., from 4,800 to 1,200.
- 8. The कृतयुग is often called the सत्ययुग to emphasize the virtue and righteousness (सत्य) that predominate in it.
- 9. The genitive (अ)विद्यायाः is dependent upon कृष्णमेघावृतमनाः.
- 10. All the instrumentals are dependent upon समुपेता: ('provided with ...').
- 11. At the coming of the rains the *haṃsa*-birds fly far to the north to breed in Lake Mānasa at the foot of Mt. Kailāsa. Their annual migration is frequently referred to by Sanskrit poets. Incidentally, this lake is very often erroneously called (and written) Mānasarovara instead of Mānasasarovara, one of the *sa*'s being omitted by haplology, a kind of abbreviation or contraction whereby one

of two identical or similar adjacent syllables is omitted. Examples in English are pacifism for \*pacificism, mineralogy for \*mineralology. A startling example is the proper name England, which goes back to the fuller Old English Englaland ('Land of the Angles') which in Middle English became Engeland with gradual loss of one of the la's.

- 12. The 'egg' (अण्डे) referred to here is the cosmic egg which came from the seed cast into the primal waters by Brahman in his creative aspect as Brahmā, 'the grandsire of all the worlds'. This passage is but very slightly modified from Mānavadharmaśāstra I.12-13a.
- 13. This depiction of Brahmā seated in the calyx of a lotus whose stem issues from the navel of Viṣṇu reclining on the serpent Anantaśeṣa is a frequent subject of sculpture in India through the centuries and also of colorful prints available in bazaars everywhere in the country.
- 14. योगो लब्धुं तेन नरेण न शक्यते 'yoga cannot be attained by that man'. There is no passive infinitive in Sanskrit, and therefore when a passive construction is used with √शक् 'be able' (which, of course, requires an infinitive to complete its sense), the passive is transferred to √शक्; thus, here लब्धुं...शक्यते.
- 15. The eight 'limbs' of yoga may be briefly defined thus:
  - यम 'restraint' of various kinds, such as अहिंसा ('non-injury'), सत्य ('truthfulness'), अस्तेय ('non-stealing'), etc.
  - नियम 'cultivation' of certain good habits, among which are purity of mind and body, contentment, austerity, religious study and meditation on God.
  - आसन 'posture', of which there are many kinds to be practised by the yogin, all of which are intended to facilitate concentration.
  - प्राणायाम 'regulation of breath', the purpose of which is also to help concentration.
  - प्रत्याहार 'retraction' of the senses from their objects.
  - धारणा 'attention' to an object uninterruptedly, whereby only the object is known by the mind.
  - ध्यान 'meditation', whereby the intellect ceases its modifications and clings to the one object of concentration.
- समाधि 'concentration', in which state the intellect is identified with the object of concentration.

- 16. This couplet is an example of what Indians call वक्रो कि 'crooked speech' (वक्र 'crooked' + उकित 'speech'), in which the true or real meaning intended to be expressed is concealed by phraseology which suggests something else. It is a kind of pun of which Indians are very fond. The apparent meaning of the couplet is 'Nineteen (literally 'Twenty minus one') wives went to play in the woods; twenty came home, the remaining one was eaten by a tiger'. Since this makes no sense, a closer inspection of the words suggests an alternative explanation of the first word एकोना, as none of the other words seems amenable to an alternative explanation. If we divide एकोना into एको ना (instead of एक + ऊन: 'deficient by one'), we can take ना as the nominative singular of नृ 'man', which is declined like a noun of relationship in-r, although its declension is defective. 15 The translation of the first line now becomes: 'One man (एको ना) [and] twenty wives went' etc. 16
- 17. Sandhi is often entirely omitted or loosely applied in colophons. We would normally write अङ्गारकवासर इदं.
- 18. Here तिथौ is expressed, but most often it is omitted, as in sentences 15, 16, 17 and 19.
- 19. पौषशुद्धे is an alternative expression for पौषशुदि or पौषशुक्लपक्षे.

## Vocabulary

अक्षर, n. a syllable.

अङ्ग, n. ■ limb.

अण्ड, n. an egg.

अधर्म, m. unrighteousness.

अध्याय, m. a lesson.

अनन्तशेष, m. Anantaseṣa, name of the great serpent that forms a bed or couch for Viṣṇu during the periods of the dissolution of the universe. अनु-र्गम् (गच्छति, class I), go after, follow.

 $<sup>15 {</sup>m The}$  noun नृ occurs in the compound नृलोके in stanza 48 in the following excerpt from the Gitä.

<sup>16</sup> This couplet is taken from Charles Rockwell Lanman, A Sanskrit Reader, p. 68.

अनुसार, m. 'a going after', conformity, accordance; instr. अनुसारेण + gen. 'in accordance with, according to'.

अन्त:करण, n. an inner organ.

अन्तर, n. another (at the end of a cpd.).

अपाय, m. 'a going away', diminution, loss.

अव-√गम् (गच्छति, class I), understand.

अवलोकित, ppp. of caus. अव-√लोक् (लोकते, class I), seen.

अविद्या, f. ignorance.

अशुचि, n. impurity.

अहंकार, m. the I-principle in the Sāmkhya philosophy. [v. note 2]

आकाश, n. the sky.

आचरितव्य, gerundive of आ-√चर् (चरित, class I), to be practised, should be practised.

आधुनिक, adj. present, current.

आ-√या (याति, class II), come; ppp. आयात.

आवृत, ppp. आ-√वृ (वृणोति, class V), covered over, obscured.

उप-√क्रम् (क्रमते, class I), begin.

उप-√क्री (क्रीणाति, class IX), buy; gerund उपक्रीय.

उपरि, postp. on, upon (+ gen.).

उषित्वा, gerund √वस् (वसति, class I), having stayed, remained or abided.

कर्ण, m. the ear.

कल्याण, n. good fortune.

कृति, f. a work.

कृष्ण, adj. dark, black.

क्रमशः, adv. in order, in sequence.

क्रीडा, f. play.

क्षेत्र, n. a field.

गण, m. a group or mass.

ग्रन्थ, m. a book.

ग्राम, m. a village.

चरम, adj. last.

चित्त, n. the mind.

छाग, m. a goat.

जगत्, n. the world.

जलाशय, m. 'a water-abode', a lake or pond.

√ज्ञा (जानाति, class IX), know.

ज्ञान, n. knowledge.

বাব, n. 'that-ness', reality; real (in philosophy), category.

तन्मात्र, n. 'a mere that', a mere essence, a potential or subtle element in Sāṃkhya.

तावच्छत, adj. 'having or containing so many hundreds' (तावत् + शत).

दिव, n. the sky or heaven.

दिवस, m. a day.

दुष्ट, ppp. √दुष् (दुष्यति, class IV), spoiled.

द्विष्, m. an enemy.

दर्शन, n. 'a seeing or viewing', a way of looking at the world, then a philosophical system.

धूर्त, m. a rascal or thief.

ध्यान, n. meditation.

नाभि. f. the navel.

नारी, f. a woman, wife.

निपुण, adj. clever.

निस्-√गम् (गच्छति, class I), go out, issue forth.

निस्- 1√मा (मिमीते, class III), form, make; perf. °ममे.

नि-√सद् (सीदति, class I), sit down, be seated (note: स् → ष् after the -इ of नि).

पङ्क, m. or n. mud.

पङ्गज, adj. 'born in the mud', as n. a lotus.

√पठ् (पठित, class I), recite.

परार्थम्, adv. for the sake of others.

परिवत्सर, m. a full year.

पाठक, m. a reader.

पाप, n. sin.

पुरुष, m. the self or soul.

पूर्ण, adj. filled with, full of (+ instr.).

पृष्ट, ppp. √प्रक् (पृच्छति, class VI), (having been) asked.

प्रकृति, f. primal matter.

प्रतिमा, f. an image or statue.

प्र- $\sqrt{\gamma}$  (भवति, class I), be forth, ahead or dominant, dominate, prevail.

प्रमिथत, ppp. प्र-√मथ् (मथ्नाति, class IX), agitated, stirred up.

प्रलय, m. dissolution.

√प्लु (प्लवते, class I), float, swim.

बुद्धि, f. the intellect in the Sāṃkhya system.

बुध्न, n. the bottom.

√भक्ष् (भक्षति, class I), eat; ppp. भिक्षत.

भगवत्, adj. blessed, august (applied to Brahmā).

भुज, m. the arm (of the body).

मङ्गल, n. welfare, luck.

मनस्, n. the mind.

महाभूत, n. a gross element, of which there are five, viz., ether, air, fire, water and earth.

मूर्ख, m. a fool.

मेघ, m. a cloud.

यज्ञ. m. a sacrifice.

युग, n. an age or eon.

युद्ध, n. a battle.

√लभ् (लभते, class I), get, attain; infin. लब्धुम.

लेखक, m. a writer; a copyist or scribe.

वायु, m. the wind.

वि-√भज् (भजति, class I), divide.

वि-√ली (लीयते, class IV), be dissolved; fut. विलेष्यते.

विश्रुत, ppp. वि-√श्रु (शृणोति, class V), literally heard of far and wide (वि-), hence known as.

व्याघ, m. a tiger.

शकल, n. a piece; half of an eggshell.

शय्या, f. a couch or bed.

शिरस्, n. the head (of the body).

√शी (शेते, class II), lie (in sleeping or resting); pres. mid. part. शयान.

शुभ, n. good fortune.

श्री, f. prosperity, good fortune.

संयुक्त, ppp. सम्-√युज् (युनिक्त, class VII), joined with, provided with (+ instr.).

सत्वरम्, adv. quickly.

संध्या, f. morning twilight. संध्यांश, m. evening twilight. समुपेत, ppp. सम्-उप-√इ (एति), provided with (+ instr.). सम्-√पत् (पतति, class I), fly together. सरित, f. a stream or river. सर्प, m. a serpent. √मृज् (मृजति, class VI), create; fut. सक्ष्यति. सैनिक, m. a soldier.

सष्टू, m. creator.

स्वार्थम्, adv. for one's own sake.

हृदय, n. the heart.

हास, m. loss, diminution.

# VII. Kṛṣṇa's Revelation (2)

अर्जुन उवाच ।

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् । वेत्तासि वेद्यं च<sup>1</sup> परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥ वायुर्<sup>2</sup> यमो<sup>3</sup> ऽग्निर्<sup>4</sup> वरुणः <sup>5</sup> शशाङ्कः <sup>6</sup> प्रजापतिस्<sup>7</sup> त्वं प्रपितामहश्च<sup>8</sup> ।

नमो नमस्ते ऽस्तु सहस्रकृत्वः पुनश्च भूयो ऽपि नमो नमस्ते ॥ ३९ ॥ नमः पुरस्तादथ पृष्ठतस्ते नमो ऽस्तु ते सर्वत एव सर्व<sup>9</sup> । अनन्तवीर्यामितविक्रमस्<sup>10</sup>त्वं सर्वे समाप्नोषि ततो ऽसि सर्वः ॥ ४० ॥

पितासि लोकस्य चराचरस्य<sup>11</sup> त्वमस्य पूज्यश्च गुरुर्गरीयान्<sup>12</sup>। न त्वत्समो ऽस्त्यभ्यधिकः कृतो ऽन्यो लोकत्रये ऽप्यप्रतिमप्रभाव<sup>13</sup>॥४३॥ तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीडचम्। पितेव पुत्रस्य<sup>14</sup> सखेव सख्युः<sup>15</sup> प्रियः प्रियायार्हिस देव सोढुम्॥४४॥ अदृष्टपूर्व हृषितो ऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे। तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास॥४५॥

किरीतिनं गदिनं चक्रहस्तिमच्छामि त्वां द्रष्टुमहं तथैव। तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते॥ ४६॥

श्रीभगवान् उवाच ।
मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्<sup>16</sup> में त्वदन्येन न दृष्टपूर्वम् ॥४७ ॥
न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य<sup>17</sup> अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८ ॥
मा ते व्यथा<sup>18</sup> मा च विमूढभावो<sup>19</sup> दृष्ट्वा रूपं घोरमीदृङ्<sup>20</sup> ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव में रूपिमदं प्रपश्य ॥४९ ॥

सजय उवाच । इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः । आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा<sup>21</sup> ॥ ५०॥

अर्जुन उवाच । दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन । इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

श्रीभगवान् उवाच ।
सुदुर्दशिमिदं रूपं दृष्टवानसि<sup>22</sup> यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥
नाहं वेदैर्न तपसा न दानेन चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥
भक्त्या त्वनन्यया शक्य अहमेवंविधो ऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥
मत्कर्मकृन्<sup>23</sup> मत्परमो<sup>24</sup> मद्भक्तः सङ्गवर्जितः ।
निवेरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

(Bhagavadgitā XI. 38-40, 43-55).

#### Notes

- 1. वेतासि वेद्यं च 'You are the knower and that which is to be known (or the object of knowledge)'; वेता is nominative singular of वेत्तृ, a primary derivative from ¹√विद् 'know' formed with the agentive suffix -तृ, before which the root vowel is replaced by its guna substitute.
- 2. नायुर् Vāyu, the Vedic god of the wind. As an ordinary noun, नायु means 'the wind' and is a primary derivative of agency from √ना 'blow' and the suffix -उ with a -y- interposed to insulate the root from contraction with the suffix.
- 3. यमो Yama, the Vedic king of the departed spirits or dead, regarded as the first man to be born and hence the first to die.
- 4. अग्निर् Agni, the Vedic god of fire.
- 5. बरुण: Varuṇa, one of the most important of Vedic deities, the personification of Truth; he is one of the  $\overline{A}$ dityas or sons of Aditi, all of whom are personified abstractions.
- 6. शशाङ्कः 'the Moon', literally 'having a hare as its mark'; cf. शशि- in the compound शशिसूर्यनेत्रम् in II.19.
- 7. प्रजापतिस् Prajāpati ('lord of creatures'), a later Vedic god, only beginning to be mentioned in the Rgveda as the supreme creator of the world.
- 8. प्रपितामहश्च 'and the great grandsire', Brahmā, i.e., Brahman as a personal creator-god.
- 9. सर्व vocative! (O All!)
- 10. अनन्तवीर्यामितविक्रमस् An ambiguity exists here, as this may be taken as a complex compound consisting of two bahuvrihis ('having infinite strength and unmeasured prowess'), or, alternatively, अनन्तवीर्य may be regarded as a vocative ('O you who have infinite strength') followed by the nominative अमितविक्रमस् ('you, having unmeasured prowess').

- 11. चराचरस्य probably most easily to be construed as a neuter collective ('the moving and unmoving') in apposition to लोकस्य, thus: 'You are the father of the world, the moving and unmoving'. Also possible would be to take चराचरस्य as an adjective of लोकस्य, thus: 'of the moving and unmoving world'.
- 12. गरीयान् The comparative of an adjective in Sanskrit often does not really involve a comparison, but just a very high degree of the quality the adjective expresses. गरीयान् might be translated as an 'absolute superlative' here, viz., 'most venerable'. The play on the two etymologically related words, गुरुर् and गरीयान्, is, of course, lost in English. But it should be borne in mind that गुरु, the basic meaning of which is 'heavy' as opposed to 'light', figuratively means 'worthy of respect or honor', and it is this sense that is involved in the common use of गुरु for 'teacher'; literally, then, 'the venerable one'.
- 13. अप्रतिमप्रभाव vocative! 'O you whose power is without match'.
- 14. पुत्रस्य like the following सख्यु: (genitive!), to be construed with सहते extracted from अहिंस . . . सोढ्म् ('please be tolerant or kindly disposed') in the next pāda. In this sense of 'be lenient or kindly disposed', √सह takes the genitive of the person affected. Note that प्रियाया:, genitive feminine singular of प्रिया 'wife', is irregularly contracted with the initial vowel of अहिंस; the visarga ought to have been dropped and the hiatus retained, thus: प्रियाया अहिंस, but this sort of double sandhi is not rare in the epics. The line may be thus rendered: "As a father is tolerant of a son, a friend of a friend, a husband (प्रिय:) of a wife (प्रियाया:), please be tolerant [of me], O god!'
- 15. संख्युः genitive singular of संखि, the declension of which is quite anomalous, differing considerably from the अग्नि-type. In the nominative and accusative singular and dual and the nominative only in the plural, संखि is replaced by संखाय् (sakhāy-), i.e., with -i replaced by -ai (its vṛddhi substitute), which is changed to -āy before the vowel endings. In the nominative singular, however, the -y is dropped. In the instrumental and dative singular the 'regular' endings -ā and -e are added directly to संखि, yielding संख्या (sakhy-ā) and संख्ये (sakhy-e). In the ablative and dative singular the ending -ur (-uḥ), taken from the nouns of familial relationship,

is used, and finally in the locative singular the ending -au is added to the stem, संख्यों (sakhy-au), but cf. अग्नों (agn-au), not अग्न्यों (agny-au). Here, then, is the whole declension for reference:

Nom.	Singular	Dual	Plural
	sakhā	sakhāy-au	sakhāy-aḥ
	(संखा)	(संखायौ)	(संखाय:)
Acc.	sakhāy-am	sakhāy-au	sakhin
	(सखायम्)	(सखायौ)	(सखीन्)
Instr.	sakhy-ā	sakhi-bhyām	sakhi-bhiḥ
	(सख्या)	(सखिभ्याम्)	(सखिभि:)
Dat.	sakhy-e	sakhi-bhyām	sakhi-bhyaḥ
	(सख्ये)	(सिंबभ्याम्)	(सिंखभ्य:)
Abl.	sakhy-uḥ	sakhi-bhyām	sakhi-bhyaḥ
	(संख्यु:)	(सखिभ्याम्)	(सखिभ्य:)
Gen.	sakhy-uḥ	sakhy-oḥ	sakhinām
	(संख्यु:)	(सख्यो:)	(सखीनाम्)
Loc.	sakhy-au	sakhy-oḥ	sakhi-ṣu
	(सख्यौ)	(सख्यो:)	(सखिष्)
Voc.	sakhe	sakhāy-au	sakhāy-aḥ
	(सखे)	(सखायौ)	(सखाय:)

16. यन्, i.e., यद्, the relative refers to इदं रूपं, the intervening words तेजोमयं . . . आदं being pendants to रूपं: thus: 'this form -- full of radiance, all-pervading (or universal), infinite, being at the beginning (i.e., without a beginning) -- which of me has not been seen before by another than you'. The pronoun में 'of me' in the last pāda properly belongs with इदं रूपं 'this form of me', but has been brought into the relative clause where it is loosely connected with यन् ('which [form] of me').

17. शक्य (with which supply अस्मि) has a passive value, which in English has to be borne by the complementary infinitive (ब्रष्ट्रं), as the English verbs 'can' and 'be able' are not used passively. So, we must say: '(Not by the Veda or by sacrifices) . . . (am) I able to be seen having such a form . . . by another than you'. The same construction with शक्य and the infinitive occurs below in stanzas 53 and 54; cf. also note 14 on sentence 13 in the exercise above.

- 18. मा ते व्यथा The imperative अस्तु has to be supplied with the prohibitive particle मा; thus, 'Let there not be perturbation on your part (ते)', and similarly with the following मा.
- 19. विमूदभावो literally, 'the condition of one who is bewildered', though in English the abstract 'bewilderment' would suffice.
- 20. ईदृङ्, for ईदृग्, nominative singular of ईदृश् 'such', of which -श् is replaced by -क्/-ग् according to the voiceless or voiced character of the following sound. Final -ग् before म- in external sandhi is generally changed to the guttural nasal ङ्, though it may optionally remain.
- 21. महात्मा This pendant nominative at the end of the stanza, so common a phenomenon in epic verse, really qualifies नासुदेनस् in the first line: 'The son of Vasudeva, having spoken thus to Arjuna . . . the noble one'.
- 22. दृष्टवानिस By adding the secondary suffix -वत् to the past passive participle, a past active participle is formed. Thus, whereas दृष्ट means 'seen', i.e., having been seen, दृष्ट-वत् means 'having seen'. दृष्टवान् असि, then, means literally 'you are having seen', i.e., you have seen. Just as the past passive participle (± the appropriate form of √भू or √अस्) may be used in place of a passive verb, so the past active participle may be employed in lieu of an active verb (imperfect, perfect or aorist). However, this active construction, unlike that with the past passive participle, may express the notion of a simple past or of a present perfect (viz., the past formed with has/have in English). When the present perfect or has/have time sphere is meant, some form of the present of √अस् is expressed with the participle as in दृष्टवान् असि 'you have seen'. If it has the value of a simple past tense ('you saw'), no 'helping' verb is usually expressed, but if it is expressed, the imperfect or aorist of √भू (e.g., अभवत्, अभूत्) is generally used.
- 23. मत्कर्मकृत्, for मत्कर्मकृत्, the final -त् of which may become voiced, viz., -द्, before म- in external sandhi or more commonly, as here, the nasal of its own class, viz., the dental -त्; cf. ईदृङ् for ईदृग् in stanza 49 and v. note 20 thereon. मत्कर्मकृत् may be translated 'performing action in me (मत् as equivalent of a locative)' or 'performing my action' (मत् as genitive).

24. मत्परमो *literally* 'having me as supreme *or* highest', intent upon me, an appositional bahuvrihi.

## Vocabulary

अग्नि, m. Agni, the Vedic god of fire.

अदृष्टपूर्व, adj. unseen before, previously unseen.

अध्ययन, n. study.

अनन्य, adj. 'not having another', undeviating, unswerving.

अप्रतिम, adj. not having a match, without a match or equal.

अभ्यधिक, adj. superior.

अमित, negative of ppp. 1√मा (मिमीते, class III), unmeasured, immeasurable.

√अर्ह (अर्हति, class I), deserve, have a right to, be pleased to (+ infin.).

आदिदेव, m. 'god of the beginning', the first or primal god.

आद्य, adj. being at the beginning, primal.

आ-√श्वस् (श्विसिति, class II), get one's breath, become quiet; caus.

आश्वासयति, 'causes someone to become quiet', comforts.

√इ (एति, class II), come.

इज्या, t. sacrifice.

ईडच, gerundive of √ईड् (ईट्टे, class II), to be praised, worthy of praise.

ईदृश्, adj. of this sort, such.

ईश, m. a lord.

एवंरूप, adj. 'having a thus-form', having such a form, provided with such a form.

एवंविध, adj. of such sort, such.

-काङ्क्षिन्, adj. desiring, wishing (as final member of an acc. tatpuruṣa).

काय, m. the body.

किरीतिन्, adj. 'possessing a diadem'.

क्रिया, t. ceremony.

-কূর্, verbal of √কু 'do' at end of tatpuruṣa cpd., doing, performing.

गदिन्, adj. 'possessing a cudgel'.

गरीयस्, comparative of गुरु 'venerable'. [v. note 12]

घोर, adj. awful, dreadful.

चक्र, n. a wheel, a discus.

चतुर्भुज, adj. 'having four arms', fourarmed.

चराचर, adj. moving and not moving; as n. the moving and not moving, i.e., all living things, animal and vegetal.

जनादेन, m. name of Kṛṣṇa (apparently meaning 'agitator or tormentor of people', but the application is unclear).

तत, ppp. √तन् (तनोति, class VIII), extended, diffused, pervaded.

तत्त्व, n. 'that-ness', essence, reality, truth; instr. as adv. in reality, really.

त्रय, n. a triad, group of three.

दान, n. 'the act of giving', charity.

दृष्टपूर्व, adj. seen before or previously.

धाम, n. dwelling-place, abode.

नमस्, n. homage.

नित्यम्, adv. always, ever.

নিঘান, n. 'a putting down', then place where something is put down, a foundation, resting-place; substrate.

निर्वेर, adj. without enmity.

नृलोक, m. the world of men.

परंतप, adj. 'scorching the foe or scorcher of the foe', epithet of Arjuna.

पितृ, m. father.

पुरस्तात्, adv. in front, before.

पुराण, adj. old, ancient, age-old.

पुरुष, m. soul (of the universe), supreme spirit.

पूज्य, gerundive of √पूज् (पूजयति, class X), to be worshipped or venerated, worthy of worship, venerable.

पृष्ठतस्, adv. from the back or behind, behind, in the rear.

प्रकृति, f. original state, ordinary state or condition.

प्रजापति, m. 'lord of creatures', name of the supreme creator-god of the latest stratum of the Rgvedic period.

प्र-√नम् (नमति, class I), bow before (+ acc.). [न् is replaced by ण after प्र-.]

प्र-नि-√धा (दधाति, class III), put down (-नि-) before (प्र-). [v. note on प्र-√नम्] प्र-√पश (पश्यति, class I), see before one's eyes (प्र-).

प्रिपतामह, m. great-grandsire, epithet of Brahmā, the later creator-god. [प्र- is employed as a prefix equivalent to 'great-' or 'grand' in words of familial relationship; e.g., प्रपौत्र 'great-grandson', प्रपितृब्य '(paternal) granduncle'.]

प्रभाव, m. power, might.

प्र-√विश् (विशति, class VI), enter.

प्रवीर, m. a hero, prince.

प्रव्यथित, ppp. प्र-√व्यथ् (व्यथते, class I), perturbed, disturbed.

प्र-√सद् (सीदित, class I), be favorable or gracious; caus. प्रसादयित, 'causes to be favorable or gracious', asks the favor or grace of (+ acc.).

प्रसन्न, ppp. प्र-√सद् (सीदित, class I), kindly disposed to (+ gen.).

प्रिय, adj. dear; as m. a friend; a husband; as f. a wife.

प्रीत, ppp. √प्री (प्रीणाति, class IX), pleased.

भक्त, ppp. र्भज् (भजित, class I), devoted.

भक्ति, f. devotion.

भय, n. fear.

भाव, m. condition, state.

भी, f. fear.

भीत, ppp. √भी (बिभेति, class III), literally 'having feared', afraid.

भूयस्, comparative adj. more, greater.

भूय:, adv. again.

मानुष, adj. pertaining to man, human.

मूर्ति, f. shape, form.

यज्ञ, m. worship, sacrifice.

यम, m. Yama, the king of the deceased in the Veda.

वपुस्, n. form, aspect.

वरुण, m. Varuṇa, the Vedic god of Truth, one of the Adityas.

वर्जित:, ppp. of caus. √वृज् (वृणक्ति, class VII), devoid of, without (at end of cpd.).

वाय, m. Vāyu, the Vedic god of the wind.

नासुदेन, m. son of Vasudeva, patronymic of Krsna.

विक्रम, m. courage, might, prowess.

विमृढ, ppp. वि-√मुहु (मुह्यति, class IV), bewildered, confused.

विश्व, adj. universal.

वीर्य, n. manliness, courage.

वेत्त्, m. ■ knower.

वेद्य, n. object of knowledge [gerundive of  $1\sqrt{4}$  as a neuter noun].

व्यथा, f. agitation, perturbation.

व्यपेत, ppp. वि-अप-√इ (एति, class II), gone away, vanished.

शक्य, adj. able (+ infin. having passive value).

शशाङ्क, adj. 'having a hare as its mark', as m. the moon.

संवृत्त, ppp. सम्-√वृत् (वर्तते, class I), having become.

सिंख, m. a comrade, friend. [for declension v. note 15]

सङ्ग, m. attachment.

सचेतस्, adj. conscious.

सम, adj. similar to or like.

सम्-√आप् (आप्नोति, class V), obtain or reach completely (सम्).

सहस्रकृत्वस्, multiplicative adv. a thousand-times.

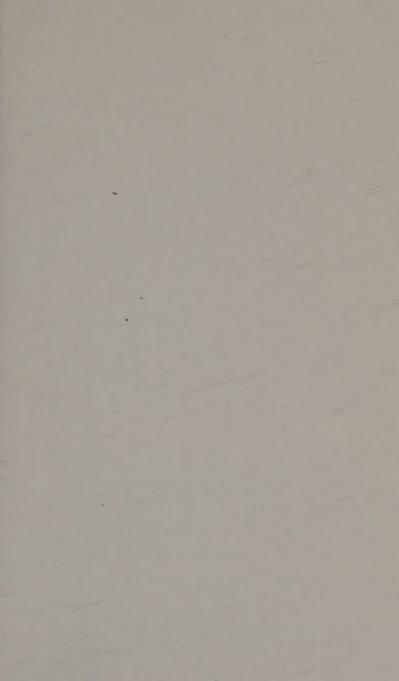
सुदुर्दर्श, adj. very hard to look at.

√सह (सहते, class I), be kindly towards, have patience with (+ gen.).

सोम्य, adj. mild, gentle, agreeable.

स्वक, adj. one's own.

हृषित, ppp. √हृष् (हृष्यित, class IV), bristling, horripilated (due to fear).





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Maurer, Walter H.

The Sanskrit language: an introductory grammar and reader / Walter Harding Maurer. — Richmond, Surrey [England]: Curzon Press, c19: 2 v. (830 p.); 23 cm.

"English-Sanskrit Glossary"—p.
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### II

# THE SANSKRIT LANGUAGE

An Introductory
Grammar and Reader

WALTER HARDING MAURER

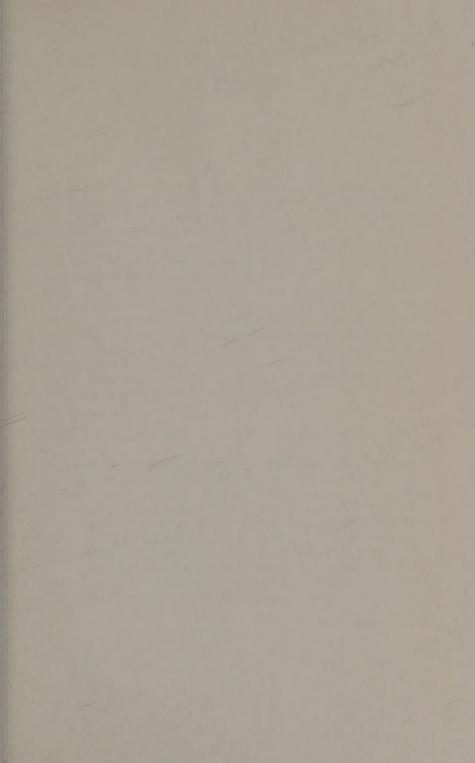


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Vol. 2: Appendices, English-Sanskrit Glossary, Sanskrit-English Lexicon

Professor Walter Harding Maurer has taught Sanskrit and allied languages (Pāli, Prakrit, Buddhist Hybrid Sanskrit, Old Persian and Avestan) at the University of Hawai'i at Mānoa since 1962. Prior to this he was employed in the South Asia Section of the Library of Congress. He received his doctorate from the University of Pennsylvania under Dr. W. Norman Brown. Professor Maurer's most important publication is *Pinnacles of India's Past: Selections from the Rgveda* (Amsterdam, John Benjamins, 1986; in University of Pennsylvania Studies on South Asia, 2). He is planning a similar volume of selected hymns from the Atharvaveda and a Sanskrit reader containing a wide range of selections amply annotated with a full glossary.

### LANGUAGE

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## THE SANSKRIT LANGUAGE

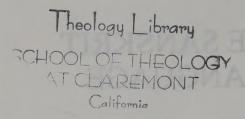
An Introductory Grammar and Reader

#### Walter Harding Maurer

Professor of Sanskrit University of Hawai'i at Mānoa

Volume Two Appendices, Glossary and Lexicon





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#### Appendix I

#### The Story of Nala and Damayanti.

The story of King Nala and his queen Damayanti is one of the very many tangential or digressive episodes that are incorporated in the Mahābhārata. Although these episodes, some of which, like the story of Nala and Damayanti, are of considerable length, make up a large part of the Mahābhārata, they have hardly anything directly to do with the Great War between the Kauravas and the Pāṇḍavas, which is the subject of the great epic. This is not to imply that these episodes or stories are just clumsy, irrelevant insertions: to be sure, if they were omitted, the basic narrative of the Great War would remain intact and move to its conclusion. They are, in truth, very cleverly introduced just as in a lecture one might relate some tangential matter by way of illustration or emphasis on some point. Such intrusions can greatly contribute to the interest and even to the progress of the main topic, and so they do also in the Mahābhārata without constituting any part of its principal theme.

The particular episode with which we are here concerned is related by the sage Bṛhadaśva to King Yudhiṣṭhira, one of the Pāṇḍavas, all of whom are living in exile in the Kāmyaka forest. After honoring the great sage with due hospitality upon his visiting them in the forest, King Yudhiṣṭhira complains to him about his wretched lot in having lost his kingdom and wealth as a result of an adverse game of dice with his Kaurava cousin Duryodhana. Bṛhadaśva thereupon tells him that he knows of a king whose sad lot far exceeded that of Yudhiṣṭhira. Upon being requested to do so, Bṛhadaśva relates the story of King Nala and the almost endless train of adversities that followed his marriage to Damayanti, in consequence of his

loss of kingdom and all else in a game of dice.

The story of Nala and Damayanti is one of the most remarkable gems that has come down from ancient times. A veritable ornament of world literature, it is characterized by all the facets of truly great poetry: fluidity of sound, simplicity of style, floridity in moderation, the full range of human emotions – love, hate, jealousy, cruelty – the deepest tragedy and pathos, the vicissitudes and undulations of fortune in sharpest relief, conjugal happiness and unswerving devotion of a wife to her husband through incomparable hardship and deprivation.

Sanskrit students and scholars alike everywhere in the world shall be forever beholden to the great German scholar Franz Bopp, founder of the science of comparative philology, for culling this poem out of the massive Mahābhārata and making it known through his publication of the Sanskrit

text with Latin translation and notes more than 170 years ago. Since then the 'Nala Story', as it is usually more briefly called, has become the invariable fare of all beginning students of Sanskrit everywhere. The *entire* Nala Story, however, which consists of 26 cantos or chapters, running to about 100 printed pages, is rarely read, chiefly because its length would preoccupy beginners far beyond the time normally available to them in the first year of their study of Sanskrit, but also because the *first five* cantos form so really complete a story, that for all practical purposes it could be assumed to proceed no further, if we were not informed of its continuation.

Apart from the simplicity and beauty of its language, the Nala Story is an ideal work to read in the early stage of one's study because it is entirely written in the anuṣṭubh metre (or śloka metre) in which perhaps 90% of Sanskrit literature is composed. We might dare to say, it is almost as though the Nala Story, for all its countless virtues, were a work destined from its inception for students of the Kali Age eager to learn Sanskrit in the easiest way possible. Finally, most of the basic forms and constructions of Sanskrit grammar recur with desirable frequency and clarity of use in these five cantos. Its vocabulary, which is characteristic of the sort of Sanskrit that pervades the Mahābhārata, is sufficiently repetitive to conduce to easy and painless assimilation.

The text presented here has been taken unchanged from the Critical Edition of the Mahābhārata prepared in Poona, India, during the course of several decades by a galaxy of eminent scholars. It may be briefly said here that by the term 'critical edition' of a work is meant the restoration of it to a form closest to the original through a minute study and comparison of all the extant MSS. By this process their interrelation may be seen, the genuine tradition isolated and the necessary changes and corrections introduced.

On the whole, the Nala story does not contain many words that have not so far been used in the exercises. The unfamiliar ones must be sought out in the glossary at the end of the volume where they will be found according to the order of the Devanāgarī alphabet.

The notes that follow the Sanskrit text are given according to the number of the line in which an annotated item occurs. The numbering of the

lines starts afresh with each of the five cantos.

 $<sup>^1</sup>$ Nalus, carmen Sanscriticum e Mahabharato editit, latine vertit et adnotationibus illustravit Franciscus Bopp (London, 1819).

#### अथ नलोपाख्यानम्

Canto I

5

10

15

20

बृहदश्व उवाच। आसीद्राजा नलो नाम वीरसेनसुतो बली। उपपन्नो गुणैरिष्टै रूपवानश्वकोविदः ॥१॥ अतिष्ठनमनुजेन्द्राणां मूध्नि देवपतिर्यथा। उपर्युपरि सर्वेषामादित्य इव तेजसा ॥२॥ ब्रह्मण्यो वेदविच्छूरो निषधेषु महीपतिः। अक्षप्रियः सत्यवादी महानक्षौहिणीपतिः ॥३॥ ईप्सितो वरनारीणामुदारः संयतेन्द्रियः। रक्षिता धन्विनां श्रेष्ठः साक्षादिव मनुः स्वयम् ॥४॥ तथैवासीद्विदर्भेषु भीमो भीमपराक्रमः। शूरः सर्वगुणैर्युक्तः प्रजाकामः स चाप्रजः ॥ ५॥ स प्रजार्थे परं यत्नमकरोत्सुसमाहितः। तमभ्यगच्छद् ब्रह्मर्षिर्दमनो नाम भारत ॥६॥ तं स भीम: प्रजाकामस्तोषयामास धर्मवित्। महिष्या सह राजेन्द्र सत्कारेण सुवर्चसम् ॥७॥ तस्मै प्रसन्नो दमनः सभार्याय वरं ददौ। कन्यारत्नं कुमारांश्च त्रीनुदारान्महायशाः ॥८॥ दमयन्तीं दमं दान्तं दमनं च सुवर्चसम्। उपपन्नान्गुणै: सर्वैभीमान्भीमपरक्रमान् ॥९॥ दमयन्ती तु रूपेण तेजसा यशसा श्रिया। सौभाग्येन च लोकेषु यशः प्राप सुमध्यमा ॥ १०॥ अथ तां वयसि प्राप्ते दासीनां समलंकृतम्। शतं सखीनां च तथा पर्युपास्ते शचीमिव ॥ ११ ॥

तत्र सम भ्राजते भैमी सर्वाभरणभषिता। 25 सखीमध्ये उनवद्याङ्गी विद्युत्सौदामिनी यथा। अतीव रूपसंपन्ना श्रीरिवायतलोचना ॥ १२॥ न देवेषु न यक्षेषु तादृग्रपवती क्वचित्। मानुषेष्वपि चान्येषु दृष्टपूर्वा न च श्रुता। चित्तप्रमाथिनी बाला देवानामपि सुन्दरी ॥ १३॥ 30 नलश्च नरशार्द्लो रूपेणाप्रतिमो भुवि। कन्दर्प इव रूपेण मृतिमानभवत्स्वयम् ॥ १४ ॥ तस्याः समीपे तु नलं प्रशशंसुः कुतूहलात्। नैषधस्य समीपे तु दमयन्तीं पुनः पुनः ॥ १५॥ तयोरदृष्टकामो ऽभूच्छृण्वतोः सततं गुणान् । 35 अन्योन्यं प्रति कौन्तेय स व्यवर्धत हुच्छ्य: ॥ १६॥ अशक्नुवन्नल: कामं तदा धारयितुं हृदा । अन्तःपुरसमीपस्थे वन आस्ते रहोगतः ॥ १७ ॥ स ददर्श तदा हंसाञ्जातरूपपरिच्छदान्। वने विचरतां तेषामेकं जग्राह पक्षिणम् ॥ १८॥ 40 ततो उन्तरिक्षगो वाचं व्याजहार तदा नलम्। न हन्तव्यो ऽस्मि ते राजन्करिष्यामि हि ते प्रियम् ॥ १९॥ दमयन्तीसकाशे त्वां कथयिष्यामि नैषध। यथा त्वदन्यं पुरुषं न सा मंस्यति कहिंचित् ॥ २०॥ एवमुक्तस्ततो हंसमुत्ससर्ज महीपति:। 45 ते तु हंसाः समुत्पत्य विदर्भानगमंस्ततः ॥ २१ ॥ विदर्भनगरीं गत्वा दमयन्त्यास्तदान्तिके। निपेतुस्ते गरुतमन्तः सा ददर्शाथ तान्खगान् ॥ २२॥

सा तानद्भुतरूपान्वै दृष्ट्वा सखिगणावृता । 50 हष्टा ग्रहीतुं खगमांस्त्वरमाणोपचक्रमे ॥ २३ ॥ अथ हंसा विससृपुः सर्वतः प्रमदावने । एकैकशस्ततः कन्यास्तान्हंसान्समुपाद्रवन् ॥ २४ ॥ दमयन्ती तु यं हंसं समुपाधावदन्तिके। स मानुषीं गिरं कृत्वा दमयन्तीमथाब्रवीत्॥ २५॥ दमयन्ति नलो नाम निषधेषु महीपतिः। अश्विनोः सद्शो रूपे न समास्तस्य मानुषाः ॥ २६ ॥ तस्य वै यदि भार्या त्वं भवेथा वरवर्णिनि । सफलं ते भवेज्जनम रूपं चेदं सुमध्यमे ॥ २७॥ वयं हि देवगन्धर्वमनुष्योरगराक्षसान्। दृष्टवन्तो न चास्माभिर्दृष्टपूर्वस्तथाविधः॥ २८॥ त्वं चापि रत्नं नारीणां नरेषु च नलो वरः। विशिष्टाया विशिष्टेन संगमो गुणवान्भवेत्॥ २९॥ एवमुक्ता तु हंसेन दमयन्ती विशां पते। अब्रवीत्तत्र तं हंसं तमप्येवं नलं वद ॥ ३०॥ तथेत्युक्त्वाण्डजः कन्यां वैदर्भस्य विशां पते। पुनरागम्य निषधान्नले सर्वे न्यवेदयत् ॥ ३१ ॥ इति नलोपाख्याने प्रथमः सर्गः ॥१॥

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#### Canto II

बृहदश्व उवाच।
दमयन्ती तु तच्छुत्वा वचो हंसस्य भारत।
तदा प्रभृति न स्वस्था नलं प्रति बभूव सा ॥१॥
ततिश्चिन्तापरा दीना विवर्णवदना कृशा।
बभूव दमयन्ती तु निःश्वासपरमा तदा॥२॥
उध्वदृष्टिध्यानपरा बभूवोन्मत्तदर्शना।
न शय्यासनभोगेषु रतिं विन्दित कहिंचित्॥३॥

न नक्तं न दिवा शेते हा हेति वदती मुहु:। तामस्वस्थां तदाकारां सख्यस्ता जज्ञुरिङ्गितै: ॥४॥ ततो विदर्भपतये दमयन्त्याः सखीगणः। 10 न्यवेदयत नस्वस्थां दमयन्तीं नरेश्वर ॥ ५॥ तच्छुत्वा नृपतिभीमो दमयन्तीसखीगणात्। चिन्तयामास तत्कार्ये सुमहत्स्वां सुतां प्रति ॥६॥ स समीक्ष्य महीपालः स्वां सुतां प्राप्तयौवनाम्। अपश्यदात्मनः कार्ये दमयन्त्याः स्वयंवरम् ॥७॥ 15 स संनिपातयामास महीपालान्विशां पते। अनुभूयतामयं वीराः स्वयंवर इति प्रभो ॥८॥ श्रुत्वा तु पार्थिवाः सर्वे दमयन्त्याः स्वयंवरम् । अभिजग्मुस्तदा भीमं राजानो भीमशासनात् ॥९॥ हस्त्यश्वरथघोषेण नादयन्तो वसुंधराम्। 20 विचित्रमाल्याभरणैर्बलैर्दृश्यैः स्वलंकृतैः ॥ १०॥ एतस्मिन्नेव काले तु पुराणावृषिसत्तमौ। अटमानौ महात्मानाविन्द्रलोकमितो गतौ ॥ ११ ॥ नारदः पर्वतश्चैव महात्मानौ महाव्रतौ। देवराजस्य भवनं विविशाते सुपूजितौ ॥ १२॥ 25 तावर्चित्वा सहस्राक्षस्ततः कुशलमन्ययम्। पप्रच्छानामयं चापि तयोः सर्वगतं विभुः॥१३॥

नारद उवाच। आवयोः कुशलं देव सर्वत्रगतमीश्वर। 30 लोके च मघवन्कृत्स्ने नृपाः कुशलिनो विभो॥ १४॥

#### बृहदश्व उवाच।

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नारदस्य वचः श्रुत्वा पप्रच्छ बलवृत्रहा । धर्मज्ञाः पृथिवीपालास्त्यक्तजीवितयोधिनः ॥ १५॥ शस्त्रेण निधनं काले ये गच्छन्त्यपराङ्मुखाः। अयं लोको ऽक्षयस्तेषां यथैव मम कामधुक् ॥ १६॥ क्व नु ते क्षत्रियाः शूरा न हि पश्यामि तानहम्। आगच्छतो महीपालानतिथीन्दयितान्मम ॥ १७॥ एवमुक्तस्तु शक्रेण नारदः प्रत्यभाषत । शृणु मे भगवन्येन न दृश्यन्ते महीक्षितः॥ १८॥ विदर्भराजदुहिता दमयन्तीति विश्रुता। रूपेण समतिक्रान्ता पृथिव्यां सर्वयोषित: ॥ १९॥ तस्याः स्वयंवरः शक्र भविता नचिरादिव । तत्र गच्छन्ति राजानो राजपुत्राश्च सर्वशः॥ २०॥ तां रत्नभतां लोकस्य प्रार्थयन्तो महीक्षितः। काङ्क्षन्ति स्म विशेषेण बलवृत्रनिष्दन ॥ २१ ॥ एतस्मिन्कथ्यमाने तु लोकपालाश्च साग्निकाः। आजग्मुर्देवराजस्य समीपममरोत्तमाः॥ २२॥ ततस्तच्छुश्रुवुः सर्वे नारदस्य वचो महत्। श्रुत्वा चैवाबुवन्ह्ष्टा गच्छामो वयमप्युत ॥ २३॥ ततः सर्वे महाराज सगणाः सहवाहनाः। विदर्भानभितो जग्मुर्यत्र सर्वे महीक्षितः॥ २४॥ नलो ऽपि राजा कौन्तेय श्रुत्वा राज्ञां समागमम्। अभ्यगच्छददीनात्मा दमयन्तीमनुव्रतः ॥ २५॥ अथ देवाः पथि नलं ददृशुर्भूतले स्थितम्। साक्षादिव स्थितं मृत्या मन्मथं रूपसंपदा ॥ २६॥ तं दृष्ट्वा लोकपालास्ते भ्राजमानं यथा रविम्। तस्थुर्विगतसंकल्पा विस्मिता रूपसंपदा ॥ २७ ॥

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ततो उन्तरिक्षे विष्टभ्य विमानानि दिवौकसः। अब्रुवन्नैषधं राजन्नवतीर्य नभस्तलात्॥ २८॥ भो भो नैषध राजेन्द्र नल सत्यव्रतो भवान्। अस्माकं कुरु साहाय्यं दूतो भव नरोत्तम॥ २९॥ इति नलोपाख्याने द्वितीयः सर्गः॥ २॥

#### Canto III

बृहदश्व उवाच।
तेभ्यः प्रतिज्ञाय नलः करिष्य इति भारत।
अथैनान्परिपप्रच्छ कृताञ्जलिरवस्थितः ॥१॥
के वै भवन्तः कश्चासौ यस्याहं दूत ईप्सितः।
किं च तत्र मया कार्य कथयध्वं यथातथम्॥२॥
एवमुक्ते नैषधेन मघवान्प्रत्यभाषत।
अमरान्वै निबोधास्मान्दमयन्त्यर्थमागतान्॥३॥
अहमिन्द्रो ऽयमग्निश्च तथैवायमपांपतिः।
शरीरान्तकरो नॄणां यमो ऽयमपि पार्थिव॥४॥
स वै त्वमागतानस्मान्दमयन्त्यै निवेदय।
लोकपालाः सहेन्द्रास्त्वां समायान्ति दिदृक्षवः॥५॥
प्राप्तुमिच्छन्ति देवास्त्वां शक्रो ऽग्निर्वरुणो यमः।
तेषामन्यतमं देवं पतित्वे वरयस्व ह॥६॥
एवमुक्तः स शक्रेण नलः प्राञ्जलिरब्रवीत्।
एकार्थसमवेतं मां न प्रेषियतुमर्हथ ॥७॥

देवा ऊचुः । करिष्य इति संश्रुत्य पूर्वमस्मासु नैषध । न करिष्यसि कस्मात्त्वं व्रज नैषध माचिरम् ॥८॥

बहदश्व उवाच। एवमुक्तः स देवैस्तैर्नेषधः पुनरब्रवीत्। 20 सुरक्षितानि वेश्मानि प्रवेष्टुं कथमुत्सहे ॥९॥ प्रवेक्ष्यसीति तं शक्रः पुनरेवाभ्यभाषत । जगाम स तथेत्युक्त्वा दमयन्त्या निवेशनम् ॥ १०॥ ददर्श तत्र वैदर्भी सखीगणसमावृताम्। देवीप्यमानां वपुषा श्रिया च वरवर्णिनीम् ॥ ११ ॥ 25 अतीव सुकुमाराङ्गी तनुमध्यां सुलोचनाम्। आक्षिपन्तीमिव च भाः शशिनः स्वेन तेजसा ॥ १२॥ तस्य दृष्ट्वैव ववृधे कामस्तां चारुहासिनीम्। सत्यं चिकीर्षमाणस्तु धारयामास हच्छ्यम् ॥ १३ ततस्ता नैषधं दुष्ट्वा संभ्रान्ताः परमाङ्गनाः। 30 आसनेभ्यः समुत्पेतुस्तेजसा तस्य धर्षिताः ॥ १४ ॥ प्रशशंसुश्च सुप्रीता नलं ता विस्मयान्विताः। न चैनमभ्यभाषन्त मनोभिस्त्वभ्यचिन्तयन् ॥ १५॥ अहो रूपमहो कान्तिरहो धैर्य महात्मनः। को ऽयं देवो नु यक्षो नु गन्धर्वो नु भवष्यिति ॥ १६॥ 35 न त्वेनं शक्नुवन्ति सम व्याहर्तुमपि किंचन। तेजसा धर्षिताः सर्वा लज्जावत्यो वराङ्गनाः ॥ १७ ॥ अथैनं स्मयमानेव स्मितपूर्वाभिभाषिणी। दमयन्ती नलं वीरमभ्यभाषत विस्मिता॥ १८॥ कस्त्वं सर्वानवद्याङ्ग मम ह्च्छयवर्धन। 40 प्राप्तो ऽस्यमरवद्वीर ज्ञातुमिच्छामि ते ऽनघ ॥ १९॥ कथमागमनं चेह कथं चासि न लक्षितः।

सुरक्षितं हि मे वेश्म राजा चैवोग्रशासनः॥ २०॥

एवमुक्तस्तु वैदभ्या नलस्तां प्रत्युवाच ह।

45 नलं मां विद्धि कल्याणि देवदूतिमहागतम्॥ २१॥
देवास्त्वां प्राप्तुमिच्छिन्ति शक्रो ऽग्निर्वरुणो यमः।
तेषामन्यतमं देवं पितं वरय शोभने॥ २२॥
तेषामेव प्रभावेन प्रविष्टो ऽहमलक्षितः।
प्रविशन्तं हि मां किश्चन्नापश्यन्नाप्यवारयत्॥ २३॥

50 एतदर्थमहं भद्रे प्रेषितः सुरसत्तमैः।
एतच्छुत्वा शुभे बुद्धं प्रकुरुष्व यथेच्छिसि॥ २४॥

इति नलोपाख्याने तृतीयः सर्गः॥ ३॥

#### Canto IV

बृहदश्व उवाच।
सा नमस्कृत्य देवेभ्यः प्रहस्य नलमब्रवीत्।
प्रणयस्व यथाश्रद्धं राजिन्कं करवाणि ते ॥१॥
अहं चैव हि यच्चान्यन्ममास्ति वसु किंचन।
सर्व तत्तव विश्रब्धं कुरु प्रणयमीश्वर॥२॥
हंसानां वचनं यत्तत्तन्मां दहति पार्थिव।
त्वत्कृते हि मया वीर राजानः संनिपातिताः॥३॥
यदि चेद्भजमानां मां प्रत्याख्यास्यसि मानद।
विषमग्निं जलं रज्जुमास्थास्ये तव कारणात्॥४॥
एवमुक्तस्तु वैदभ्यी नलस्तां प्रत्युवाच ह।
तिष्ठत्सु लोकपालेषु कथं मानुषमिच्छसि॥५॥
येषामहं लोककृतामीश्वराणां महात्मनाम्।
न पादरजसा तुल्यो मनस्ते तेषु वर्तताम्॥६॥

विप्रियं ह्याचरन्मत्यो देवानां मृत्युमृच्छति। त्राहि मामनवद्याङ्गि वरयस्व सुरोत्तमान् ॥७॥ 15 ततो बाष्पकलां वाचं दमयन्ती शुचिस्मिता। प्रव्याहरन्ती शनकैर्नलं राजानमब्रवीत् ॥८॥ अस्त्युपायो मया दृष्टो निरपायो नरेश्वर। येन दोषो न भविता तव राजन्कथंचन ॥९॥ त्वं चैव हि नरश्रेष्ठ देवाश्चाग्निपुरोगमाः। 20 आयान्तु सहिताः सर्वे मम यत्र स्वयंवरः ॥ १०॥ ततो ऽहं लोकपालानां संनिधौ त्वां नरेश्वर । वरियष्ये नरव्याघ्र नैवं दोषो भविष्यति ॥ ११ ॥ एवमुक्तस्तु वैदभ्या नलो राजा विशां पते। आजगाम पुनस्तत्र यत्र देवाः समागताः ॥ १२॥ 25 तमपश्यंस्तथायान्तं लोकपालाः सहेश्वराः। दृष्ट्वा चैनं ततो ऽपृच्छन्वृत्तान्तं सर्वमेव तत् ॥ १३ ॥

> देवा ऊचुः । कच्चिद्रुष्टा त्वया राजन्दमयन्ती शुचिस्मिता । किमब्रवीच्च नः सर्वान्वद भूमिपते ऽनघ ॥१४॥

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नल उवाच ।
भवद्भिरहमादिष्टो दमयन्त्या निवेशनम् ।
प्रविष्टः सुमहाकक्ष्यं दण्डिभः स्थविरैवृतम् ॥१५॥
प्रविशन्तं च मां तत्र न कश्चिद्दृष्टवान्नरः ।
ऋते तां पार्थिवसुतां भवतामेव तेजसा ॥१६॥
सख्यश्चास्या मया दृष्टास्ताभिश्चाप्युपलक्षितः ।
विस्मिताश्चाभवन्दृष्ट्वा सर्वा मां विबुधेश्वराः ॥१७॥

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वर्ण्यमानेषु च मया भवत्सु रुचिरानना । मामेव गतसंकल्पा वृणीते सुरसत्तमाः ॥ १८ ॥ अबवीच्चैव मां बाला आयान्तु सहिताः सुराः। 40 त्वया सह नरश्रेष्ठ मम यत्र स्वयंवर:॥१९॥ तेषामहं संनिधौ त्वां वरियष्ये नरोत्तम। एवं तव महाबाहो दोषो न भवितेति ह॥ २०॥ एतावदेव विबुधा यथावृत्तमुदाहृतम्। मयाशेषं प्रमाणं तु भवन्तस्त्रिदशेश्वराः ॥ २१ ॥ 45 इति नलोपाख्याने चतुर्थः सर्गः ॥४॥

#### Canto V

बृहदश्व उवाच। अथ काले शुभे प्राप्ते तिथौ पुण्ये क्षणे तथा। आजुहाव महीपालान्भीमो राजा स्वयंवरे ॥१॥ तच्छुत्वा पृथिवीपालाः सर्वे हच्छयपीडिताः। त्वरिताः समुपाजग्मुर्दमयन्तीमभीप्सवः॥२॥ कनकस्तम्भरुचिरं तोरणेन विराजितम्। विविशुस्ते महारङ्गं नृपाः सिंहा इवाचलम् ॥३॥ तत्रासनेषु विविधेष्वासीनाः पृथिवीक्षितः। सुरभिस्त्रग्धराः सर्वे सुमृष्टमणिकुण्डलाः ॥४॥ तां राजसमितिं पूर्णां नागैभीगवतीमिव। 10 संपूर्णा पुरुषव्याष्ट्रव्याष्ट्रीगिरिगुहामिव ॥ ५॥ तत्र सम पीना दृश्यन्ते बाहवः परिघोपमाः। आकारवन्तः सुश्लक्ष्णाः पश्चशीर्षा इवोरगाः ॥६॥ सुकेशान्तानि चारूणि सुनासानि शुभानि च। मुखानि राज्ञां शोभन्ते नक्षत्राणि यथा दिवि ॥७॥ 15

दमयन्ती ततो रङ्गं प्रविवेश शुभानना। मुष्णन्ती प्रभया राज्ञां चक्ष्रंषि च मनांसि च ॥८॥ तस्या गात्रेषु पतिता तेषां दृष्टिर्महात्मनाम्। तत्र तत्रैव सक्ताभुन्न चचाल च पश्यताम् ॥९॥ ततः संकीर्त्यमानेषु राज्ञां नामसु भारत । ददर्श भैमी पुरुषान्पश्च तुल्याकृतीनिव ॥ १०॥ तान्समीक्ष्य ततः सर्वान्निविशेषाकृतीन्स्थतान् । संदेहादथ वैदभी नाभ्यजानान्नलं नृपम्। यं यं हि ददृशे तेषां तं तं मेने नलं नृपम् ॥ ११ ॥ सा चिन्तयन्ती बुद्धचाथ तर्कयामास भामिनी। कथं नु देवाञ्जानीयां कथं विद्यां नलं नृपम् ॥१२॥ एवं संचिन्तयन्ती सा वैदभी भृशदुःखिता। श्रुतानि देवलिङ्गानि चिन्तयामास भारत ॥ १३॥ देवानां यानि लिङ्गानि स्थविरेभ्यः श्रुतानि मे । तानीह तिष्ठतां भूमावेकस्यापि न लक्षये ॥ १४ ॥ सा विनिश्चित्य बहुधा विचार्य च पुन: पुन:। शरणं प्रति देवानां प्राप्तकालममन्यत ॥ १५॥ वाचा च मनसा चैव नमस्कारं प्रयुज्य सा। देवेभ्यः प्राञ्जलिर्भूत्वा वेपमानेदमब्रवीत् ॥ १६॥ हंसानां वचनं श्रुत्वा यथा मे नैषधो वृत:। पतित्वे तेन सत्येन देवास्तं प्रदिशन्तु मे ॥ १७ ॥ वाचा च मनसा चैव यथा नाभिचराम्यहम्। तेन सत्येन विबुधास्तमेव प्रदिशन्तु मे ॥ १८॥ यथा देवै: स में भर्ता विहितो निषधाधिप:। तेन सत्येन में देवास्तमेव प्रदिशन्तु मे ॥ १९॥ स्वं चैव रूपं पुष्यन्तु लोकपालाः सहेश्वराः । यथाहमभिजानीयां पुण्यश्लोकं नराधिपम् ॥ २०॥

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निशम्य दमयन्त्यास्तत्करुणं परिदेवितम्। निश्चयं परमं तथ्यमनुरागं च नैषधे ॥ २१ ॥ मनोविशुद्धिं बुद्धिं च भिक्तं रागं च भारत। 45 यथोक्तं चिक्रिरे देवाः सामर्थ्ये लिङ्गधारणे ॥ २२॥ सापश्यद्विबुधान्सर्वानस्वेदान्स्तब्धलोचनान् । हृषितस्त्रग्रजोहीनान्स्थितानस्पृशतः क्षितिम् ॥ २३॥ छायाद्वितीयो म्लानस्त्रग्रजःस्वेदसमन्वितः। भूमिष्ठो नैषधश्चैव निमेषेण च सुचितः॥ २४॥ 50 सा समीक्ष्य ततो देवान्पुण्यश्लोकं च भारत। नैषधं वरयामास भैमी धर्मेण भारत ॥ २५॥ विलज्जमाना वस्त्रान्ते जग्राहायतलोचना । स्कन्धदेशे ऽसृजच्चास्य स्त्रजं परमशोभनाम्। वरयामास चैंवैनं पतित्वे वरवर्णिनी ॥ २६॥ 55 ततो हा हेति सहसा शब्दो मुक्तो नराधिपै:। देवैर्महर्षिभिश्चैव साधु साध्विति भारत। विस्मितैरीरितः शब्दः प्रशंसिद्भिर्नलं नृपम् ॥ २७ ॥ वृते तु नैषधे भैम्या लोकपाला महौजसः। प्रहृष्टमनसः सर्वे नलायाष्टौ वरान्ददुः॥ २८॥ 60 प्रत्यक्षदर्शनं यज्ञे गतिं चानुत्तमां शुभाम्। नैषधाय ददौ शक्रुः प्रीयमाणः शचीपतिः ॥ २९ ॥ अग्निरात्मभवं प्रादाद्यत्र वाञ्छति नैषध:। लोकानात्मप्रभांश्चैव ददौ तस्मै हुताशनः ॥ ३० ॥ यमस्त्वन्नरसं प्रादाद्धमें च परमां स्थितिम्। 65 अपां पतिरपां भावं यत्र वाञ्छति नैषध: ॥ ३१ ॥ स्रजं चोत्तमगन्धाढ्यां सर्वे च मिथुनं ददुः।

वरानेवं प्रदायास्य देवास्ते त्रिदिवं गताः ॥ ३२॥

पार्थिवाश्चानुभूयास्या विवाहं विस्मयान्विताः।

दमयन्त्याः प्रमुदिताः प्रतिजग्मुर्यथागतम् ॥ ३३ ॥
अवाप्य नारीरत्नं तत्पुण्यश्लोको ऽपि पार्थिवः।
रेमे सह तया राजा श्रच्येव बलवृत्रहा ॥ ३४ ॥
अतीव मुदितो राजा भ्राजमानों ऽशुमानिव।
अरञ्जयत्प्रजा वीरो धर्मेण परिपालयन् ॥ ३५ ॥
उन्येश्च क्रतुभिधीमान्बहुभिश्चाप्तदक्षिणैः ॥ ३६ ॥
पुनश्च रमणीयेषु वनेषूपवनेषु च।
दमयन्त्या सह नलो विजहारामरोपमः ॥ ३७ ॥
एवं स यजमानश्च विहरंश्च नराधिपः।
ररक्ष वसुसंपूर्णी वसुधां वसुधाधिपः ॥ ३८ ॥
इति नलोपाख्याने पश्चमः सर्गः ॥ ५॥

#### Notes

#### Canto I

- 1. अथ 'now' is commonly put before the title of a book or, as here, before that of a section or episode. Often, especially in the case of the title of a book, the passive verb प्रारभ्यते 'is begun', is added, thus, अथ श्रीमद्भगवद्गीता प्रारभ्यते 'Now the glorious Bhagavadgitā is begun'. No translation of अथ is necessary, or we may freely say: 'Here begins the so-and-so'.
- 2. ৰূহ্ব 'Bṛhadaśva', the name of the sage who tells the story of Nala and Damayanti to Yudhiṣṭhira. The name is really a bahuvrihi compound meaning 'having mighty horses or whose horses are mighty'. The ancient Aryans, viz., the Indians and Persians, often had names of this sort terminating with the word for horse; cf. Old Persian Vištāspa ('having ready horses'), father of Darius the Great. There are also numerous Greek personal names in which the final or prior element is (h)ippo-s 'horse' e.g., Hippocrates, Hipparchos, Philippos.
- 3. बली There are two ways of construing this adjective: it may be taken as modifying वीरसेनसुती ('mighty son of Virasena') or virtually as a noun, one of a series of descriptive adjuncts to राजा, thus: 'There was a king, Nala by name, the son of Virasena, mighty one' etc. Of course, the sense is the same in either case; it is just a matter of how the words are put together.
- 4. इष्टै stands for इष्टैर् the -र् having been dropped before the र्- of रूपवान् in order to avoid the juxtaposition of two र्'s.
- 5. मनुजेन्द्राणां There are scores of words for 'king' in Sanskrit, but almost all of them mean 'protector of men' (e.g., नृप) or 'lord of men' (e.g., नृपति and मनुजेनद्र here). In line 7 occurs a common variation 'lord of the earth' (महीपति:). At the end of a compound इन्द्र oftenest means simply 'lord' and not 'Indra'.
- 5. देवपतिर् 'the lord of the gods' is Indra. The simile intended here is expressed somewhat briefly. The idea is: 'He (Nala) was at the head of kings, just as the lord of the gods (viz., Indra) [is at the head of the gods]'.

- 6. उपर्युपरि The repetition is to emphasize the meaning of उपरि; perhaps we might say 'way above' in English. Note that उपरि is construed with the genitive case सर्वेषाम् ('way above all').
- 6. तेजसा should be taken both with the main assertion and the object of comparison (viz., the sun), thus: 'way above all by (reason of) his majesty just as the sun [is way above all heavenly bodies] by (reason of) its majesty'.
- 7. ब्रह्मण्यो This adjective has two lines of meaning according as it is derived from the neuter noun ब्रह्मन् 'sacred word, prayer, holy life (etc.)' or the masculine ब्रह्मन् 'a Brahman priest'. In the former case, it means 'related to or pertaining to the sacred word (prayer, holy life, etc.), hence devoted to it, religious'; in the latter case, 'related to or connected with Brahman priests, hence friendly toward Brahmans'.
- 7. निषधेषु महीपतिः The various countries or parts of ancient and medieval India are often referred to by the names of the peoples who predominated there, whereas in English we would use a name in the singular. Here, for example, we would say, 'King of Niṣadha' (using the genitive rather than the locative!), whereas Sanskrit says 'King among the Niṣadhans'. It is generally assumed that the country of the Niṣadhas was some 100 miles due south of Agra near the modern Narwār.<sup>2</sup>
- 8. अक्षप्रिय: 'fond of dice', i.e., fond of playing dice. Indians seem to have been especially fond of this diversion from ancient times, as an entire hymn of the Rgveda (X.34) is devoted to the sad plight of someone who lost everything as a result of his losses in gambling. In the sequel to the Nala story not included here (Canto VI ff.) Nala loses his entire kingdom, but after much suffering finally regains it.
- 8. सत्यवादी Truth-speaking is one of the many essential qualities of a Hindu king. It has always run like a golden thread through the fabric of Indian civilization, as attested by Mahatma Gandhi's application of it in his campaigns of non-violence. As we shall see, Damayanti, in her quest to win Nala as her husband, draws upon the power of truth in her famous truth-act.

<sup>2&</sup>lt;sub>V.</sub> A Historical Atlas of South Asia, ed. by Joseph E. Schwartzberg (The University of Chicago Press, 1978), maps, plates III.A.2 (p. 14), E4; V.2 (p. 38), and XIII.B.1 (p. 138).

- 8. महान् Do not forget that this adjective महत् (originally the present participle of  $\sqrt{\eta}$  be great') has its strong form with a long  $\bar{a}$ , probably borrowed from the synonymous महा-, hence the nominative masculine singular महान् instead of महन्.
- 8. अक्षौहिणीपति: 'lord or general of a complete army'. This curious word अक्षौहिणी is defined as a complete army, i.e., consisting of 21,870 chariots, 21,870 elephants, 65,610 horses, 109,350 foot soldiers! Various fanciful etymologies have been proposed, but it appears to be a Sanskritization of Prakrit अक्खोहिणी [सेना] 'an unshakable [army]'. The probable forbear of the Prakrit word is a Sanskrit \*अक्षोभिणी (√क्षुभ् 'shake'), so that अक्षौहिणी is only a partial or 'wrong' Sanskritization of the Prakrit word.
- 9. इंप्सितो past passive participle of the desiderative of √आप् 'obtain', for which it would be difficult to find a suitably exact equivalent in English, the literal translation 'desired to be obtained' being awkward. Perhaps we shall have to be content simply with 'desired', or, with its dependent genitive वरनारीणाम्, we might render it 'whom excellent women desired to obtain'.

The desiderative verb form expresses a desire to perform the action denoted by the simple root. It is formed by prefixing a special type of reduplication and the suffix -sa (or -iṣa), e.g.,  $ji-j\~n\=a-sa$  'desire to know' from  $j\~n\=a$  'know',  $ji-j\~nv-iṣa$  'desire to live' from  $j\~nv$  'live'.  $\sqrt{3}$ T $\P$  is one of very few roots with initial vowel from which a desiderative may be made. The conversion to  $\sqrt{3}$  $\P$  is irregular.

- 9. वरनारीणाम् The genitive, as noted passingly above, is to be taken with ईप्सितो 'desired of excellent women', just as we say (in somewhat old-fashioned English) 'beloved of him'.
- 9. संयतेन्द्रियः Of the numerous requirements of a king was some degree of adeptness in yoga. How, after all, could he function as the paramount ruler of his kingdom if his own body and mind were insufficiently under his control?
- 10. साक्षादिव मनु: स्वयम् 'like Manu himself before the eyes'. Manu, as the first man and progenitor of mankind (like our Adam), is here regarded as a type of manly perfection.

- 11. तथैव 'exactly so or just so'. It should be borne in mind that, with but extremely rare exceptions, the adverb एव must always be accounted for in translation. Although it has no particular meaning that can be assigned to it, it has value or perhaps we might better say 'function'. Its function is to underline or italicize (so to speak) the word directly preceding it. This emphasis can be brought out in various ways, occasionally by tone of voice in reading aloud. Here it emphasizes तथा, which we know from Lesson Thirty, Section II, is an adverb of manner formed on the pronoun root त-, so literally 'in that way'. In combination with एव the meaning is something like 'in that way (i.e., just as Nala) and no other way, in that same way'. The use of तथेव obviates repeating the long array of epithets applied to Nala, as exactly the same would have to be said of King Bhima of Vidarbha.
- 11. विदर्भेषु, cf. निषधेषु in line 7 for the use of the plural. Vidarbha is approximately modern Berār, south of the Vindhya Mountains which cut across central India. The capital of Vidarbha, कुन्दिन, referred to as विदर्भनगरी 'the (chief) city of Vidarbha' in stanza 22, is located about 75 miles southwest of modern Nāgpur.<sup>3</sup>
- 11. भीमो भीमपराक्रमः The play on the king's name भीम in the epithet भीमपराक्रमः should be noted, as it cannot be transferred into English, unless, instead of saying 'Bhima', we translate the name and use the same word for bhima- in the translation of the epithet; thus, 'King Fearful (भीमो), who has fearful (भीम-) courage'. This seems unnecessarily forced.
- 12. स चाप्रज: Note the contraction due to sandhi (च + अप्रज:). च has a slightly adversative force here: 'but he was without offspring'.
- 13. The efforts that King Bhima expended in order to procure offspring would have involved many and varied sacrifices, and the adjective सुसमाहित: serves to emphasize the degree of attention he gave to the matter. समाहित is the past passive participle of सम्-आ-√धा (दद्याति), literally 'put [the mind] on (आ)', the prefix सम् being only intensive in function, hence 'concentrated'.

<sup>&</sup>lt;sup>3</sup>For the location v. A Historical Atlas of South Asia, plate III.A.2 (p. 14), E5 and plate XIII.B.3 (p. 140), E5.

From the same compound verb comes the noun समाधि, the eighth limb of the Yoga system, in which the intellect and the object of concentration are merged. Since Bhima, like Nala, was adept at yoga (cf. the epithet संयतेन्द्रिय: in line 9), it should not have been difficult for him to be सुसमाहित:.

- 14. तमभ्यगच्छद् '(There) came unto him (viz., Bhima) a priestly sage (ब्रह्मर्षि) . . . '. √गम् (गच्छति), when compounded with अभि 'unto', takes a direct object, here तम्.
- 14. दमनो Damana, literally 'conqueror', from √दम् (दाम्यति) 'conquer, tame, control', is a very apt name for a great sage (ऋषि) who has controlled his senses by means of prolonged and profound austerities.
- 14. भारत vocative! This is the first of many vocatives addressed by the narrator Bṛhadaśva to Yudhiṣṭhira. Care must be taken to recognize these vocatives and not construe them in some other function within the sentence. With only a couple of exceptions they end in -a, as they are generally nouns of the देव declension.

भাरत is a secondary derivative of भरत (with a short antepenultimate अ) and accordingly may be translated 'descendant of Bharata'. Bharata was the son of the ancient King Duṣṣanta and Śakuntalā, and from Bharata both the Kauravas and Pāṇḍavas, the two opposing sides in the Mahābhārata War, traced their lineage, so that members of either side may be called 'Bhāratas'.

- 15. स भीम: The demonstrative तद् is very frequently thus used before proper names. It is best not to translate तद् in this usage.
- 15. तोषयामास '(Him, viz., the sage Damana) Bhīma gratified', literally 'caused to be content or satisfied', periphrastic perfect of the causative of  $\sqrt{3}$  प् (तुष्यति) 'be content or satisfied'. This formation of the perfect, as has been observed before, is the regular perfect of roots of class X and of derivative verbs, such as causatives, desideratives, denominatives, and of a few roots that begin with a vowel, as  $\sqrt{3}$  प्रास् 'sit'. It consists of the perfect of  $\sqrt{3}$  He' (occasionally of  $\sqrt{2}$  or very rarely of  $\sqrt{3}$ ) following a noun terminating in  $-\bar{a}m$  (accusative feminine singular) made from the present stem of the root whose perfect is involved. Since, practically speaking, it is almost always made from causatives and denominatives, both of whose

present stems end in -aya, the periphrastic perfect most usually seen will consist of a root (with gunated vowel) or a noun-base + -ayām āsa, as toṣ-ayām āsa here or saṃnipātayām āsa (सम्-नि-√पत्) in II.16.

- 16. राजेन्द्र Again note the vocative addressed to Yudhisthira.
- 16. सुवर्चसम् The order of words here is carefully to be noted: सुवर्चसम् qualifies तं which begins the couplet ('Him Bhima gratified . . . the very glorious one'), so that it appears as a sort of pendant or afterthought. Added qualifiers like this to fill out the fourth pāda are extremely common in the Mahābhārata, but there can be no misunderstanding as the endings make clear the word to which the pendants belong.
- 17. तस्मै This dative is to be taken with both प्रसन्नो 'kindly disposed' and ददौ 'gave'; thus, 'kindly disposed to him (तस्मै) along with his wife, Damana gave a boon to him (तस्मै)'. This construction, in which a word thus performs a double syntactic function, is said to be काकाक्षिवत् 'like (-वत्) the crow's eye' or काकाक्षिव्यायेन 'in the manner (व्यायेन) of the crow's eye'. Indians have traditionally believed that a crow has but *one* eye which, as necessity requires, it moves from one socket to the other; similarly, here the one word तस्मै is transferrable from प्रसन्नो to ददौ.
- 17. सभायीय a bahuvrihi compound of a very important and common type in which स-, part A, (rarely सह) 'with' is used as a quasi-adjective in the meaning 'accompanying'; literally, then, सभायीय means 'having an accompanying wife or whose wife is accompanying', freely 'along with his wife' (= भायेया सह). Note that it qualifies तस्में ('to him whose wife was accompanying').
- 18. The two accusatives कन्यारत्नं and कुमारांश् (by sandhi for कुमारान्!) are in apposition to वरं in line 17 '(gave a boon, viz.,) a gem of a girl and three noble sons'. Remember that when a noun is in apposition to another, it is placed next to it (apposite to it) to amplify or explain its meaning. So, here these two nouns stand in apposition to वरं to explain what the 'boon' consisted of. Obviously, when a noun is thus in apposition to another, it must be in the same case, hence here the accusative.

- 18. महायशा: Almost all students (with the exception of the users of this book!) misconstrue this word महायशा: ('having great glory or whose glory is great') by making it refer to the girl and three sons to be engendered by King Bhima and his queen. But closer inspection will show that यशस् (part B) is a neuter s-stem (declined like मनस्), and nowhere in that declension is there a form मनास् (or मनाः). The form in -āḥ occurs only in the nominative singular of masculine and feminine words like अङ्गिरस् and अप्सरस्. But words of the मनस्-type must be declined like अङ्गिरस् and अप्सरस् when used at the end of a bahuvrihi compound like महायशाः here. The only noun that can be qualified by महायशाः is दमनो in line 17, so that its position is another example of a pendant adjective like स्वचिसम् in line 16.
- 19. This line contains the names of the four children. These names, let it be noted, are in apposition to कन्यारतं कुमारांश्च त्रीनुदारान् in the previous line. Note also that out of respect and homage to the sage Damana who gave the boon, all the children are given names formed from the same dam which forms the basis of his name. Indeed one of the sons is called precisely 'Damana'. To this last identical name is added the same adjective सुवचेसम् applied to Damana in line 16.
- 20. भीमान्भीमपराक्रमान् In addition to being possessed of all the necessary qualities, Bhīma's sons were blessed with the same fearfulness implicit in their father's name भीम as well as his fearful courage (भीमपराक्रम).
- 21.  $\mathfrak{g}$  here does not have any adversative meaning, but is  $\mathfrak{u}$  sort of continuative adverb, much like our 'now'.
- 22. प्राप perfect third singular of प्र-√आप् (आप्नोति) 'obtain'.
- 22. सुमध्यमा another pendant adjective to fill out the last pāda.
- 23. अथ continuative here like तु in line 21.
- 23. वयसि प्राप्ते locative absolute expressing the circumstance or time when Damayanti was attended by numerous servants and friends.

<sup>&</sup>lt;sup>4</sup>The entire declension of महायशस् is given in Lesson Sixteen (end).

- 23-24. दासीनां and सखीनां are genitives with शतं; thus 'an adorned hundred of servants and likewise (तथा) of friends attended upon her (तां, object of पर्युपास्ते)'.
- 24. शचीमिव '(attended upon her) as upon Saci'; Saci, as the wife of Indra, chief of all the gods, is a paragon of lavish attention. Incidentally, Saci became the wife of Indra by a kind of linguistic misunderstanding: Indra is often called शचीपित 'lord of might' (i.e., extremely mighty), but as पित also means 'husband', this epithet was wrongly taken to mean 'husband of Saci', the latter as a proper name, since 'husband of might' is not very meaningful.
- 25. तत्र 'among them' (viz., the servants and friends mentioned in the previous stanza), not 'there'. Remember that the pronominal root त- to which the locative suffix -₹ is added may have singular, dual or plural value, though the singular happens to be commonest. तत्र may refer to persons or things.
- 25. This particle is occasionally used with a verb in the present which has the value of a past, i.e., a historical present.
- 25. भैमी 'the daughter of Bhima', the feminine of the secondary suffix -अ here denoting descent, which is but a specialization of the general meaning of suffixes of secondary derivation. Note the substitution of viddhi in the first syllable and cf. जैन from जिन.
- 26. अनवद्याङ्गी 'having unblemished or faultless body or limbs', as अङ्ग means both 'body' and 'limb'. The compound is a feminine bahuvrihi based on the karmadhāraya consisting of the adjective अनवद्य and अङ्ग. अनवद्य is susceptible of two different analyses:
  - 1. As a karmadhāraya अनवद्य means literally 'not unspeakable' (अ- 'not' + negative gerundive अ-वद्य formed with the suffix -य from √वद् 'speak'). By the figure of speech called 'litotes' the double negative 'not unspeakable' is put for 'speakable', i.e., worthy of being spoken about.

    2. Since अवद्या (the pegative gerundive) may be used as a neuter noun.
  - 2. Since अवद्य (the negative gerundive) may be used as a neuter noun, literally 'that which is not to be spoken about, hence a defect or blemish',

- अन् + अवद्य may be taken as a bahuvrihi meaning 'not having a defect or blemish'. Probably this second analysis is the more desirable.
- 26. विद्युत्सौदामिनी यथा Although सौदामिनी is the reading of the critical text, this form, strictly speaking, is grammatically incorrect. It should be सौदामनी, as it is the feminine of सौदामन 'pertaining to or derived from a raincloud', a secondary derivative from सुदामन् 'a raincloud', formed with the suffix -अ accompanied by vṛddhi of the initial syllable. The feminine of these derivatives in -अ is made by changing -अ to -ई. On the other hand, -इनी of our reading can only be the feminine counterpart of a word ending in the possessive suffix -इन्, formed on सौदाम (final -अ being dropped before the appendage of -इन्). There is no such word, however, and it is very likely that the correct form सौदामनी was altered by a misunderstanding (or scribal carelessness sufficiently often repeated to have become the predominant reading in the MSS). सुदामन्, from which सौदामन is derived, is a bahuvrīhi compound meaning 'having goodly (सु-) gifts (दामन्)', i.e., a cloud that dispenses rain, a raincloud. If this explanation is accepted, we may freely translate the phrase 'just as the lightning born of the raincloud'.
- 27. It makes no difference whether we construe this line 'exceedingly endowed with beauty, long-eyed like Śrī' or '... like long-eyed Śrī', since, for the simile to be complete and meaningful, *both* must be 'long-eyed'.
- 28-30. Supply with दृष्टपूर्वी the verb अभवत्, thus: 'Not among gods, . . . [was] such a beautiful one anywhere seen before or heard of, and also among others [i.e.,] human beings'. सुन्दरी बाला is in apposition to तादृग्रपवती 'such a beautiful one: a comely young girl agitating the mind of even the gods'. In short, lines 28-30 (stanza 13) form a single sentence. श्रुता in line 29 is short for श्रुतपूर्वी 'heard [before]'. दृष्टपूर्वी is an anomalous compound, since, as the qualifying element, पूर्व should precede दृष्ट. Reversed compounds are, however, by no means a rarity; v. next note.
- 31. नरशार्वो This should not be analyzed as a genitive or locative tatpuruṣa: it does not mean 'a tiger of (or among) men', but 'a man (who is) like a tiger', a type of karmadhāraya which may be termed a 'comparative karmadhāraya'. These compounds, which are quite common, are really a variety of appositional karmadhāraya, but their members are sometimes reversed, the object of comparison (i.e., the thing with which the comparison

is made, the limiting factor, here the 'tiger') occurring as part B instead of A. One sees, for example, चन्द्रमुख and also मुखचन्द्र 'a face like the moon'. In addition to शाद्ल, the synonym न्याघ and also ऋषभ, पुङ्गव 'bull', सिंह 'lion' and, least commonly, कुअर 'elephant' are used as standards of comparison. In each case the compound is a florid way of saying 'an excellent (or powerful, brave) man'.

- 32. 'by reason of his handsomeness was like Kandarpa himself incarnate'. In order to understand the point of this comparison it is necessary to know that Kandarpa, the god of Love, who was the epitome of handsomeness, was reduced to ashes by Siva because Kandarpa was rash enough to disturb his meditation. Kandarpa thus became 'bodiless' (अनङ्ग). If then he is made an object of comparison for his beauty, it is necessary to add मृतिमत् ('possessing form') or an equivalent word. Note that the intensive adjective स्वयम् is to be taken with कन्दर्प.
- 32-33. The purpose of the repeated  $\overline{q}$  here is to set off the two contrasting clauses, somewhat like our 'on the one hand . . . on the other'.
- 35. तयोर् locative dual of तद् as a pronoun of the third person.
- 35. अदृष्टकामो to be taken as a genitive tatpurusa: 'love of (i.e., for) one not [yet] seen', and not as a karmadhāraya ('unseen love'), which would be meaningless.
- 35. अभूच्छृण्वतोः The uncombined form is अभूत् शृण्वतोः.
- 36. कौन्तेय 'O son of Kunti', a metronymic addressed, like other vocatives (भारत, राजेन्द्र), to Yudhisthira.
- 37. अशक्नुवन् not imperfect third person plural!
- 37. ह्दा The declension of हृद् is defective, the nominative and accusative of all numbers being replaced by the extended form हृदय.
- 38. अन्तः पुरसमीपस्थे वन locative neuter singular qualifying वन, which stands for वने by sandhi.

- 38. आस्ते Though √आस् (आस्ते) etymologically means 'sit', it is perhaps even more often used in the sense of 'remain, abide, stay'.
- 38. रहोगत: 'having gone [there] in secret'. रहस् is the accusative singular of रहस् ('solitude') used adverbially. Of course Nala went to this retreat 'in secret' as he was distracted by his love and did not want his distraction to be noticed.
- 39. जातरूपपरिच्छदान् 'garbed in gold', probably most simply taken as a bahuvrihi based on an appositional karmadhāraya 'having gold as their garb' (जातरूपमेव परिच्छद: येषां ते हंसा:, तान्). Literally जातरूप means 'whose beauty is born (i.e., inherent)', hence also bahuvrihi. Incidentally, this reading with -परिच्छदान् is less than certain, and many MSS have -परिष्कृतान्, which would mean 'adorned (with gold)'.
- 41. ततो ... तदा It is common in the Mahābhārata to find a stanza beginning with तत: 'then' with a redundant तदा in the same line or in the next line (but in the same sentence!), as for example, in stanza 2 of the following canto.
- 42. न हन्तव्यो ऽस्मि ते It must be remembered that, although the gerundive is just a future passive participle, most of the time it carries the added sense of what should or should not be done. So here: 'I am not to be killed of you' = 'I should not be killed by you'. Note also the use of the genitive ते to express the agent (instead of the instrumental) as often with the gerundive and occasionally with the past passive particle (e.g., इंप्सितो बरनारीणाम् at line 9).
- 43. नैषध A secondary derivative formed on निषध 'Nişadha or the Nişadhans' with the suffix -अ and vṛddhi of the first syllable. Literally, 'pertaining to or connected with Nişadha', freely as a noun 'King of Nişadha'.
- 44. यथा introduces what is called a 'final' or 'purpose' clause with a future indicative: 'in order that (etymologically 'in what way') she shall not think of ...'. मंस्यित is the future of √मन् (मन्यते) 'think'.
- 44. त्वद् ablative singular of त्वम् with अन्यं, the same construction as with comparatives. We say 'other *than* you', Sanskrit says 'other *from* you' as also 'taller *from* you'.

- 46. বু here used as a continuative ('now'), not in an adversative or contrastive sense.
- 46. समृत्पत्य Note that each adverbial prefix has its full meaning: 'having flown up (उद्) together (सम्)'.
- 46. अगमंस्तत: uncombined form अगमन् तत:. अगमन् is the a-aorist third plural of √गम् (गच्छति), as can be seen from the fact that it is formed on the root, not the present stem, as is अगच्छन्, the imperfect third plural. तत: should be taken in its etymological ablative sense 'from there'. Thus, '(the hamsas) went to Vidarbha from there'.
- 50. The two participles ह्ष्टा ('pleased') and त्वरमाणा ('hurrying') are probably best translated adverbially in English" 'in joy she stepped up quickly to seize the birds'. For हष्टा we might say 'thrilled' instead of 'in joy', as this is even closer to the original sense of √हष् (हष्यति) 'to be horripilated, to bristle' (due to pleasure or fear), and 'thrilled' has some element of this sense.
- 52. तत: 'therefore' is preferable to 'then' for तत: here, as it can be taken as the equivalent of an ablative (तस्मात्) of cause with reference to the birds having scattered in different directions in the pleasure grove, thus supplying the reason (rather than the time!) for the young girls running up to the hamsas 'one by one'.
- 53-54. यं हंसं समुपाधावद् ... स ... दमयन्तीमथाबवीत् Note the relative यं with हंसं, i.e., the word to which it refers (called the 'antecedent' in English because in English it precedes), which is picked up in the principal clause by the correlative स in line 54. We may say in 'pedagogical' English: 'which hamsa Damayanti ran up to, that one ... then said to Damayanti'; in ordinary English: 'the hamsa which Damayanti ran up to then said to Damayanti'.
- 53. अन्तिके The addition of this locative is unnecessary and also awkward, as proximity to the *haṃsa* is already sufficiently expressed by the prefix उप in समुपाधावद्.

- 55-56. Supply अस्ति, thus: 'O Damayanti, [there is] a king of Niṣadha, Nala by name, like unto the Aśvins in handsomeness'. The last pāda, with which सन्ति must be supplied, is a separate sentence. Note that adjectives of similitude like सदृश and सम take the genitive case of the one to which the similarity is drawn. The twin Aśvins, to whom many hymns in the Rgveda are directed, are often referred to for their beauty.
- 57. वै here may be translated 'surely', but above in line 49 it is merely a filler without meaning.
- 57. वरवर्णिन vocative: 'O you possessing a fair complexion'. The idea of possession could have been expressed by वरवर्णा without the special possessive suffix -इन् (feminine -इनी). But it is frequently added to a bahuvrihi, much as we superfluously append -ed to an English bahuvrihi, as 'redheaded', though 'redhead' means the same thing.
- 59. देवगन्धर्वमनुष्योरगराक्षसान् object of दृष्टवन्तो in line 60. The compound is a quinquepartite dvandva. Serpents are often thus enumerated along with gods, heavenly beings and demons (!) on terms of equality of beauty. The word उरग 'serpent' ought strictly to be उरोग from उरस् 'breast' + -ग, verbal of √गम्, literally 'going on its breast', as a locative tatpuruṣa. But the stem उरस् is shortened by dropping the स्.
- 60. दृष्टवन्तो past active participle of √दृश् 'see' formed on the passive participle by adding the secondary suffix -वत्/-वन्त् and declined like any adjective in this suffix. Just as the past passive participle is used with its agent in the instrumental in lieu of a past passive verb, so the active participle with subject in the nominative (as here the nominative वयं 'we') may be substituted for a past active verb. In both instances we may say that an appropriate form of the imperfect (or aorist) of √भू 'be' is understood. Thus, 'We saw or have seen such a man' may be expressed actively by वयं तथाविधं पुरुषं दृष्टवन्तः [अभवाम or अभूम] or passively by अस्माभिः तथाविधः पुरुषः दृष्टः [अभवत् or अभूत्]. In stanza 28 we have both constructions beautifully exemplified. Only note that instead of दृष्टः for the passive, we have दृष्टपूर्वस् '[has been] seen before'. Of course, the idea of 'before' could have been expressed by the adverb पूर्व used separately and not compounded with दृष्ट.

- 61. चापि 'moreover', literally 'and also'.
- 62. विशिष्टाया विशिष्टेन the two genders in different cases purposely juxtaposed for the sonorous effect as well as emphasis. गुणवान् is in the predicate with भवेत्.
- 63. विशां पते another vocative addressed by the narrator Bṛhadaśva to Yudhiṣṭhira: 'O lord of the people', i.e., O king. विशां is, then, genitive of विश्, a feminine root noun originally meaning 'a settlement' (√विश् 'settle'), then 'the folk or people', as in this expression, but later 'the folk or commonality as distinguished from the priestly class (Brahmans) and the warriors (Kṣatriyas)'. Subsequently, the secondary derivative वेश्य came more commonly to be employed in the sense of the third class.
- 64. तमप्येवं नलं वद 'Speak thus also to Nala'. The अपि should really follow नलं. तम् goes with नलं, the common usage of the demonstrative with a proper noun. However, तम् is somewhat awkward here, where त्वम् is more to be expected. Many MSS in fact read त्वम्.
- 65. तथेत्युक्त्वाण्डजः to be disentangled from sandhi thus: तथा इति उक्त्वा अण्डजः. तथा here means 'yes', shortened version of तथा भवतु (or अस्तु) 'So be it!'
- 65. कन्यां वैदर्भस्य 'daughter of the King of Vidarbha'. Just as the secondary derivative नैषध ('the Niṣadhan one') means 'the King of Niṣadha', so वैदर्भ ('the Vidarbhan one') means 'the King of Vidarbha'.
- 66. नले सर्व न्यवेदयत् 'communicated everything to Nala'. Instead of the locative नले the dative नलाय could have been used. In constructions with verbs of telling or informing, the locative is thus often substituted for the dative. In line 10 of the next canto the dative is used with this same verb: ततो विदर्भपतये दमयन्त्याः सखीगणः। न्यवेदयत (third singular middle) 'Then Damayanti's companions informed the King of Vidarbha . .'.
- 67. Just as at the beginning of ∎ work or an episode within a work it is customary to preface the title with the adverb अथ (corresponding roughly to

English 'Here begins . .'), so at the end is generally found इति (literally 'thus'), followed by the title or the chapter with its number in ordinal numerals and the name of the work in the locative case. So, here: इति नलोपाख्याने प्रथम: सर्गः 'Thus (ends) the First Canto in the episode of Nala'. At the end of whole work or book it is perhaps more usual to add the verb समाप्यते ('is completed') after the title.

#### Canto II

- 3. तदा प्रभृति is really incorrect for ततः प्रभृति. Although properly a verbal noun meaning literally 'a carrying forward' from प्र-√भृ (बिभिति), प्रभृति is used in the accusative neuter as an adverb signifying 'from' and accordingly should be construed with the ablative of the demonstrative indicating the starting point. तदा is here substituted for ततः only as equivalent in sense: 'from then', but the two words are not in proper grammatical relationship.
- 3. न स्वस्था नलं प्रति बभूव सा 'she was not herself with regard to Nala'; literally 'not being in her (natural condition)'; स्वस्था is very close to our English idiom 'to be oneself'. Note that the appendage of सा at the very end is quite unnecessary, as a subject (दमयन्ती) is expressed at the beginning of line 2.
- 4. चिन्तापरा literally 'having anxious thought as principal thing (पर) or whose principal thing was anxious thought'. पर 'highest, chief, principal' is often thus used as a neuter noun ('principal thing') at the end of a bahuvrihi based on an appositional karmadhāraya in the sense of 'devoted to, addicted to, absorbed in or concerned with so-and-so'. Exactly like चिन्तापरा is ध्यानपरा in line 6. Identically used is the near-synonym परम seen in नि:श्वासपरमा in this same stanza.
- 5. ববা merely repeats the initial ববিষ্, another example of the redundant or otiose use of ববা which we saw in I.41. বু here is just a verse-filler and has no meaning.
- 8. बदती nominative singular feminine of the present active participle of  $\sqrt{a}$  (बदित) 'say'. Thematic verbs like  $\sqrt{a}$  are supposed to form their feminine participle from the *strong* stem, so we ought to have बदन्ती here. Non-thematic verbs form their feminine from the weak stem. But in the epics the

strong and weak stems are often interchanged in forming the feminine of the present participle.

- 8. ET ET are the sounds of distress and anguish uttered by Damayanti. In English it would be better to avoid retaining the words  $h\bar{a}$   $h\bar{a}$ , however, lest they be taken in an opposite sense. Perhaps we might say 'alas, alas!'
- 9. Note the verb of knowing (जजूर्) with its object ताम् qualified by two adjectives अस्वस्थां and तदाकारां whereas in English a that-clause would be used. So, literally "Those companions by the signs knew her (as) not being herself (and therefore) having that appearance', but in ordinary English "Those companions by the signs knew that she was not herself and so had that appearance'. The same construction is repeated below with न्यवेदयत ('informed') in line 11 and with चिन्तयामास ('thought') in line 13, with समीक्ष्य ('having perceived') in line 14, and yet again with अपश्यद् ('saw', i.e., realized) in line 15! Another point to be noted here is that sometimes when two adjectives immediately follow each other, the sense of the second may be a result of the sense of the first, so here 'not herself (and consequently) having that appearance'. The signs (इज्जिते:) referred to are all the symptoms of Damayanti mentioned in lines 4-8, which, by the way, are the standard hallmarks of a lovesick woman in Sanskrit literature.
- 11. नस्तस्यां In a compound the negative न is ordinarily replaced by the inseparable prefix अ- (अन्- before vowels), but occasionally, as here, exceptions occur. It may reasonably be asked how, if there are no spaces between words in MSS, can one determine whether to write नस्तस्यां (as accepted by the Critical Edition) or न स्वस्थां. The answer is, if the latter uncompounded writing were accepted, there would be nothing for न to qualify; hence, it must be joined with स्वस्थां to make it negative.

# 11. नरेश्वर vocative!

13. स्वां सुतां प्रति 'with regard to his daughter', the same use of प्रति as in नलं प्रति in line 3. The meaning is close to the French vis à vis which has been borrowed into English.

- 14. प्राप्तयौवनाम् 'having arrived at marriageable age'; यौवन is an abstract noun, meaning 'the condition of a youth, youthfulness', by secondary derivation from युवन् 'a youth'.
- 15. 'He saw that he had to perform Damayanti's svayamvara', literally 'He saw Damayanti's svayamvara (as) having to be done (कार्य) of himself जात्मनः)'. The construction is the same as that discussed under the note on line 9 above. Note again the use of the genitive with a gerundive and cf. न हन्तव्यो ऽस्मि ते in I.42 and note thereon. A svayamvara, literally 'self-choice', is the free choice of a husband which was permitted to a woman of the ksatriya class.
- 16. संनिपातयामास Another example of a periphrastic perfect formed on a causative stem; cf. तोषयामास in I.15 and note. चिन्तयामास in line 13 above is from a verb of the tenth class.
- 17. अनुभूयताम् third person singular passive imperative of अनु-√भू (भवति), a transitive verb meaning 'experience, become acquainted with, hear'; so 'Let this svayamvara be heard, O heroes!'
- 17. प्रभो Beware! another vocative addressed to Yudhisthira by the sage Brhadasva.
- 19. अभिजग्मुस् perfect third plural of अभि- $\sqrt{\eta}$ म् (गच्छति) 'go unto'. In this verb the weak stem is made from the 'zero-grade' of  $\sqrt{\eta}$ म्, *i.e.*, *ja-g-m* with loss of the root vowel.
- 19. राजानो superfluous addition merely repetitive of पार्थिवा: सर्वे in line 18. Such redundancies are common enough and are to be considered little more than verse-fillers.
- 19. भीमशासनात् 'in accordance with Bhima's command', a sense developed from the 'ablative of cause'
- 20. नादयन्तो nominative masculine plural of the present participle of the causative of √नद् (नदित) 'sound, resound', qualifying पार्थिवा: सर्वे (राजान:) of the prior stanza: 'Now when all the princes (kings) heard about Damayanti's

svayamvara, then they went . . . causing the earth to resound' etc. Stanzas 9 and 10, therefore, form a single sentence.

- 21. विचित्रमाल्याभरणेर् This compound is susceptible of several interpretations. It may be taken most easily as a karmadhāraya dependent upon स्वलंकृते: '(troops) well-adorned with colorful garlands and ornaments'; according to this analysis विचित्र can be construed as describing both the garlands and the ornaments or, alternatively, only the garlands. Another possibility would be to consider विचित्रमाल्य to be in explanatory apposition to आभरणे:; thus, 'with ornaments, viz. 'variegated or colorful garlands'. This interpretation is unlikely, however, because garlands (माल्य) are not generally regarded as ornaments. Yet another possibility is to take the compound as a bahuvrihi qualifying बलेर् 'by forces or troops having colorful garlands and ornaments'. According to this analysis the compound underlying the bahuvrihi would be a karmadhāraya as explained above.
- 21. दृश्यै: is properly a gerundive of √दृश्, 'to be seen', then 'having or needing to be seen, worthy to be seen' and finally 'splendid'. बलेर, the noun which it limits, has the sense of 'troops', literally 'forces' and much like our use of 'forces' to mean 'military or defensive forces'.
- 22-23. Starting with stanza 11, we have a change of scene, in fact, a rather abrupt change, to Indra's heaven, which 'at this same time' (एतस्मिन्नेव काले) is being visited by two great sages, Nārada and Parvata.
- 23. इतो here in its etymological sense 'from this (place), from here'.
- 24. महात्मानी mere repetition of the same word used in the previous line. Many MSS read महाप्राज्ञी 'greatly wise', i.e., very wise. In any case, repetitions of this nature are common in the epic.
- 25. विविशाते third dual perfect of √विश् (विशति), 'enter.
- 26. सहसाक्षर् 'thousand-eyed', an epithet of Indra, who, due to a curse by the sage Gautama, was covered with a thousand marks of the female organ because of his desire to seduce Ahalyā, Gautama's wife. The marks were later changed to eyes.

- 27. सर्वगतं limits अनामयं 'non-disease', i.e., freedom from disease. सर्वगतं means literally 'gone everywhere' (सर्व here = सर्वत्र), i.e., in all circumstances, in all respects. गत is often used after a noun or pronoun in a compound to convert it into an adjective.
- 27. विभु: another example of a pendant nominative at the end of a stanza, in apposition to a nominative in the first  $p\bar{a}da$ , here सहस्राक्षस्.
- 29. आवयो: genitive dual of अहम्.
- 29. सर्वत्रगतम् the full form of सर्वगतं in line 27.
- 29-30. Note that in addressing Indra as 'lord of the gods' ( $\nu$ . देवराजस्य in line 25), Nārada employs four vocatives (देव, ईश्वर, मघवन् and विभो).
- 30. मघन्, literally 'possessing gifts', hence 'giving gifts, bountiful', was generally applied to the patron of a sacrifice, who was expected to be bountiful in his dispensation to the priests who performed the sacrifice. Later it was applied to Indra and became practically his exclusive epithet, really an alternative name. We may, therefore, retain its use in English and call him 'Maghavan' here.
- 32. बलवृत्रहा 'slayer of Bala and Vṛtra', another epithet of Indra whose killing of the demons Vala and Vṛtra is often referred to in the Rgveda. In the epics Vala is mostly called 'Bala', as here, probably under the influence of the element Bala- in other proper names like Baladeva, Balarāma, Balabhadra. -हा, the terminal element of the compound, is the nominative singular of -हन्, the verbal of √हन् (हन्ति) 'slay', and has the value of a present participle 'slaying', so that the compound is of the accusative tatpuruṣa type, बलवृत्र being object of -हा. -हन् is an n-stem and accordingly declined like राजन्, except that its strong forms do not have the long vowel characteristic of masculine n-stems; in the weakest stem, where with the loss of -a-, the h-and -n come together, the h- is replaced by gh-. So the declension runs: -हा, -हनम्, -घन, -घन, -घन, -घन (ablative and genitive), -घन or -हिन, -हन् (vocative).
- 33-37. These lines are Indra's words said in reply to Nārada's greeting. There are *three* sentences. The first, beginning with धर्मज्ञाः, ends with

कामधुक् (line 35). It consists of a relative clause "The dharma-knowing kings ... who go to their death', but the antecedent to the relative (the word to which the relative refers), i.e., पृथिवीपालास् ('kings'), is not inserted into the relative clause as is usually the case in Sanskrit, and it is left 'dangling' (so to speak), because the correlative तेषां which picks it up in line 35 is in the genitive case, instead of the nominative, due to ■ sudden shift in the expected construction; thus, 'The dharma-knowing kings . . . who go . . ., of these (तेषां) this undying world grants the wishes (कामधुक्), just as of me'. The second sentence begins with the interrogative क्व 'where?' in line 36 and ends with श्रा: The third sentence न हि पश्यामि etc. gives the reason for this question.

- 33. धर्मजा: 'dharma-knowing' because, as kings, they are supposed to know the rules of kingship and what is their rightful duty (धर्म).
- 33. त्यक्तजीवितयोधिन: freely 'fighting at the risk of their lives', a kind of karmadhāraya compound in which part A (त्यक्तजीवित) is in adverbial relationship to B (योधिन:). The adverbial relationship may, however, be explained in two possible ways. Accordingly, त्यक्तजीवित may be a bahuvrīhi used adverbially to express an action in which life is risked, thus: 'fighting in a manner in which life is set aside or risked' (त्यक्तं जीवितं यस्यां सा क्रिया यथा स्यात्तथा). Alternatively, त्यक्तजीवित may be taken as a bahuvrīhi in comparative relationship to B, thus: 'fighting like those by whom life is risked' (त्यक्तं जीवितं यै: ते तद्वत् योधिन:). In either analysis, part B (योधिन:) is a verbal with the value of a present participle (formed from √युध् 'fight' with the primary suffix -इन् and guṇa of the root vowel).
- 34. काले used pregnantly 'at the appointed time'.
- 35. अयं लोको ऽक्षयस् By 'this undying world' is, of course, meant Indra's heaven.
- 35. कामधुक् nominative masculine singular of कामदुह, an accusative tatpuruṣa, काम ('desire') functioning as the object of the verbal -दुह 'yielding, granting', but literally 'milking' in the sense of 'giving milk', so that perhaps the figure might be brought out by rendering 'yielding the milk of desire'. At the end of a compound duh as a verbal is treated as though dugh. With

the loss of the nominative ending -s (remember, only one consonant is allowed to stand at the end of a Sanskrit word!), the aspirate of dugh is dropped and the d- is aspirated, giving dhug (or dhuk, according to the requirements of sandhi). The aspiration of the d- that occurs in dhuk/g is really a return of a lost aspirate, the root originally having been \*dhugh. In Sanskrit a root (or word) cannot be aspirated at both ends, so that when the final aspirate occurs (as in the instrumental duh- $\bar{a}$ ), the initial aspirate is lost. When, however, due to sandhi, the final -h is replaced by the non-aspirate -k (or -g), the initial aspirate returns, hence dhuk/g.

- 36. शूरा: 'heroes', to be taken in apposition with ते क्षत्रिया:.
- 37. आगच्छतो present participle, accusative masculine plural qualifying तान् ... महीपालान्.
- 38. शक्रेण Originally an epithet, शक्र 'the strong or powerful one' has become a name by which Indra is commonly known.
- 39. में genitive with शृणु 'hear, listen to ', imperative second singular of √श्रु (शृणोति) 'hear'.
- 39. भगवन् vocative: 'O blessed one'.
- 39. येन literally 'by or on account of which', i.e., the reason for which, why.
- 40. दमयन्तीति विश्रुता 'known as Damayanti'. Supply अस्ति or भवति with विदर्भराजदुहिता.
- 41. समितिक्रान्ता past passive participle of सम्-अति-√क्रम् (क्रामित) 'excel'. Since √क्रम् is intransitive, the participle is passive only in form, but active in meaning, hence 'having stepped beyond (अति)', i.e., having excelled, who excelled. The prefix सम् has intensive meaning. सर्वयोषित: is its object; thus, 'who excelled all women'.
- 42. शक्र vocative!
- 42. भविता third person singular of the periphrastic future of  $\sqrt{\gamma}$  'be'. This future consists of *two* elements (except in the third person!): a noun of agent

in -tṛ (-तृ) combined with the present tense of √अस् 'be'. In the first and second persons of all numbers the agent noun is retained in the nominative singular, i.e., it ends in -tā (-ता). In the third person, however, the expected forms of √अस्, viz., अस्ति, स्त: and सन्ति, are omitted, and the nominative of the agent noun alone remains, but is put in the singular, dual and plural. Here, of course, we have the third person singular, hence भिवता 'will be'. If the subject were dual, we would have भिवतारी and, if plural, भिवतार:

- 42. निचरादिन 'quite soon'. Here इन is used like एन and simply emphasizes or 'underlines' the meaning of निचराद्. As was observed in the note on नस्वस्थां in II.11, in making negative compounds अ- (अन्- before vowels) usually replaces न-, but in a few more or less stereotyped or set expressions न- is found as the negative prefix, as here in निचरात् (न + चिरात् 'long') 'not long', i.e., soon.
- 43. तत्र 'there', viz., to Damayanti's svayamvara.
- 43. सर्वशः Remember that the secondary suffix -शः added to a numerical words denotes 'so many at a time', so सर्वशः means 'all at a time', i.e., all together.
- 44. तां रत्नभूतां लोकस्य 'that jewel-like one of the world'; भूत, the past passive participle of √भू, literally 'being' (active and present in meaning!), is occasionally compounded with a noun as a way of making an adjective from the noun. Thus, here रत्नभूत 'being a jewel, jewel-ish (English has no adjective for 'jewel' either!), with तां 'that one (=her) being a jewel or that jewel-like one or that one who is a jewel'. Cf. आसीदिं तमीभूतम् (in Mānavadharmaśāstra I.5) 'This (world) was dark' (literally 'being darkness'), where तमीभूतम् is simply equivalent to गूढम् or कृष्णम्, neither of which, however, is really clearly 'dark'.
- 45. बलवृत्रनिष्दन vocative! This compound is a synonym of बलवृत्रहन् explained under II.32 above.
- 46. एतस्मिन्कथ्यमाने तु 'Now while this was being said', locative absolute. Note that a present participle expresses an action that is contemporaneous with that of the main verb. So, here, while Nārada was in the process of

telling Indra about Damayanti's forthcoming svayamvara, the 'world-guardians' and Agni were on their way to Indra.

- 46. च साग्निका: The च is otiose. साग्निका: 'along with Agni', a bahuvrihi compound like सभायाय in I.17, on which v. note, except that साग्निका: is extended by the addition of the secondary suffix -क. This suffix has no meaning here, however: its purpose is probably to provide a more euphonious ending to the line than would be provided by the simple साग्नय:. This suffix is often added meaninglessly like this to transfer a stem to a commoner declensional type, especially to create an -a/-ā stem from a -r or -i/-u stem.
- 47. अमरोत्तमाः another pendant nominative, vaguely in apposition to लोकपालाश्.
- 49. श्रुत्वा चैव 'And as soon as they had heard'; note the emphasis एव throws upon श्रुत्वा.
- 49. ह्रष्टा v. note on this word at I.50. Translate as though an adverb with अनुवन्.
- 50. महाराज vocative addressed by Bṛhadaśva to Yudhiṣṭhira.
- 50. सगणाः सहवाहनाः These are bahuvrihis of the same type as सभायीय in I.17 and सागिनकाः above (except for the ka- extension). In सहवाहनाः the inseparable prefix स- is replaced by सह 'with' used in the same way, viz., as a quasi-adjective (with = accompanying: 'having accompanying vehicles').
- 51. अभितो 'to, unto', an adverb here employed as a postposition with the accusative: 'went to (or unto) Vidarbha'.
- 51. यत्र सर्वे महीक्षितः Supply अभवन्.
- 53. अदीनात्मा 'of cheerful nature' or freely 'cheerfully disposed'.
- 53. दमयन्तीमनुत्रतः 'ardently attached or devoted to Damayantı'. अनुत्रत is a type of bahuvrıhi compound in which the prior element (here अनु) is a

preposition functioning as an adjective (i.e., as a quasi-adjective); literally, then, 'having his will ( $\overline{AG}$ ) along, i.e., according to, Damayanti' and so freely 'whose will was obedient to Damayanti's'. Note that the adjective is constructed with the accusative.

- 54. पिथ corresponds to our 'en route'. पिथ is the locative singular of पन्थन् 'path', an *n*-stem of three degrees: पन्थान् (strong), पिथ (middle) and पथ् (weakest, whence the locative is made).
- 54. भूतले स्थितम् not 'standing on the earth', but simply 'on the earth'. Nala was surely not standing on the earth, but driving in his chariot to the place of the svayamvara. For the most part √स्था 'stand' does not have its etymological meaning 'stand', but more often means 'be or stay'. स्थित is just a means of throwing भूतले into the predicate: '(Nala) who was on the earth'. Cf. the same usage in line 55.
- 55. साक्षादिव स्थितं मूर्त्या मन्मथं रूपसंपदा literally 'in reality, as it were (साक्षादिव), being Manmatha in bodily form (मूर्त्या) because of his beauty of form'. Remember that Kāmadeva, the god of love (also called Kandarpa and Manmatha as here), was rendered bodiless by a glance of Siva's third eye, so that comparisons with his beauty have to be made as though his body were as before its incineration. Hence, the addition of the 'apologetic' इव after साझाद् and the instrumental मूर्त्या ('in body or bodily form'). Observe, in view of the note on स्थितम् above, that स्थितं here has the effect of making मूर्त्या मन्मथं into a predicate: '(Nala) who was Manmatha in bodily form'. As an alternative name of Kāmadeva, Manmatha means 'the Agitator', apparently formed from an intensive reduplication of √मथ् or मन्थ् (मथ्नाति) 'stir, agitate', the -n- of the reduplicative syllable Man- being extracted from manth, the by-form of the root.
- 57. तस्थुर् perfect third plural of √स्था, expressing continuance in the state indicated by the predicate adjective विगतसंकल्पा.
- 57. विगतसंकल्पा literally 'having their purpose gone away', freely with तस्थुर् 'they remained with purpose vanished', i.e., they were so astounded (विस्मिता) by his perfection of beauty, that they forgot the purpose of their flight (for the moment, at any rate).

- 58. विष्टभ्य gerund of वि-√स्तभ् (स्तभ्नाति) 'stop'. Note the change of the स् to the cerebral ष् after इ and then the cerebralization of त to ट by progressive assimilation.
- 58. विमानानि The *vimānas* were aerial cars and chariots in which the gods travelled. विमान means etymologically 'that which measures (√मा) across (वि)' and is formed with the primary suffix -ana in its agential value.
- 58. दिवौक्स: 'having the heaven or sky as their home', an epithet of the gods and hence a synonym of देव.
- 59. नभस्तलात् 'from the sky'; तल properly means 'surface' but is added without meaning to various spatial words like पृथिनी, नभस् and words for trees and shrubs like तरु, नृक्ष. Thus, पृथिनीतले 'on the earth', नृक्षतले 'under the tree'.
- 60. सत्यव्रतो भवान् 'You (भवान् 'you') are true to your vows'.
- 61. अस्माकं genitive plural of अहम्, here used in the sense of a dative (a 'genitive quasi-dative'): 'Perform a service for us!'

## Canto III

- 2. करिष्य (uncombined form करिष्ये) 'I will do (so)' constitutes Nala's promise to the gods that he will accede to their request.
- 3. एनान् Remember that the defective pronoun एनद् is used *only* anaphorically, *i.e.*, with reference to someone or something just mentioned. It is also enclitic and cannot, therefore, stand first in a sentence.
- 5. বঙ্গ not 'there', but 'with regard to that (service)'.
- 5. कार्य gerundive of √कृ 'do' and, like most gerundives, implying necessity; thus, here: 'And what (is) to be done by me with regard to that?', i.e., what must I do?

- 5. यथातथम् 'truly', literally 'as so', an anomalous compound formed after the pattern of compounds made with यथा + a noun or adjective (in the neuter), as यथाशक्ति 'according to (one's) ability', यथाकर्तव्यम् 'according to what has to be done', i.e., according to necessity, as required. यथातथम् differs from the norm in that the final member is an adverb (तथा 'so') provided with a pseudo-neuter ending -am by analogy with most यथा-compounds.
- 6. एवमुक्ते नैषधेन an impersonal locative absolute: 'it having been said thus by the king of Niṣadha'. We could have had एवमुक्तो 'Thus addressed by the king of Niṣadha, Maghavan replied', where उक्तो would be in agreement with मघवान, a more simple and natural construction. The construction here is called 'impersonal' because the participle does not refer to any person or thing and so is inflected in the neuter singular. (The 'it' used in the literal English translation 'it having been said' is just a sort of dummy, meaningless subject to serve as a fulcrum for the participle 'having been said'.)
- 7. अमरान्वे etc.  $\nu$ . note on this construction in II.9. The same construction occurs again in line 10 below.
- 8. तथैन simply a synonym of च; with this otiose use of एन (which we must remember is ordinarily an extremely important word), cf. the combination चैन as in 43 below.
- 8. अपांपति: 'Lord of the Waters', viz., the god Varuṇa, who in the Rgveda is a personification of Truth, but in the later religion is a god of the Waters (much like the Greek Poseidon or Roman Neptune). The first member of this compound is an inflected genitive, though ordinarily part A of a compound is in the stem form. अपां is the genitive plural of अप् 'water or waters', a so-called plurale tantum (a word used only in the plural, like our measles, bluejeans, jitters, headquarters, etc.). In addition to अपांपति with inflected prior member, the 'regular' form अप्पति also occurs. Another example of a compound with inflected prior member is, of course, Yudhiṣṭhira, the name of the king to whom Bṛhadaśva narrates the story of Nala and Damayanti (yudhi is the locative singular of yudh 'battle' and sthira means 'firm', hence 'firm in battle').

- 9. शरीरान्तकरो नॄणां 'the ender (अन्तकर) of men's bodies', a suitable epithet of Yama, king of the departed spirits or dead. नॄणां is the genitive plural of the monosyllabic noun नृ 'man', the declension of which is defective in classical Sanskrit. The forms that occur are declined like those of a noun of relationship, e.g., पितृ or भातृ.
- 10. स वै त्वम् In Sanskrit the demonstrative तद् may, as here, be combined with the same case of a first or second person pronoun ('this I, this you') for greater emphasis, probably to be associated with manual gesture when spoken. The closest analogy in English is the use of 'here' with a pronoun. We might, then, translate स वै त्वम् by 'You here'.
- 11. सहेन्द्रास् a compound formed like सभायीय in I.17 and साग्निका: in II.46, but here with the preposition सह ('with') instead of the inseparable prefix स-(as in सहवाहना: in II.50) and without the क- extension.
- 11. त्वाम् object of दिदृक्षवः 'desirous of seeing', an adjective formed from दिदृक्ष, the desiderative stem of  $\sqrt{\xi}$  yee' and, though formally an adjective, retaining the transitive character of the parent verb root.
- 13. अन्यतमं in form a superlative of अन्य, as अन्यतर is the comparative. It means one of more than two, whereas अन्यतर means one of two. Thus, 'Choose one (अन्यतमं) god of these (four!) as your husband (literally 'in husbandness')'.
- 13. ह a meaningless verse-filler.
- 15. एकार्थसमवेतं '(who have) come for one (and the same) purpose (अर्थ)'; समवेत is the past participle of सम्-अव-√इ (एति) 'come'. Though passive in form, the participle is active in meaning as the verb is intransitive.
- 15. अहंथ imperative second plural of √अहं (अहंति) 'have a right to' (+ infinitive). In this usage it is practically equivalent to English 'please': 'Please do not send me (who have) come for the same purpose!'

- 17. अस्मासु locative with संश्रुत्य 'having promised'; the dative तेभ्य: is used with the synonymous प्रतिज्ञाय in line 2 above. Either the locative or dative may be used with these verbs to indicate the one to whom a promise is made.
- 18. माचिरस् 'right away'; the adverb चिरम् 'for a long time' may be made negative by मा, as here, or न- or अ- (the negative prefix); v. note under नचिरादिव at II.42.
- 21. This line may be construed as a single sentence or as two separate sentences by supplying भवन्ति with सुरक्षितानि वेश्मानि, which then constitute the first sentence. Thus, we may say: 'Well guarded (are) her chambers: how can I enter?' or 'How can I enter her well guarded chambers?'
- 22. प्रवेक्यिस future second singular of प्र-√विश् 'enter'.
- 25. देदीप्यमानां 'radiant', present middle participle of the *intensive* of √दीप् (दीप्यते) 'blaze'. The intensive is a derivative or modified form of a root (as are the causative and desiderative) made with a 'strong' reduplicative syllable (i.e., with the guṇa substitute of the root vowel) and, in the middle voice, with the addition of the suffix -य- to the reduplicated root; thus, दे-दीप्-य-ते. The middle participle is, of course, formed by adding the suffix -मान to the intensive stem. Intensives express either an intensification or a repetition of the meaning of the root. In the present instance, as probably in the majority of them, an *intensification* of the meaning is expressed rather than its repetition. वपुषा श्रिया च are to be taken with देदीप्यमानां.
- 26-27. Stanza 12 continues the series of descriptive adjectives begun in 11, and so the two stanzas form a single sentence.
- 27. भा: accusative singular of the neuter s-stem भास 'effulgence', formed from √भा (भाति 'gleam') with the suffix -अस् which is contracted with the root vowel.
- 29. सत्यं चिकीर्षमाणस्तु 'but desiring to keep his promise (literally 'do the truth')'. चिकीर्षमाणस् is the middle participle of the desiderative of √कृ 'do'. Remember that desideratives are characterized by reduplication (with -i-, unless the root contains -u- or -ū-, in which case the reduplicative vowel is -u-) and the suffix -स- (or -ष- if required, as here, by sandhi!) or -इष- (as in

जिगमिषति 'desires to go'). Note that the particle तु has truly adversative meaning here.

- 30. ता...परमाङ्गनाः 'those excellent women' are, of course, Damayanti's attendants.
- 30. संभान्ताः past passive participle of सम्-√भम् (भाम्यति) 'be confused or bewildered'; the prefix सम्- has an intensive value here. As with the adjective हृष्टाः in I.50 and II.49, it is perhaps best to translate this participle by an adverb or an adverbial phrase; 'in a flutter' would do well.
- 31. आसनेभ्यः समुत्पेतुस् 'flew up together from their seats'. समुत्पेतुस् is perfect third plural of सम्-उद्-√पत् (पतित), which we had as a gerund (समृत्पत्य) in I.46 with reference to the haṃsas 'flying up together' when they left Nala. Two lines later, in I.48, we also had the weak or 'telescoped' third plural perfect निपेतुस्, the same form as here in the compound समुत्पेतुस्.
- 33. न चैनमभ्यभाषन्त 'yet they spoke not to him'; the च here is adversative and equivalent to तू, which occurs later in the same line.
- 34. महात्मन: a possessive genitive to be taken with the three nouns रूपम्, कान्तिर् and धैर्ये. महात्मन् does *not* mean 'great soul', but as a bahuvrihi means 'having a great soul *or* nature', freely 'noble'. We might freely translate the line: 'What beauty, what charm, what resolute bearing the noble one has!'
- 35. को ऽपं forms a sentence: 'Who (is) he?' The following nouns are supposititious answers to the question, each suggestion being reinforced by the asseverative particle नु 'surely'. The future भविष्यति is a future of conjecture or supposition, usually expressed in English by 'must'; thus: 'Surely he must be a Yakşa' etc. A future of conjecture is occasionally used in English also, as, for example, when we say: 'He'll be at least fifteen years old' meaning 'I think he must be . .', or when a teacher, noting the absence of a particularly regular student, observes: 'He'll be sick!'
- 38. स्मयमानेव, uncombined form स्मयमाना इव 'smiling slightly', the particle इव here serving as mild corrective of स्मयमाना, which would simply mean 'smiling'.

- 38. स्मितपूर्वाभिभाषिणी 'addressing (him) with a smile'; स्मितपूर्व has an adverbial relationship with अभिभाषिणी, i.e., 'in a manner having a smile as the previous thing (पूर्व)'. स्मित is the past passive participle of √स्मि (स्मयते) 'smile', used as a noun. Many past passive participles are so used, e.g., जीवित 'life' (√जीव् 'live'), चित्त 'mind' (√चित् 'think'), नृत्त 'dance' (√नृत् 'dance'). स्मितपूर्वाभिभाषिणी is a bit incongruous with स्मयमानेव, but such slight inconsistencies are not rare in the epic language. We should rather note that the stanza (18) contains a play on three derivatives of √स्मि, viz., स्मयमाना, स्मित- and विस्मिता, an assonance of which Indians are very fond and which is often subordinate to consistency of meaning. Note also the two derivatives from √भाष्, viz., अभिभाषिणी and अभ्यभाषत.
  - 40. सर्वानवद्याङ्ग vocative! सर्व here is adverbial to अनवद्याङ्ग (on which compound v. note on अनवद्याङ्गी at I.26). Vocative also is the following हुच्छ्यवर्धन.
  - 41. प्राप्तो उस्यमरवद् 'You have come like a god'. In archaic or poetic English we may say 'you are come', using are as the auxiliary corresponding to the Sanskrit असि here, but this usage has now been supplanted by has/have.
  - 41. ज्ञातुमिच्छामि ते literally 'I want to know of you (ते)', i.e., I want to know about you. What precisely she wants to know is expressed in stanza 20.
  - 43. च एव (uncombined form). Once in a while the particle एव is combined with च purely as a filler or to provide more felicitous rhythm to a line.
  - 44. ₹ This particle almost never has any perceptible meaning and mostly occurs at the end of a line to provide a needed extra syllable.
  - 45. नलं मां विद्धि 'Know me (as) Nala', i.e., know that I am Nala.
  - 47. शोभने vocative! Similarly भद्रे in line 50 and शुभे in 51.
  - 48. तेषामेव प्रभावेन Note the force of एव 'Through the power of them alone'.

49. किन्चन्नापश्यन्नाप्यवारयत् The sandhi is somewhat tricky: किन्चिद् न अपश्यत् न अपि अवारयत्. When the indefinite pronoun or adjective (formed by adding one of the particles चिद्, चन or अपि to the appropriate case of किम्) is negative (i.e., no one, no in English), the negative is expressed by न before the verb. So, किन्चद् न अपश्यत् ('no one saw').

#### Canto IV

- 3. प्रणयस्व 'bring yourself out or forward', i.e., express your feelings.
- 3. यथाश्रद्धं 'according to your belief (প্রৱা)', i.e., as you believe. Remember that when a compound is made with यथा and a noun (or adjective), the noun is put in the accusative neuter singular. An ā-stem like প্রৱা is treated like দল, hence the form -প্রন্থ here. This type of compound, which functions as an adverb or indeclinable, is called an अन्ययोभाव 'conversion to an indeclinable'.
- 3. करवाणि first person singular imperative active of  $\sqrt{29}$  'do'. Since English lacks an imperative of the first person, there is no single translation that may be applied to all contexts. Sometimes the locution 'let me' + infinitive may suffice, sometimes a future with 'shall' and so on. Here we might well use a future: 'What shall I do for you?' or perhaps better 'What am I to do for you?'
- 4. The two  $\exists$ 's connect अहं and the relative clause that follows: 'For both I (emphasized by  $\forall$ 9) and any other wealth I have'.
- 5. सर्वे तत्तव Supply अस्ति. This forms the predication to line 4.
- 5. विश्व बं begins a new sentence. विश्व बं is an adverbial accusative formed on the past passive participle of वि-√श्रम्भ् (श्रम्भते) 'put confidence in'; the participle has an active meaning, literally 'having put confidence in', then confiding, and as an adverb confidently, without hesitation. Note that √श्रम्भ्, like all roots with a nasal followed by a consonant, drops the nasal when it forms this participle in -त; cf. स्तब्ध from √स्तम्भ्, शस्त from √शंस्.

- 5. ईश्वर here used for 'king'.
- 6. हंसानां वचनं यत् 'what [were] the words of the hamsas' is just a locution for हंसानां वचनं 'the words of the hamsas'.
- 7. त्वत्कृते 'for your sake'. कृते, originally 'in the matter of', is the past passive participle of √कृ used as noun in the locative. In the locative it serves as a postposition with the genitive or, as here, as the final member of a compound. Note that त्वत् (for त्वद्) is the stem form of त्वम् 'you'.
- 8. प्रत्याख्यास्यसि Note that, when the *if*-clause (or 'protasis') of a conditional sentence refers to *future* time, Sanskrit idiom requires the use of the future tense, where English uses the present (with future implication!). Thus, while here Sanskrit says 'If you *will reject* me' etc, English says 'If you *reject* me'.
- 8. मानद vocative, literally 'giving or bestowing honor (मान)', a polite mode of address, especially between lovers.
- 11. तिष्ठत्सु लोकपालेषु a locative absolute, literally 'while the world-protectors are standing (about)', i.e., in the presence of the world-protectors.
- 12-13. The relative clause येषाम् . . . तुल्यो explains or amplifies तेषु; thus: 'Let your mind be concerned (वर्तताम्) with these (तेषु), to the foot-dust of whom I [am] not equal'. The genitives लोककृताम्, etc. are in explanation of येषाम्. We may say that these genitives are in apposition to येषाम् ('of whom, viz., the noble, world-creating lords') or that येषाम् is used adjectivally: '(to the foot-dust) of what noble, world-creating lords I [am] not equal)'. In any case, English would take these amplificatory words with तेषु thus: 'Let your mind be concerned with these noble, world-creating lords, to the dust of whose feet I [am] not equal'. लोककृताम् is the genitive plural of लोककृत् 'world-making or creating', an accusative tatpuruṣa compound, the final member (-कृत्) of which is a so-called verbal, a root used at the end of a compound with the value of a present active participle. Be careful not to confuse -कृत् with कृत, the past passive participle. The -त्, added to कृ-, is a meaningless extension generally suffixed to roots ending in short vowel; cf. विश्वित् 'world-conquering' from √जि + -त्.

- 13. पादरजसा Adjectives of similarity, such as तुल्यो here, are construed with the instrumental of the thing to which similarity is expressed. So, we say 'similar or equal to', but Sanskrit says 'similar or equal with'.
- 14. विप्रियं, used as a noun ('what is not dear'), object of the participle आचरन् ('doing'). वि- is occasionally used for the negative अ- in compounds; निस् is also similarly used, so निश्चल 'not moving'.
- 18. अस्त्युपायो मया दृष्टो 'A way has been seen by me'. Note that here the participle (दृष्टो) is not used alone to express predication, as is most often the case, but the helping verb अस्ति is actually expressed: 'is having been seen' = 'has been seen'. Most commonly, when a participle functions in place of a finite verb, a past form of the helping verb (imperfect or aorist of √भू, viz., अभवत्/अभवन् or अभूत्/अभूवन्) is to be supplied. The participle, with or without the past tense of the helping verb is generally equivalent to a simple past in English, not the present perfect, as here. It is of interest to note that some MSS of the Mahābhārata omit अस्ति in this line, reading उपायो ऽयं मया दृष्टो.
- 18. निरपायो Though निर्- (निस्-) has a negative sense in this compound, nevertheless, unlike in निश्चल mentioned above where it is employed as an adverb before an adjective ('not moving'), the prefix is employed here as a quasi-adjective in a bahuvrihi: 'having away-danger (अपाय)', i.e., in which there is no danger. When analyzed in Sanskrit, an adjective is substituted for निस् by prefixing निर् to गत 'gone away'; thus, निर्गत: अपाय: यस्मात् स उपाय: 'the way from which danger has gone away'.
- 19. भविता periphrastic future of  $\sqrt{2}$ ,  $\nu$ , note on this same word under II.42. This same form occurs again at line 43.
- 20. The two च's connect त्वं and देवाश्, thus: 'Both you and the gods'.
- 20. अग्निपुरोगमा: 'led by Agni', literally 'having Agni as leader'.

- 21. आयान्तु The imperative, as its subjects are in different persons (त्वं is second person, देवाश् is third), is best translated ('Both you and all the gods) should come', etc.
- 21. मम यत्र स्वयंवरः Supply भविष्यति.
- 26. सहेश्वरा: This word, which occurs in an identical setting with लोकपाला: at V.41, presents some difficulty as the first element सह cannot be the particle सह 'with' often used at the beginning of compounds in the sense of 'accompanied by', as the लोकपाला: are not 'accompanied by lords or kings' but have come by themselves. It must, on the contrary, be the rarely used noun सह 'strength, might' (derived from √सह 'be victorious, overcome' with the primary suffix -अ and equivalent to सहस्); hence, the meaning would be 'lords of might or strength'. Some MSS read महेश्वरा: 'mighty lords', an easier and more natural reading. It may be surmised that this was indeed the original reading, which in a very early copy was superseded by सहेश्वरा:, the reading accepted in the Critical Edition, due to the inadvertent addition to म of a slanted stroke on the lower left, converting it to स. This conversion as well as the writing of म for स (i.e., with the omission of the stroke, स→म!) is very common.
  - 27. वृत्तान्तं 'what has occurred or taken place, the news', a common word. The compound, however, is curious, as the sense of अन्त, the final member, is not clear. The compound appears to mean literally 'the end or result (अन्त) of what has happened (वृत्त)', i.e., the net effect. But वृत्तान्त usually means simply 'what has happened or taken place', a sense that could be expressed by वृत्त (part A) alone.
  - 29. कचिद् a particle prefixed to questions that expect an affirmative answer.
  - 30. किमब्रवीच न: सर्वान् Here √ब्रू takes two accusatives, of the person addressed and the thing said: 'And what did she say to us all?'
  - 34. प्रविशन्तं च मां तत्र न किन्चिद् दृष्टवान्नर: 'And no man saw me entering there'. Note the past active participle दृष्टवान्, formed from the passive दृष्ट by the addition of the suffix -वत् and declined like the possessive adjectives in

- -বন্. As with the passive participles, we may supply अभूत् or अभवत् ('was having seen' = saw). In line 36 अभूवन् or अभवन् has to be understood with दृष्टास्, and अभूवम् or अभवम् with उपलक्षित:. In line 37, however, अभवन् is expressed. It is merely a matter of style and metrical requirements whether these copulative verbs are expressed or not.
- 37. विबुधेश्वराः vocative! So also सुरसत्तमाः in 39.
- 41. यत्र स्वयंवर: Supply भविष्यति as at 21.
- 44. एतावदेव ... यथावृत्तम् 'Just (एव) so much, (exactly) as it happened'.
- 45. मयाशेषं मया is to be taken with उदाहृतम् in 44, and अशेषं, literally 'without a remainder', is most easily construed as an adverb with उदाहृतम् ('told in its entirety by me'). Some MSS read शेषे for अशेषं, which would begin a new sentence: 'But, as to the rest (शेषे), you (भवन्तस्) [are] the authority (प्रमाणं)'.
- 45. त्रिदशेश्वराः 'O lords of the gods'; by 'lords' of the gods are here meant Indra, Agni, Varuṇa and Yama who are on their way to Damayanti's svaṃvara. In the compound त्रिदश, त्रि-multiplies -दश, so that the literal meaning is '3 x 10', not '13' (as in त्रयोदश), as might be expected. त्रिदश is a term for the gods as a whole, loosely standing for '33', the number often specified in the Rgveda.

#### Canto V

2. Important events, ceremonies such as a wedding -- certainly also a '(public) choice of husband' or *svayaṃvara*! -- are always held on a day and time of day found to be auspicious by the astrologists. Moreover, as may be seen here, not only the particular day and time of day, but the very *instant* (kṣaṇa) of the ceremony had to be determined by astrological prognosis.

The confluence of the chronological factors (time, lunar day or *tithi*, and instant) are construed with the past passive participle प्राप्ते in a locative absolute ('Now when the time ... had arrived').

- 3. आजुहान perfect third singular of आ-√हू 'call unto (आ-), invite'. The locative स्वयंनरे is used with this as though with a verb of motion in the sense of an accusative of 'the place to which' (terminus ad quem); cf. the accusative स्वयंनरम् with the verb of motion अभिजग्मुस् in II.18-19.
- 5. त्वरिता: On this use of an adjectival word (here a participle) modifying the subject in lieu of an adverb, cf. त्वरमाणा in I.50.
- 5. दमयन्तीम् object of the desiderative adjective अभीप्सव: 'desirous of obtaining', which is participial (hence, genetically verbal!) in nature.
- 7. सिंहा इवाचलम् The kings are depicted as having entered the great amphitheatre, where the *svayamvara* is to take place, 'as do lions a mountain', certainly a bold and picturesque simile.
- 8. आसीना: present middle participle of √आस् (आस्ते) 'sit', a curiously anomalous form. The expected form आसान occurs a couple of times in the Rgveda. आसीना: is to be taken as forming the predicate of पृथिनीक्षित:, hence अभवन् must be understood: 'There the kings [were] sitting on various seats'. The epithets in line 9 qualify पृथिनीक्षित:.
- 9. सुमृष्टमणिकुण्डलाः a bahuvrihi based on a karmadhāraya, of which part A (सुमृष्टमणि) is also a bahuvrihi ('having highly polished gems').
- 10-11. Stanza 5 is grammatically awkward and contextually out of place. Since, however, it is accepted in the Critical Edition, it has been retained. The accusative ता राजसमिति ('that assemblage of kings') with its epithets पूर्णी and संपूर्णी (along with their qualifiers) must be taken as object of of विविश् स् ('they entered') in line 7, but the difficulty is that stanza 4, which intervenes and portrays the kings as 'seated on various seats' breaks the continuity of thought about the entrance of the kings into the amphitheatre (महारङ्ग) and the assemblage of kings. This break in the sense renders the carryover of विविश् स् from stanza 3 to 5 very unnatural and harsh. No less unnatural and harsh would be supplying a verb to govern the accusative.

<sup>5</sup>It is omitted in the text of the Nala story contained in Lanman's A Sanskrit Reader.

- 10-11. The simile involved in the first half of 5 (नागैभीगवतीमिव) is at best vapid: '[They entered] the assemblage of kings full (पूर्णा) like Bhogavati with Nāgas'. We must presume that this means that the place of the assemblage was full of kings, as is Bhogavati (the capital of the Nāgas or serpents) with Nāgas, but this is scarcely a very substantive or meaningful assertion. The simile in the second half of the stanza is more successful: '(that assemblage) filled with man-tigers like a mountain-cave with tigers'.
- 13. पश्चशीर्षो इवोरगा: 'like five-headed serpents'. The arms of the kings are first likened to heavy door-bolts or beams (परिघोपमा:) because of their stoutness (पीना:), then to five-headed serpents because, like serpents, they are 'shapely' (आकारवन्त:) and 'very smooth' (सुश्लक्ष्णा:). Apparently the author has felt it necessary to specify that the serpents to which the comparison is made have five heads because, after all, the hand has five fingers, or as Lanman says 'the hand is quinquepartite'.
- 14. All the adjectives in this line belong to मुखानि in 15: 'The faces of the kings, fair-locked, handsome (etc.) shone like stars in the heaven'.
- 17. मुष्णन्ती Strictly speaking, the feminine of the present participle of a non-thematic verb should be made from the weak stem, i.e., without the nasal. Thus, we ought to have मुष्णती, not मुष्णन्ती, but this interchange of the strong stem for the weak is very common in the epics; cf. the opposite case at I.8, where the weak form बदती occurs instead of the expected बदन्ती.
- 18-19. The predicate of दृष्टिर् is तत्र तत्रैव सक्ताभून् (= अभूत्), and the participle पतिता is an adjunct to दृष्टिर्, thus literally: 'Fallen upon her limbs, the glance of those noble ones was attached to them alone (तत्र तत्रैव सका), and it did not move as they looked'. पश्यताम् is the genitive plural of the present participle of √पश् modifying महात्मनाम् ('of the great-souled ones looking'). It should always be remembered that तत्र is a locative adverb formed on the stem of तद्, which may have singular, dual or plural value and may refer to persons or things. Here तत्र stands for गात्रेषु 'on them', i.e., on her limbs. तत्र is repeated for emphasis and the ubiquitous एव is added to emphasize the phrase.
- 20. संकीर्त्यमानेषु the present passive participle (note the suffix -य- followed by the middle ending!) of the denominative verb सं-√कीर्तय in a locative

absolute construction with नामस्. The noun कीर्ति from which this denominative is made properly means 'mention' and only secondarily 'fame, glory' (the usual meanings!); hence, literally 'to make mention (of something), announce'. The prefixed adverb सम् is only an intensifier.

- 21. तुल्याकृतीनिव Here इव is used in the sense of एव, a fairly rare usage. Thus, 'having just (इव) the same form'.
- 22. स्थितान् As often, this participle of attenuated meaning underlines or emphasizes the condition expressed by the adjective associated with it; so, literally 'Having seen them all as being (स्थितान्) of the same form', i.e., having seen that they all had the same form.
- 23. अथ apparently repeating the meaning of तत: in 22 and hence pleonastic.
- 24. यं यं . . . तं तं Remember that the repetition of a relative (whether adverb, e.g., यदा, or pronoun as here) renders it indefinite: Whomsoever of them she saw, him she thought King Nala'. Note that when the relative is thus repeated, the correlative is also repeated.
- 25. भामिनी There are two homonymous words भामिनी of unrelated derivation, the one generally translated 'an angry or passionate woman' (from भाम 'anger, passion'), the other meaning literally 'possessing radiance or brilliance' (भामन्). Sometimes it is not possible to say which is used in a particular context. Here the latter भामिनी seems used (for the meaning 'radiant', cf. शुभानना 'bright faced' in 16 above).
- 29-30. The relative यानि is taken up by the correlative तानि in 30: 'The characteristics (लिङ्गानि) of the gods which I have heard from my elders, these I see not of (i.e., belonging to) even one of them standing here on the ground'. Note that तिष्ठतां is the genitive masculine plural of the present participle (weak stem तिष्ठत् + ending -आम्) of √स्था (तिष्ठति), to be taken with एकस्य.
- 31. विनिश्चित्य gerund of वि-निस्-√चि (चिकेति, class III!) literally 'having looked (-चित्य) out (-निस्-) this way and that (वि-), i.e., having considered.

- 31. विचार्य Note that this gerund is from the *causative* of वि-√चर् and hence literally 'having caused (them, *i.e.*, the characteristics) to move (-चार्य) this way and that (वि-)', *i.e.*, having deliberated or pondered over them.
- 33. नमस्कारं प्रयुज्य 'having applied a namaskāra', freely: having offered homage.
- 34. प्राञ्जलिर् a bahuvrihi compound, literally 'having an añjali before (her)'. In this type of bahuvrihi in which part A is an adverb, the adverb is used as a virtual adjective, and so it is based on a karmadhāraya; cf. निविशेष (line 22) 'having a distinction away (निस्-)', hence 'having no distinction'.
- 35-36. In this and the following stanzas through stanza 20, Damayanti performs what is called a 'truth-act' (सत्यक्रिया). By this is meant a reference to certain absolute truths experienced by someone (in this case Damayanti) in order, via the power inhering in them, to achieve a particular end that is stated, here, of course, that the gods be revealed to her as distinguished from Nala. The gods are powerless to refuse to grant this wish, as they themselves are incapable of deviating from the fundamental moral and physical law (called 'Rta' in the Rgveda) that governs the entire universe.
- 36. पतित्वे to be taken with वृत: in the previous line: 'chosen in husbandness', i.e., chosen as my husband. Note the use of the abstract suffix -त्व to denote the condition of the person or thing to which it is added; cf. the idiom पञ्चत्वं √गम् 'go to five-ness', i.e., die.
- 41. सहेश्वराः On this compound, v. note at IV.26.
- 44. नैषधे locative with अनुरागं; the English idiom is, of course, 'affection for'.
- 45. The accusatives are, like अनुरागं, objects of निशम्य in 43.
- 46. यथोक्तं 'according to what was said [by Damayanti]', i.e., as specified or requested by her in her truth-act.
- 46. चिक्ररे देवा: सामार्थ्य लिङ्गधारणे 'The gods did their utmost to put on their characteristic marks', which, as we have explained, they had to do in

compliance with the moral obligation incumbent upon them as obedient to the Rta.

- 48. ह्षितसम्रजोहीनान् The first part of this compound is a dvandva consisting of ह्षितसज् 'withered garlands' and रजस् 'dust'. This is in instrumental relationship to हीनान्, past passive participle of √हा (जहाति 'abandon'), literally, 'abandoned by withered garlands and dust', i.e., devoid of withered garlands and dust; cf. the similarly formed म्लानसम्रज:स्वेदसमन्वित: in line 49 below.
- 48. स्थितानस्पृशतः क्षितिम् 'standing without touching the ground'; अस्पृशतः is the accusative masculine plural of the present participle of √स्पृश् with the negative prefix अ-.
- 49. छायाद्वितीयो literally 'having (his) shadow as second', i.e., accompanied by his shadow. Oddly enough it has not been mentioned among the gods' various attributes that they do not cast a shadow.

The subject of stanza 24 is नैषध: in the third pāda, the predicate of which is भूमिष्ठो ... निमिषेण च सूचित:. The sentence may be thus construed: 'And the king of Niṣadha, seconded by his shadow and provided with a withered garland . . ., (was) indicated (सूचित:) (by) standing on the ground and by winking (of the eyes)'. Strictly, of course, भूमिष्ठो as an adjective in the nominative and निमिषेण as a noun in the instrumental are not on a par, but are loosely made parallel here.

- 54. असृजच् (for असृजत्) takes सजं 'a garland' as its object. Since सज् is derived (without a suffix!) from √सृज् in the sense of 'twist, spin', सजं is a so-called 'cognate object', i.e., genetically related to the verb of which it is the object; cf. English 'sing a song', the noun 'song' being from the verb 'sing' with gradient vowel. So, here 'she twisted a twist'.
- 54. परमशोभनाम् A karmadhāraya compound in which परम- (part A) is in adverbial relation to B (शोभन): 'supremely beautiful'.
- 56. हा हेति 'Ah, ah!' in explanatory apposition to शब्दो; इति is used to indicate that the cry 'ah, ah!' represents the very words of the kings; similarly

साधु साध्वित in 57, in apposition to शब्द: in 58, are the exact words of the gods (देवै:) and the great sages (महर्षिभि:) in their praise of King Nala. With मुक्तो in line 56 should be supplied अभवत् and similarly with ईरित: in 58.

- 59. वृते तु नेषधे भैम्या 'Now when the king of Niṣadha had been chosen by the daughter of Bhima'; by now it should be clear that when a participle and a noun (more rarely a pronoun) stand in the locative case, especially at the beginning of a sentence, the locative absolute construction should be suspected (though, of course, it will not invariably be the case). This important construction, generally translatable by a when- or since-clause, sets the stage, so to speak, for the events depicted in the sentence of which the absolute construction is a part. So, here the choice of Nala by Damayanti is the backdrop for the gods' delight and their gifts to Nala.
- 60. ददुः perfect third plural of √दा (ददाति) 'give'.
- 61-67. The four gods present Nala *two* gifts each and one conjointly. Some of these gifts may seem peculiar, but in the remaining cantos of the story, after Nala has lost his kingdom and all his possessions in a tragic gambling bout, these gifts play an important role.
- 61. प्रत्यक्षदर्शनं यज्ञे 'the seeing (of a god) before the eyes at a sacrifice', i.e., the vision of the god to whom a particular sacrifice is being offered.
- 61. गतिं चानुत्तमां शुभाम् 'and a most excellent, fine gait', which made it possible for Nala to walk through a low doorway without his having to stoop.
- 63. **बात्मभवं** 'the existence of himself' viz., of Agni or fire wherever he might need it.
- 64. लोकानात्मप्रभांश्चैव 'and worlds having his own (viz., Agni's) splendor or having their own (particular) splendor', a vague expression, which can scarcely be clarified.
- 72. रेमे perfect middle third person singular of √रम् (रमित) 'find pleasure'.
- 75. ईजे perfect middle third person singular of √यज् (यजति) 'sacrifice'. √यज् is construed with the instrumental (अश्वमेधेन) to denote the particular kind of sacrifice: 'and besides (चापि) he worshipped with the horse sacrifice'

- or, freely: 'he performed the horse sacrifice'. On the use of the instrumental with  $\sqrt{49}$  and the horse sacrifice, v. note 3, Lesson Twenty-one.
- 75. ययातिरिव नाहुष: 'like Yayāti, the son of Nahuṣa'. Yayāti was a great sage of Rgvedic times, famed for his great piety; hence, the comparison of Nala with him here.
- 76. The instrumentals dependent on ईजे are continued here. The first च connects अन्यै: ऋतुभि: with अश्वमेधेन in 75, the second च connects the two adjectives बहुभि: and आप्तदक्षिणै: with each other. आप्तदक्षिणै: means 'having or involving suitable (आप्त-) gifts (-दक्षिण) [to the Brahman priests]'. The priests who officiated at the sacrifices were, of course, compensated, often with elaborate and costly gifts, especially for extremely intricate and prolonged sacrifices like the horse sacrifice.
- 79. 'Thus he, passing his life (विहरन्) both (च) as patron of sacrifices (यजमान:) and as king, protected etc. याजमान (present *middle* participle) is the standard term for the one who institutes or patronizes a sacrifice; literally ;'sacrificing for himself or on his own account (i.e, not on the account of another)'.
- 80. Note the repetition of the word बसु for the sake of the jingling effect it imparts to the verse; बसुसंपूर्णो has, therefore, been deliberately chosen as an epithet of बसुधां ('earth', but literally 'treasure holder') and so also बसुधाधिप: ('overlord of the treasure holder'). Another epithet for 'earth' could have been chosen as well as a commoner word for 'king'.

## Appendix II

## Paradigms of Declensions and Conjugations

On the following pages are given paradigms of the chief declensions of nouns and pronouns and the conjugations of the ten classes of verbs throughout the 'present system' (present, imperfect, imperative and optative), the two perfects, the most common types of aorist, and the two futures. It is not expected that students should attempt at the outset to commit all these many forms to memory. Of far greater importance is it to know how the different forms are made and to recognize them on their occurrences in reading. Obviously, certain forms are commoner than others, and these should be acquired before the rarer ones. Thus, the third persons of the various tenses and moods are commoner than the first and second and should receive greater attention in the initial stage of learning. But the paradigms have been presented in full in order to give the whole picture as well as for easy reference when a doubtful form occurs or the memory fails. What is of particular importance is to gain a clear knowledge of the concept of the ten classes of verbs and the formation of the tenses and moods made from the present stem of these classes. Without this fundamental knowledge little serious progress in the study of Sanskrit can be made.

## A. Nouns and Adjectives

## Vowel Stems

a-stems: masculine and neuter

	दव, m. 'god'		
	Singular	Dual	Plural
Nom.	देव:	देवौ	देवाः
Acc.	देवम्	देवौ	देवान्
Instr.	देवेन	देवाभ्याम्	देवै:
Dat.	देवाय	देवाभ्याम्	देवेभ्य:
Abl.	देवात्	देवाभ्याम्	देवेभ्य:
Gen.	देवस्य	देवयो:	देवानाम्
Loc.	देवे	देवयो:	देवेषु
Voc.	देव	देवौ	देवाः

		फल, n. 'fruit'	
	Singular	Dual	Plural
Nom.	फलम्	फले	फलानि
Acc.	फलम्	फले	फलानि
1100.		(The rest like देव)	

ā-stems: feminine only

	d.	71, 7. army	
	Singular	Dual सेने	Plural सेनाः
Nom.	सेना		
Acc.	सेनाम्	सेने	सेनाः
Instr.	सेनया	सेनाभ्याम्	सेनाभिः
Dat.	सेनायै	सेनाभ्याम्	सेनाभ्यः
Abl.	सेनायाः	सेनाभ्याम्	सेनाभ्यः
Gen.	सेनायाः	सेनयो:	सेनानाम्
Loc.	सेनायाम्	सेनयोः	सेनासु
Voc.	सेने	सेने	सेनाः

i-stems: masculine, feminine and neuter अग्नि, m. 'fire'

	1, ,,,,	
Singular	Dual	Plural
अग्निः		अग्नयः
अग्निम्		अग्नीन्
अग्निना	,	अग्निभिः
अग्नये	अग्निभ्याम्	अग्निभ्यः
अग्ने:	अग्निभ्याम्	अग्निभ्यः
अग्ने:		अग्नीनाम्
अग्नौ		अग्निषु
अग्ने	अग्नी	अग्नय:
	Singular अग्निः अग्निम् अग्निमा अग्नेः अग्नेः अग्नैः	अग्निः अग्नी अग्निम् अग्नी अग्निम् अग्नी अग्निम् अग्निभ्याम् अग्नये अग्निभ्याम् अग्नेः अग्निभ्याम् अग्नेः अग्निभ्याः अग्नैः अग्निभ्याः

मति, f. 'the	ought
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	Singular	Dual	Plural
Nom.	मतिः	मती	मतय:
Acc.	मतिम्	मती	मती:
Instr.	मत्या	मतिभ्याम्	मतिभिः
Dat.	मतये/मत्यै	मतिभ्याम्	मतिभ्यः
Abl.	मतेः/मत्याः	मतिभ्याम्	मतिभ्यः
Gen.	मतेः/मत्याः	मत्योः	मतीनाम्
Loc.	मतौ/मत्याम्	मत्योः	मतिषु
Voc.	मते	मती	मतय:

# वारि, n. 'water'

	Singular	Dual	Plural
Nom.	वारि	वारिणी	वारीणि
Acc.	वारि	वारिणी	वारीणि
Instr.	वारिणा	वारिभ्याम्	वारिभि:
Dat.	वारिणे	वारिभ्याम्	वारिभ्यः
Abl.	वारिणः	वारिभ्याम्	वारिभ्यः
Gen.	वारिणः	वारिणोः	वारीणाम्
Loc.	वारिणि	वारिणोः	वारिषु
Voc.	वारि/वारे	वारिणी	वारीणि

*i-stems:* feminine only

1. Polysyllables: नदी, f. 'river'

	Singular	Dual	Plural
Nom.	नदी	नद्यौ	नद्य:
Acc.	नदीम्	नद्यौ	नदी:
Instr.	नद्या	नदीभ्याम्	नदीभि:
Dat.	नद्यै	नदीभ्याम्	नदीभ्य:
Abl.	नद्याः	नदीभ्याम्	नदीभ्य:
Gen.	नद्याः	नद्योः	नदीनाम्
Loc.	नद्याम्	नद्योः	नदीषु
Voc.	नदि	नद्यौ	नद्य:

2. Monosyllables: धी, f. 'thought'

	Singular	Dual	Plural
Nom.	धी:	धियौ	धिय:
Acc.	धियम्	धियौ	धिय:
Instr.	धिया	धीभ्याम्	धीभिः
Dat.	धिये/ धियै	धीभ्याम्	धीभ्यः
Abl.	धिय:/धियाः	धीभ्याम्	धीभ्यः
Gen.	धियः/धियाः	धियोः	धियाम्/धीनाम्
Loc.	धियि/धियाम्	धियोः	धीषु
Voc.	धी:	धियौ	धिय:

## 3. Mixed Stem: स्त्री, f. 'woman'

Although the declension of स्त्री 'woman' has more in common with polysyllables like नदी above than with धी, it is included here as a monosyllable in -i. Note that it *must* take the endings -ai, -āḥ, -āḥ, -ām in the dative, ablative, genitive and locative singular and insert a nasal in the genitive plural, all features borrowed from the polysyllabic stems in -i.

	स्त्री,	f. 'woman'	
	Singular	Dual	Plural
Nom.	स्त्री	स्त्रियौ	स्त्रियः
Acc.	स्त्रियम्/स्त्रीम्	स्त्रियौ	स्त्रिय:/स्त्री:
Instr.	स्त्रिया	स्त्रीभ्याम्	स्त्रीभिः
Dat.	स्त्रियै	स्त्रीभ्याम्	स्त्रीभ्यः
Abl.	स्त्रियाः	स्त्रीभ्याम्	स्त्रीभ्यः
Gen.	स्त्रियाः	स्त्रियो:	स्त्रीणाम्
Loc.	स्त्रियाम्	स्त्रियो:	स्त्रीषु
Voc.	स्त्रि	स्त्रियौ	स्त्रिय:

u-stem

ns: mascu	line, feminine and	neuter	
	भा	नु, m. 'sun'	
	Singular	Dual	Plural
Nom.	भानुः	भानू	भानवः
Acc.	भानुम्	भानू	भानून्
Instr.	भानुना	भानुभ्याम्	भानुभिः
Dat.	भानवे	भानुभ्याम्	भानुभ्यः
Abl.	भानोः	भानुभ्याम्	भानुभ्यः
Gen.	भानोः	भान्वोः	भानूनाम्
Loc.	भानौ	भान्वोः	भानुषु
Voc.	भानो	भानू	भानवः
	धेर	तु, <i>f</i> . 'cow'	
	Singular	Dual	Plural
Nom.	धेनुः	धेनू	धेनवः
Acc.	धेनुँम्	धेनू	धेनु:
Instr.	धेन्वा	धेनुभ्याम्	धेनुभि:
Dat.	धेनवे/धेन्वै	धेनुभ्याम्	धेनुभ्य:
Abl.	धेनोः/धेन्वाः	धेनुभ्याम्	धेनुभ्य:
Gen.	धेनोः/धेन्वाः	धेन्वोः	धेनूनाम्
Loc.	धेनौ/धेन्वाम्	धेन्वो:	ધેનુ <u>ષ</u> ુ ે
Voc.	धेनो	धेनू	धेनवः
	****		
	Singular	, n. 'honey'  Dual	Plural
Nom.	<i>मधु</i>	<i>मधुनी</i>	मधुनि
Acc.	मधु	<b>मधु</b> नी	मधूनि
Instr.	मधुना	मधुभ्याम्	मधुभि:
Dat.	मधुने	मधुभ्याम्	मधुभ्यः
Abl.		नधुम्याम् मधुभ्याम्	मधुभ्यः मधुभ्यः
Gen.	मधुनः मधुनः	मधुनोः	
Loc.	नधुन. मधुनि	मधुनोः मधुनोः	मधूनाम्
Voc.	नयु।न मधु/मधो	•	मधुषु
VOC.	नवु/नव।	मधुनी	मधूनि

	च्, <i>f</i> .	'sky'
	Singular	Plural
Nom.	<b>द्यौ</b> :	दिव:
Acc.	दिवम्	दिव:
Instr.	दिवा	द्युभि:
Dat.	दिवे	द्युभ्य:
Abl.	दिव:	द्युभ्य:
Gen.	दिव:	दिवाम्
Loc.	दिवि	द्युषु
Voc.	द्यौ:	दिव:

Note: Before endings beginning with  $\blacksquare$  vowel the stem  $\exists j$  is replaced by दिव्, thus: div-a, div-a, div-a, (abl. and gen. sing., nom. and acc. plur.), div-i, div-am. In the nom. sing.  $\exists j$  is vṛddhied, hence, dyau-n. There is no dual, the nom. and acc. of which are supplied from the synonymous o-stem  $\exists i$ , q.v.

 $\bar{u}$ -stems: feminine only

	1. Polysyllables: ৰং	$\mathbf{I}, f$ . 'woman'	
	Singular	Dual	Plural
Nom.		वध्वौ	वध्वः
Acc.	वधूम्	वध्वौ	वधूः
Instr.	वध्वा	वधूभ्याम्	वधूभिः
Dat.	वध्वै	वधूभ्याम्	वधूभ्यः
Abl.	वध्वाः	वधूभ्याम्	वधूभ्यः
Gen.	वध्वाः	वध्वोः	वधूनाम्
Loc.	वध्वाम्	वध्वोः	वधूषु
Voc.	वधु	वध्वौ	वध्वः

	2.	Monosyllables:	भू, f. 'ear	th'	
		Singular	Du		Plural
Nom.		भू:	भुव	t	भुव:
Acc.		भुवम्	भूव		भुव:
Instr.		भुवा	भूभ	<b>याम्</b>	भूभिः
Dat.		भुवे/भुवै	भूभ	याम्	भूभ्यः
Abl.		भुवः/भुवाः	भूभ	पाम्	भूभ्यः
Gen.		भुवः/भुवाः	भुव	ī:	भूवाम्/भूनाम्
Loc.		भुवि/भुवाम्	भुव	<b>i</b> :	भूषु
Voc.		भू:	भुव		भुव:

r-stems

## 1. Nouns of Agency (masculine 1) कर्तृ, m. 'doer'

	Singular	Dual	Plural
Nom.	कर्ता	कर्तारौ	कर्तारः
Acc.	कर्तारम्	कर्तारौ	कर्तॄन्
Instr.	कर्त्रा	कर्तृभ्याम्	कर्तृभिः
Dat.	कर्त्र	कर्तृभ्याम्	कर्तृभ्यः
Abl.	कर्तुर्	कर्तृभ्याम्	कर्तृभ्यः
Gen.	कर्तुर्	कर्जी:	कर्तॄणाम्
Loc.	कर्तरि	कर्जी:	कर्तृषु
Voc.	कर्तर्	कर्तारौ	कर्तारः

<sup>1</sup> Feminine nouns of agency are formed from the masculine by adding the feminine suffix i; thus, from कर्न is made कर्जी (declined like नदी). The rare neuter is like the masculine stem, without endings in the nom. and acc., elsewhere like बारि; thus, nom. and acc. कर्न, instr. कर्नुण, dat. कर्नुण, etc.

# 2. Nouns of Relationship (masculine and feminine) a) with guna of -r in strong cases. The masculine and feminine)

	140	j, m. Tautei	
	Singular	Dual	Plural
Nom.	पिता	पितरौ	पितरः
Acc.	पितरम्	पितरौ	पितॄन्
Instr.	पित्रा	पितृभ्याम्	पितृभिः
Dat.	पित्रे	पितृभ्याम्	पितृभ्यः
Abl.	पितूर्	पितृभ्याम्	पितृभ्य:
Gen.	पितुर्	पित्रो:	पितॄणाम्
Loc.	पितरि	पित्रो:	पितृषु
Voc.	पितर्	पितरौ	पितरः

		मात्, m.	'mother'	
	Singular	6	Dual	Plural
Nom.	माता		मातरौ	मातरः
Acc.	मातरम्		मातरौ	मातॄः
Instr.	मात्रा		मातृभ्याम्	मातृभिः
Dat.	मात्रे		मातृभ्याम्	मातृभ्यः
Abl.	मातुर्		मातृभ्याम्	मातृभ्यः
Gen.	मातुर्		मात्रोः	मातॄणाम्
Loc.	मातरि		मात्रोः	मातृषु
Voc.	मातर्		मातरौ	मातरः

## b) with viddhi of -r in strong cases.

	11-11,	m. grandson	
	Singular	Dual	Plural
Nom.	नप्ता	नप्तारौ	नप्तारः
Acc.	नप्तारम्	नप्तारौ	नप्तृन्
Instr.	नप्त्रा	नप्तृभ्याम्	नप्तृभिः
Dat.	नप्त्रे	नप्तृभ्याम्	नप्तृभ्यः
Abl.	नप्तुर्	नप्तृभ्याम्	नप्तृभ्यः
Gen.	नप्तुर्	नप्त्रोः	नप्तॄणाम्
Loc.	नप्तरि	नप्त्रोः	नप्तृषु
Voc.	नप्तर्	नप्तारौ	नप्तारः

	स्व	सृ, m. 'sister'	
	Singular	Dual	Plural
Nom.	स्वसा	स्वसारौ	स्वसारः
Acc.	स्वसारम्	स्वसारौ	स्वसॄ:
Instr.	स्वसा	स्वसृभ्याम्	स्वसृभि:
Dat.	स्वस्रे	स्वसृभ्याम्	स्वसृभ्य:
Abl.	स्वसुर्	स्वसृभ्याम्	स्वसृभ्य:
Gen.	स्वसुर्	स्वस्रो:	स्वसॄणाम्
Loc.	स्वसरि	स्वस्रो:	स्वसृषु
Voc.	स्वसर्	स्वसारौ	स्वसार:

#### ai-stem:

 $\hat{\xi}$ , m. (rarely f.) 'wealth'

	Singular	Dual	Plural
Nom.	राः	रायौ	रायः
Acc.	रायम्	रायौ	रायः
Instr.	राया	राभ्याम्	राभिः
Dat.	राये	राभ्याम्	राभ्यः
Abl.	राय:	राभ्याम्	राभ्यः
Gen.	राय:	रायोः	रायाम्
Loc.	रायि	रायोः	रासु
Voc.	राः	रायौ	राय:

#### o-stems:

गी. f. 'cow': as m. 'bull'

	Singular	Dual	Plural
Nom.	गौ:	गावौ	गाव:
Acc.	गाम्	गावौ	गाः
Instr.	गवा	गोभ्याम्	गोभिः
Dat.	गवे	गोभ्याम्	गोभ्यः
Abl.	गोः	गोभ्याम्	गोभ्यः
Gen.	गोः	गवो:	गवाम्
Loc.	गवि	गवो:	गोषु
Voc.	गौ:	गावौ	गाव:

		द्यो, f. 'sky'	
	Singular	Dual	Plural
Nom.	<b>द्यौ</b> :	द्यावौ	द्याव:
Acc.	द्याम्	द्यावौ	
Instr.			
Dat.	द्यवे		
Abl.	द्यो:		
Gen.	द्यो:		
Loc.	द्यवि		
Voc.	द्यौ:		

Note: This stem is declined exactly like गो 'cow', except for its deficiency of forms as indicated by the long hyphens. The etymologically related and synonymous stem द्य supplies the missing forms, except in the dual, which is completely lacking in that declension.

au-stems: masculine and feminine

	10	नौ, m. 'ball'	
	Singular	Dual	Plural
Nom.	ग्लौ:	ग्लावौ	ग्लावः
Acc.	ग्लावम्	ग्लावौ	ग्लावः
Instr.	ग्लावा	ग्लौभ्याम्	ग्लौभिः
Dat.	ग्लावे	ग्लौभ्याम्	ग्लौभ्यः
Abl.	ग्लाव:	ग्लौभ्याम्	ग्लौभ्यः
Gen.	ग्लावः	ग्लावोः	ग्लावाम्
Loc.	ग्लावि	ग्लावोः	ग्लौषु
Voc.	ग्लौ:	ग्लावौ	ग्लाव:

		नौ, f. 'ship'	
	Singular	Dual	Plural
Nom.	नौ:	नावौ	नावः
Acc.	नावम्	नावौ	नावः
Instr.	नावा	नौभ्याम्	नौभिः
Dat.	नावे	नौभ्याम्	नौभ्यः
Abl.	नावः	नौभ्याम्	नौभ्यः
Gen.	नावः	नावोः	नावाम्
Loc.	नावि	नावोः	नौषु
Voc.	नौ:	नावौ	नाव:

#### Consonant Stems

Note: All consonant stems add the *same* set of endings to form the different cases, unlike the endings for vowel stems, which vary considerably from declension to declension. Consonant stems are of two principal types: unchangeable and changeable. Unchangeable stems keep the same stem throughout, only the final consonant being subject to change according to the rules of sandhi. The common finals are -c, -j, -t, -d, -dh, -bh, -r, -ś, -ṣ, and -h. Changeable stems may have two degrees of change (*strong* and *weak*) or three degrees (*strong*, *middle* and *weakest*).

#### 1. Unchangeable Stems.

a) Root Words and Words Inflected like Them.

Only a few sample cases need be given, as the endings are affixed with perfect regularity, except for sandhi changes in the nom. sing. and where the final consonant comes into contact with a middle case ending.

Stem	Nom. Sing.	Acc. Sing.	Instr. Pl.	Loc. Pl.
वाच्, f. 'speech'	वाक्	वाचम्	वाग्भिः	वाक्षु
ऋत्विज्, m.	ऋत्विक्	ऋत्विजम्	ऋत्विग्भिः	ऋत्विक्षु
'priest' परिव्राज्, <sup>1</sup> m.	परिब्राट्	परिव्राजम्	परिव्राड्भिः	परिव्राट्सु
'mendicant'		11 (31-1-1	TI CATOLINI	गरमान्सु
दिश्, <sup>1</sup> f.	दिक्	दिशम्	दिग्भिः	दिक्षु
'direction'				

विश्, <i>m</i> .	विट्	विशम्	विड्भिः	विट्सु
'settler' विश्वजित्, m.	विश्वजित्	विश्वजितम्	विश्वजिद्भिः	विश्वजित्सु
'all-conque	ror'			*****
सुहृद्, т.	सुहृत्	सुहृदम्	सुहृद्धिः	सुहृत्सु
'friend'				<b>स्टा</b> ग
ककुभ्, f.	ककुप्	<b>ककुभम्</b>	ककुब्भि:	ककुप्सु
'region' द्विष्, m.	द्विट्	द्विषम्	द्विड्भिः	द्विट्सु
'enemy'				
-दुह, <sup>2</sup> m./t.	-धुक्	-दुहम्	-धुग्भिः	-धुक्षु
'-milking'	0	_	गीर्भिः	गीर्षु
गिर्, <i>f</i> .	गी:	गिरम्	गा।भः	गापु
'voice'			_	
पद्, <sup>†</sup> m.	पात्	पादम्	पद्भिः	पत्सु
'foot'				

#### Notes:

- 1. Some words in -ज् and -ज् change these palatals to cerebrals, i.e., -ट्/-ड्.
- 2. Final -ह in words beginning with द- or ब- is treated like घ् and throws a lost aspirate upon the initial द- or ब-. This happens in the nominative singular and before the middle endings.
- 3. Final  $-\xi$  becomes visarga *only* in the nominative singular, not before  $\xi$ . In the nominative singular and before middle endings the vowel before  $\xi$  is lengthened.
- 4. पद् lengthens its vowel in the strong cases.

## b) Stems in -as, -is and -us.

मनस्, n. 'mind'						
	Singular	Dual	Plural			
Nom.	मनः	मनसी	मनांसि			
Acc.	मनः	मनसी	मनांसि			
Instr.	मनसा	मनोभ्याम्	मनोभिः			
Dat.	मनसे	मनोभ्याम्	मनोभ्यः			
Abl.	मनसः	मनोभ्याम्	मनोभ्यः			
Gen.	मनसः	मनसो:	मनसाम्			
Loc.	मनसि	मनसो:	मनःसु/मनस्सु			
Voc.	मनः	मनसी	मनांसि			

अप्सरस्, f.	'Apsaras'
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	Singular	Dual	Plural
Nom.	अप्सराः	अप्सरसौ	अप्सरसः
Acc.	अप्सरसम्	अप्सरसौ	अप्सरसः
Instr.	अप्सरसा	अप्सरोभ्याम्	अप्सरोभिः
Dat.	अप्सरसे	अप्सरोभ्याम्	अप्सरोभ्यः
Abl.	अप्सरसः	अप्सरोभ्याम्	अप्सरोभ्यः
Gen.	अप्सरसः	अप्सरसो:	अप्सरसाम्
Loc.	अप्सरसि	अप्सरसो:	अप्सर:सु/अप्सरस्सु
Voc.	अप्सर:	अप्सरसौ	अप्सरसः

## हिवस्, n. 'oblation'

	Singular	Dual	Plural
Nom.	हवि:	हविषी	हवींषि
Acc.	हिव:	हिवषी	हवींषि
Instr.	हविषा	हिवभ्याम्	हविभिः
Dat.	हिवसे	हिवभ्यमि	हविभ्यः
Abl.	हविष:	हिवभ्याम्	हविभ्यः
Gen.	हविष:	हविषो:	हविषाम्
Loc.	हिविषि	हविषो:	हवि:षु/हविष्षु
Voc.	हवि:	हविषी	हवींषि

	अ	युस्, n. 'life'	
	Singular	Dual	Plural
Nom.	आयु:	आयुषी	आयूंषि
Acc.	आयुः	आयुषी	आयूंषि
Instr.	आयुषा	आयुभ्यम्	आयुर्भिः
Dat.	आयुषे	आयुभ्याम्	आयुर्भ्यः
Abl.	आयुष:	आयुभ्यमि्	आयुभ्यः
Gen.	आयुष:	आयुषोः	आयुषाम्
Loc.	आयुषि	आयुषोः	आयु:षु/आयुष्षु
Voc.	आयुः	आयुषी	आयूंषि

## 2. Changeable Stems.

a) Two Degrees (Strong and Weak)

i. Present and Future Active Participles in -at भवत् 'being' (√মু) Strong stem भवन्त् Weak stem भवत्

	Singi	ılar	Di	ual	Plui	ral
	masc.	neut.	masc.	neut.	masc.	neut.
Nom.	भवन्	भवत्	भवन्तौ	भवती	भवन्तः	भवन्ति
Acc.	भवन्तम्	भवत्	भवन्तौ	भवती	भवतः	भवन्ति
Instr.	भवता		भव-	द्र्याम्	भवा	द्भः
Dat.	भवते		भव-	द्र्याम्	भवन	द्र्यः
Abl.	भवतः		भवः	द्रचाम्	भव	द्र्यः
Gen.	भवतः		भवत	तोः	भवत	ताम् 💮
Loc.	भवति	·	भवत	तोः	भवत	सु
Voc.	भवन्	भवत्	भवन्तौ	भवती	भवन्तः	भवन्ति

The feminine of participles of classes I, IV, VI and X is made by adding -i to the strong stem: I. भवन्ती, IV. दीव्यन्ती, VI. तुदन्ती, X. चोरयन्ती. Roots of class VI may alternatively form the participle from the weak stem: तुदती or तुदन्ती. Roots of all the remaining classes make the feminine

participle from the weak stem: II. अदती, III. जुह्वती, V. सुन्वती, VII. रुन्धती, VIII. तन्वती, IX. क्रीणती. The feminine is declined like any i-stem.

Participles of class III have the *weak* stem throughout; so, जुह्नत्, जुह्नतम्, जुह्नतौ, जुह्नतः, etc.

## भविष्यत् 'going to be, about to be' Strong stem भविष्यन्त् Weak stem भविष्यत्

	Singular		Dual		Plural	
Nom.	masc. भविष्यन्	neut. भविष्यत	masc. भविष्यन्तौ	neut. भविष्यती	masc. भविष्यन्तः	neut. भविष्यन्ति
Acc.	भविष्यन्तम्	,			भविष्यतः	
Instr.	भविष्यता		भविष्यद्भचाम्		भविष्य	पद्भिः
			and so on			

The feminine may be made either from the strong or weak stem; thus, भविष्यन्ती or भविष्यती.

ii. Possessive Adjectives in -vat and -mat भगवत् 'possessing a (good) lot (भग), fortunate' Strong stem भगवन्त् Weak stem भगवत्

	Sing	ular	Du	ıal	Plur	al
	masc.	neut.	masc.	neut.	masc.	neut.
Nom.	भगवान्	भगवत्	भगवन्तौ	भगवती	भगवन्तः	भगवन्ति
Acc.	भगवन्तम्	भगवत्	भगवन्तौ	भगवती	भगवतः	भगवन्ति
Instr.	भगवर	ता	भग	वद्भयाम्	भगव	द्भि:
Dat.	भगवर	ते	भग	वद्भयाम्	भगव	द्भ्य:
Abl.	भगवर	त:	भग	बद्भ याम्	भगव	द्भय:
Gen.	भगवर	त:	भग	वतोः	भगव	ताम्
Loc.	भगव	ति	भग	वतोः	भगव	त्सु
Voc.	भगवन्	भगवत्	भगवन्तौ	भगवती	भगवन्तः	भगवन्ति

The possessive adjectives in -mat (e.g., अग्निमत् 'possessing fire') are declined identically with म everywhere replacing न. The feminine of adjectives in -vat and -mat is formed from the weak stem by adding -i; thus, भगनती, अग्निमती.

## iii. Possessive Adjectives in -in धनिन् 'possessing wealth (धन), wealthy'

	Singular		Di	ual	Plui	ral
	masc.		masc.	neut.	masc.	neut.
Nom.	धनी	धनि	धनिनौ	धनिनी	धनिनः	धनीनि
Acc.	धनिनम्	धनि	धनिनौ	धनिनी	धनिनः	धनीनि
Instr.	धनि	ना	र्घा	नभ्याम्	धनि	भि:
Dat.	धनि	ने	धा	नभ्याम्	धनि	भ्य:
Abl.	धनि	नः	र्धा	निभ्याम्	धनि	भ्यः
Gen.	धनि	न:	धा	निनोः	धनि	नाम्
Loc.	धनि	नि	ध	निनोः	धनि	षु
Voc.	धनिन्	धनि	धनिनौ	धनिनी	धनिनः	ँ धन <u>ी</u> नि

Note: The -n is dropped in the nominative masculine singular and  $-\bar{i}$ - is lengthened (धनी). The -n is dropped also in the nominative neuter singular and before all endings beginning with a consonant (धनि, धनिभ्याम्, धनिभ्यः, धनिभ्यः, धनिभ्यः, धनिभ्यः, धनिभ्यः, धनिभ्यः । त्रिक्षः । The nominative and accusative neuter plural lengthens the -i- of the suffix: धनीनि. The feminine is made by adding  $-\bar{i}$  to the full stem: धनिनी, declined like नदी.

## iv. Comparative Adjectives in -iyas/-yas गरीयस् 'heavier', comparative of गुरु Strong stem गरीयांस् Weak stem गरीयस्

	Singi	ular	Du	al	Plur	al
	masc.	neut.	masc.	neut.	masc.	neut.
Nom.	गरीयान्	गरीय:	गरीयांसौ	गरीयसी	गरीयांसः	गरीयांसि
Acc.	गरीयांसम्	गरीय:	गरीयांसौ	गरीयसी	गरीयसः	गरीयांसि
Instr.	गरीय	सा	गरी	योभ्याम्	गरीय	
Dat.	गरीय	से	गरी	योभ्याम्	गरीय	
Abl.	गरीय	सः	गरी	योभ्याम्	गरीय	
Gen.	गरीय	स:	गरी	यसोः ।	गरीय	•
Loc.	गरीय	सि	गरी	<b>यसोः</b>	गरीय	:सु
Voc.	गरीयन्	गरीय:	गरीयांसौ	गरीयसी	गरीयांसः	गरीयांसि

Similarly श्रेयस् 'more beautiful', the comparative of an unused positive श्री. Note that in the nominative masculine singular the -s of -iyāṃs/-yāṃs is dropped to avoid two final consonants, and the anusvāra is replaced by dental -n. Before -bh of the pada endings, -as becomes -o, (e.g., गरीयोभिः), and before -s of -su it becomes visarga, although -s may optionally remain (गरीयःसु or गरीयस्सु). The feminine is, as usual, made by adding -i to the weak stem: गरीयसी.

## v. The Irregular Noun अप् 'water'

A slightly irregular noun of two degrees, found only in the plural (plurale tantum), is अप् f., 'water'. Its strong stem is आप्, the weak अप्; before भ of the middle endings -प् is changed to -द्. Thus,

Nom.	आप:	Dat.	अद्भूच:
Acc.	अप:	Abl.	अद्भूच:
Instr.	अद्भिः	Gen.	अपाम्
	Loc.	अप्सु	

## b) Three Degrees (Strong, Middle and Weakest)

i. Stems in -an, -man, and -van (masculine and neuter)

	राजन्, m. 'king'	नामन, n. 'name'	म्रावन्, m. 'stone'	आत्मन्, m. 'soul'
Stems				
Strong:	राजान्-	नामान्-	ग्रावाण्-	आत्मान्-
Middle:	राज-	नाम-	ग्राव-	आत्म-
Weakest:	राज्ञ-	नाम्न-	ग्राच्ण-	आत्मन्-
Singular				
Nom.	राजा	नाम	ग्रावा	आत्मा
Acc.	राजानम्	नाम	ग्रावाणम्	आत्मानम्
Instr.	राज्ञा	नाम्ना	ग्राव्णा	आत्मना
Dat.	राज्ञे	नाम्ने	ग्राव्णे	आत्मने
Abl.	राज्ञ:	नाम्नः	ग्राव्ण:	आत्मनः

Gen. Loc. Voc.	राज्ञः राज्ञि/राजनि राजन्	नाम्नः नाम्नि/नामनि नाम/नामन्	ग्राव्णः ग्राव्णि/ग्रावणि ग्रावन्	आत्मनः आत्मनि आत्मन्
Dual N./Acc./V.	राजानौ	नाम्नी/नामनी	ग्रावाणौ ग्रावभ्याम्	आत्मानौ आत्मभ्याम्
I./D./Abl. G./L.	राजभ्याम् राज्ञोः	नामभ्याम् नाम्नोः	ग्राव्णोः	आत्मनोः
Plural				277
Nom./Voc.	राजानः राज्ञः	नामानि नामानि	ग्रावाणः ग्राव्णः	आत्मानः आत्मनः
Instr. Dat./Abl.	राजभिः राजभ्यः	नामभिः नामभ्यः	ग्रावभिः ग्रावभ्यः	आत्मभिः आत्मभ्यः
Gen.	राज्ञाम्	नाम्नाम्	ग्राव्णाम्	आत्मनाम्
Loc.	राजसु	नामसु	ग्रावसु	आत्मसु

Note: If the suffix -man is preceded by a consonant, as in आत्मन् and ब्रह्मन्, the intermediate -a- of -man is not dropped in the weakest cases; thus, आतमा, ब्रह्मणः etc.

श्वान्-

श्वस्

श्वान:

## ii. Irregular stems in -an.

Loc.

Voc.

a) श्वन्, m. 'dog'

	Middle	stem श्व-	
	Weak s	tem शुन्-	
	Singular	Dual	Plural
Nom.	श्वा	श्वानौ	श्वानः
Acc.	श्वानम्	श्वानौ	शुनः
Instr.	शुना	श्वभ्याम्	श्वभि:
Dat.	शुने	श्वभ्याम्	श्वभ्य:
Abl.	शुनः	श्वभ्याम्	श्वभ्य:
Gen.	शुनः	शुनोः	शुनाम्

Strong stem

श्वन् is perfectly regular in forming its strong and middle stems (श्वान् and श्व-). The weakest stem is made by substituting -u- for -va- by samprasāraṇa (a weakening process); thus श्वन्- is changed to शुन्-2. A feminine stem is made by adding -i. So, शुनी.

b) युवन्, m. 'youth'
Strong stem युवान्
Middle stem युवWeak stem यून्-

	Singular	Dual	Plural
Nom.	युवा	युवानौ	युवानः
Acc.	युवानम्	युवानौ	यून:
Instr.	यूना	युवभ्याम्	युवभि:
Dat.	यूने	युवभ्याम्	युवभ्य:
Abl.	यून:	युवभ्याम्	युवभ्य:
Gen.	यून:	यूनोः	यूनाम्
Loc.	यूनि	यूनोः	युवसु
Voc.	युवन्	युवानौ	युवानः

Note: The weakest cases of युवन्, like those of श्वन्, have the samprasāraṇa substitution of -u- for -va (i.e., yu-u-n- for yu-va-n-) with consequent contraction of the two u's; thus, y $\bar{u}n$ - (यून्).<sup>3</sup>

c) A similar case is also the adjective मघवन् 'bountiful', usually used as a name of the great god Indra ('the bountiful one'). The strong stem is मघवान्- (like रাजान्-), the middle मधव- (cf. राज-, श्व-, युव-),

<sup>&</sup>lt;sup>2</sup>Sanskrit  $\acute{s}$  ( $\P$ ) goes back to proto-Indo-European palatalized k (written k), and this (with loss of the palatalization!) is preserved in kun- $\acute{o}s$ , the genitive singular of Greek  $k\acute{u}\bar{o}n$  (cognate of Sanskrit  $\acute{s}v\bar{a}$ ), which is seen in the English borrowing cynosure from  $kun\acute{o}s$ - $our\ddot{a}$  'dog's tail', properly the designation of the constellation  $Ursa\ Minor$ , but used figuratively for 'anything that is prominent'.

<sup>&</sup>lt;sup>3</sup>The weakest or reduced grade  $y\bar{u}n$ - has a Latin cognate in  $j\bar{u}n$ -ior 'younger' (pronounced  $y\bar{u}n$ ior!).

Plural

but the weakest is मधोन्- (i.e., magha-va-n → magha-u-n by samprasāraṇa → then maghon- by contraction of -a- and -u-). Thus,

	Singular	Duai	1 iuiui
Nom.	मघवा	मघवानौ	मघवान:
Acc.	मघवानम्	मघवानौ	मघोन:
Instr.	मघोना	मघवभ्याम्	मघवभि:
Dat.	मघोने	मघवभ्याम्	मघवभ्य:
Abl.	मघोनः	मघवभ्याम्	मघवभ्य:
Gen.	मघोनः	मघोनोः	मघोनाम्
Loc.	मघोनि	मघोनोः	मघवसु
Voc.	मघवन्	मघवानौ	मघवानः
	d) पन्थन्, m.	'path, way'	
	Strong	stem पन्थान्-	
	Middle	stem पथि- (with	<i>i</i> - extension)

	Singular	Dual	Plural
Nom.	पन्थाः	पन्थानौ	पन्थानः
Acc.	पन्थानम्	पन्थानौ	पथ:
Instr.	पथा	पथिभ्याम्	पथिभिः
Dat.	पथे	पथिभ्याम्	पथिभ्य:
Abl.	पथ:	पथिभ्याम्	पथिभ्य:
Gen.	पथ:	पथोः	पथाम्
Loc.	पथि	पथो:	पथिषु
Voc.	पन्थन्	पन्थानौ	पन्थान:

Weak stem

पथ-4

The nominative पन्था: (note final -स्/:) is from a collateral Vedic stem पन्था, one of a small number of masculine stems ending in -आ.

<sup>4</sup>It may be of interest to note that a cognate to the stems path-/path-i is the syllable -put- of Russian sputnik 'a travelling companion', etymologically 'one who is on the same path with (another)', then as a translation loanword of Latin satelles for a heavenly body that orbits another. The prefix s- of s-put-nik means 'with' and is cognate with the Sanskrit sa (स), as in सभार्य 'with one's wife'; the suffix -nik denotes someone who is connected with something specified (here a 'path').

#### iii. Adjectives in -anc/-ac

Note: The majority of these adjectives have *three* stems, but a few have only *two*. Those with three stems have -y or -v preceding the suffixal  $-a\tilde{n}c/-ac$ , with the sole exception of  $\overline{3}$  which is declined with three stems by analogy. These adjectives are formed from various adverbs (most of which are also commonly seen as verbal prefixes) by the addition of  $-a\tilde{n}c$  or -ac ('turned ac directed'), which is simply  $\sqrt{ac}$  or  $a\tilde{n}c$  (ac  $a\tilde{n}c$   $a\tilde{n}c$  a

functioning as a quasi-suffix.

When there are three stems, the strong stem ends in -añc, the middle in -ac, and the weakest in -ic or -ūc, depending on whether -y or -v precedes. So, for example, प्रत्यञ्च 'back-ward', प्रत्यच् and प्रतीच् (-ic in the weakest because -y precedes the suffix). The stems of two degrees all have their strong and weak stems in -āñc and -āc respectively because the adverbs from which they are formed all end in -a which, of course, contracts with the initial a- of -añc and -ac into -āñc and -āc. Thus, प्राञ्च/प्राच् 'forward' (from प्र + -अञ्च/-अच्), प्राञ्च/पराच् 'turned away' (from परा + -अञ्च/-अच्) and अपाञ्च/प्राच् 'downward' (from अप + -अञ्च/-अच्). Herewith are examples of stems of three degrees with -y and -v preceding the suffix:

प्रत्यञ्च 'backward' अन्वञ्च 'afterward, following'

Singular	masc.	neut.	masc.	neut.
Nom./Voc.	प्रत्यङ्¹	प्रत्यक्	अन्वङ् '	अन्वक्
Acc.	प्रत्यश्चम्	प्रत्यक् <sup>2</sup>	अन्वश्चम्	अन्वक्
Instr.	प्रतीच	<b>बा</b>	अनूच	r
Dat.	प्रतीन	त्रे	अनूचे	
Abl./Gen.	प्रतीन	त्र:	अनूच	•
Loc.	प्रतीर्ी	च	अनूचि	7

 Dual

 Nom./Voc.
 प्रत्यश्रौ
 पतीची
 अन्वश्रौ
 अनूची

 Acc.
 प्रत्यश्रौ
 पतीची
 अन्वश्रौ
 अनूची

 Instr./Dat./Abl.
 प्रत्यग्भ्याम्
 अन्वग्भ्याम्
 अनूचो:

 Gen.
 प्रतीचो:
 अनूचो:

 Loc.
 प्रतीचो:
 अनूचो:

Plural				
Nom./Voc.	प्रत्यश्च:	प्रत्यश्चि	अन्वश्चः	अन्वश्चि
Acc.	प्रतीचः	प्रत्यश्चि	अनूच:	अन्वश्चि
Instr.		ग्भि: <sup>2</sup>		िभः
Dat.		गभ्यः		भ्यः
Abl.		ग्भ्यः	अन्वर	भ्यः <sup>2</sup>
Gen.	प्रती	चाम्	अनूच	ाम्
Loc.	प्रत्य	क्षु	अन्वर	सु

	प্रাস্থ্ 'forward' (a stem of two degrees)								
	Singu	ilar	$D_i$	ual	Plural				
	masc.	neut.	masc.	neut.	masc.	neut.			
Nom.	प्राङ् <sup>1</sup>	प्राक् <sup>2</sup>	प्राश्चौ	प्राची	प्राश्चः	प्राश्चि			
Acc.	प्राश्चम्	प्राक् <sup>2</sup>	प्राश्चौ	प्राची	प्राचः	प्राश्चि			
Instr.	प्राचा		प्राग्	म्याम् <sup>2</sup>	प्राति	•ेभः <sup>2</sup>			
Dat.	प्राचे		प्राग्ध	म्याम् 2	प्राग	भ्यः ू			
Abl.	प्राचः			म्याम् <sup>2</sup>	प्राग	भ्यः			
Gen.	प्राचः		प्राच	ते:	प्राच	ग्रम्			
Loc.	प्राचि		प्राच	ो:	प्राक्	नु ्			
Voc.	प्राङ्	प्राक्	प्राश्ची	प्राची	प्राश्च:	प्राश्चि			

#### Notes:

- 1. The final -ङ् is due to the dropping of -च् and substitution of the guttural nasal -ङ for the palatal -ञ् which is not allowed to end a word.
- 2. The final -च् of the *middle* stems प्रत्यच्, अन्वच् and प्राच् must be replaced by the guttural -क् when final or followed by a voiceless consonant (-स् of the locative plural ending -सु, which then becomes -षु) and -ग् when followed by a voiced consonant (भ्-). It is necessary here to remember that in *neuter* stems of three degrees the nominative and accusative singular are *middle* (hence प्रत्यक् and अन्वक्), the nominative and accusative dual are *weakest* (प्रतीची and अन्वि), and only the nominative and accusative plural are *strong* (प्रत्यिश्व and अन्विश).

Like प्रत्य न्यश् सम्यश् उदश् दध्यश् तिर्यश्	'downward' 'right' 'upward' 'Dadhyañc' 'transverse' as m. 'an anim	Strong न्यश्र् सम्यश् उदश् दध्यश्र् तिर्यश्र् al'	Middle न्यक् (-ग्) सम्यक् (-ग्) उदक् (-ग्) 5 तिर्यक् (-ग्)	Weakest नीच् समीच् उदीच् दधीच् तिर्यश्च्
Like अन्व विष्वश्र्	'turned to both sides'	Strong विष्वञ्ज्	Middle विष्वक् (-ग्)	Weakest विषूच्
Like प्राश्च पराश्च् अवाश्च् अपाश्च् अर्वाश्च्	turned away' 'downward' 'backward' 'hitherward'	Strong पराञ्च् अन्वाञ्च् अपाञ्च् अर्वाञ्च्	Weak पराक् (-ग्) अन्वाक् (-ग्) अपाक् (-ग्) अर्वाक् (-ग्)	

 $<sup>^5</sup>$ As the name of an individual, declined only in the singular (where, of course, the *middle* stem does not occur).

#### iv. Perfect Active Participles in -ivas/-vas

जिष्मिवस् 'having slain' (√हन् Strong stem जिष्मिवांस् Middle stem जिष्मिवत् (-द्) Weakest stem जिष्मुष्

	Singi	ular	Dual		Plural		
	masc.	neut.	masc. neut.		masc.	neut.	
Nom.	जघ्निवान्	जिंघ्नवत्	जिंघ्नवासी	जघ्निवती	जिघ्नवांस:	जिंद्यवांसि	
Acc.	जिंद्नवांसम्	जघ्निवत्	जिंघ्नवांसौ	जघ्निवती	जघ्नुष:	जघ्निवांसि	
Instr.	जघ्नुषा		जिंद्याम्		जिघ्नविद्धः		
Dat.	जघ्नुह	ो	जिघ्नवद्भयाम्			बद्भयः	
Abl.	जघ्नुष	र:	जिघ्नबद्भयाम्		जिंघ्नवद्भूच:		
Gen.	जघ्नुष:		जघ्नुषोः		जघ्नुषाम्		
Loc.	जघ्नुषि		जघ्नुषोः		जिंदिन	वत्सु	
Voc.	जिघ्नवन्	जिंघ्नवत्	जघ्निवांसौ	जघ्निवती	जिघ्नवांस:	जिंचवांसि	

The weakest stem fortuitously nearly corresponds to the third person plural of the perfect active, the final -r (or visarga!) of which needs only to be replaced by cerebral -s. Thus, तस्थुष् from तस्थुर् or तस्थुः (रस्था), तेनुष् from तेनर (र्तन), जग्मूष from जग्मूर (र्गम्), and so on. Whether the strong suffix  $-v\bar{a}ms$  and the middle -vat(-d) are to be attached to the perfect stem with an interposed -i-, as in the example above, may be determined by the number of syllables remaining after the weakest suffix -us is dropped: if but one remains, then the -i- is required. So, in तस्थुष, तेनुष and जग्मुष only one syllable is left with the dropping of -us: तस्थ्, तेन् and जग्म्, hence the strong and middle stems must add -i- before -vāms and -vad/-t; thus, तस्थिवांस् (-बद/-त्), तेनिवांस् (-बद्/-त्) and जिम्मवांस् (-बद्/-त्). A root vowel  $i, \bar{i}$  or  $u, \bar{u}$ that has been changed before the ending -ur due to sandhi must be restored, so that in these instances an intervening -i- is not needed. Thus, the perfect third plural of √नी 'lead' is निन्युर, the stem of which is निनी with the restoration of the radical -i when -ur is dropped. The strong and middle stems, therefore, are निनीवांस् and निनीवद्/-त्. One common and important exception to the above rule concerning the interposed -i- is the perfect active participle of 1/विद 'know', which, in spite of being reduced to a single

syllable when -ur is dropped, does not admit the -i-. The three stems are: विद्वांस्, विद्वद्(-त्) and विदुष्. It should be borne in mind that ¹√विद् forms its perfect without reduplication and has present meaning; the participle, then, means 'knowing' and, in its common usage as ∎ noun, 'a learned person or scholar'. Herewith is the full declension in the masculine:

	Singular	Dual	Plural
Nom.	विद्वान्	विद्वांसौ	विद्वांसः
Acc.	विद्वांसम्	विद्वांसौ	विदुषः
Instr.	विदुषा	विद्वद्भचाम्	विद्वद्भिः
Dat.	विदुषे	विद्वद्भयाम्	विद्व-द्भूचः
Abl.	विदुष:	विद्व-द्वचाम्	विद्वद्भयः
Gen.	विदुष:	विदुषो:	विदुषाम्
Loc.	विदुषि	विदुषोः	विद्वत्सु
Voc.	विद्वन्	विद्वांसौ	विद्वांसः

## v. Irregular Stems

The irregular stem पुमंस् m. 'man' has पुमांस् for its strong stem, पुंस् for its weakest and पुम् for its middle. The endings are added perfectly regularly to these stems.

	a) पुमंस्, m. 'man'		
	Singular	Dual	Plural
Nom.	पुमान्	पुमांसौ	पुमांसः
Acc.	पुमांसम्	पुमांसौ	पुंस:
Instr.	पुंसा	पुम्भ्याम्	पुम्भिः
Dat.	पुंसे	पुम्भ्याम	पुम्भ्य:
Abl.	पुंस:	पुम्भ्याम्	पुम्भ्य:
Gen.	पुंस:	पुंसो:	पुंसाम्
Loc.	पुंसि	पुंसोः	पुंसु
Voc.	पुमन्	पुमांसौ	पुमांसः

Irregular also is সধান্ or সধান, n. 'eye', which belongs in part of its inflection to the class of n-stems and in part to that of i-stems.<sup>6</sup>

	b) अक्षन्/अक्षि, n. 'eye' <sup>7</sup>						
	Singular	Dual	Plural				
Nom.	अक्षि	अक्षिणी	अक्षीणि				
Acc.	अक्षि	अक्षिणी	अक्षीणि				
Instr.	अक्ष्णा	अक्षिभ्याम्	अक्षिभि:				
Dat.	अक्ष्णे	अक्षिभ्याम्	अक्षिभ्य:				
Abl.	अक्ष्ण:	अक्षिभ्याम्	अक्षिभ्य:				
Gen.	अक्ष्ण:	अक्ष्णोः	अक्ष्णाम्				
Loc.	अक्ष्णि	अक्ष्णोः	अक्षिषु				
Voc.	अक्षि	अक्षिणी	अक्षीणि				

Note: The weakest cases are made from अक्षन्, the rest from अक्षि declined like बारि.

#### B. Pronouns

#### 1. Personal Pronouns.

	First Person	Second Person	Honorific Second Person <sup>8</sup>		
	अहम् 'I'	त्वम् 'you'	भवत् 'you'		
Singular Nom. Acc. Instr.	अहम् माम् (मा) मया	त्वम् त्वाम् (त्वा) त्वया	<i>masc.</i> भवान् भवन्तम् भवता	fem. भवती भवतीम् भवत्या	

<sup>6</sup>A noun whose declension is pieced together from stems formed with different suffixes is called 'heteroclitic' by the grammarians.

<sup>&</sup>lt;sup>7</sup>There are three other heteroclitic nouns declined precisely like अक्षन्/अक्षि. They are in order of frequency: अस्थन्/अस्यि 'bone', दघन्/दिघ 'curds' and सक्थन्/सिक्य 'thigh'. All, of course, are neuter.

<sup>8</sup>This pronoun খৰল, when used as subject, requires the verb to be in the *third* person, like the Spanish *Usted* and the Italian *Lei*. It is often used in the plural with reference to a single person (cf. with this usage the German pronoun *Sie* which also takes a plural verb). Note also that the declension of খৰল differs from that of the present participle of  $\sqrt{\gamma}$  (with which it has none but a fortuitous similarity!) only in the nominative singular masculine!

Dat.	मह्यम् (मे)	तुभ्यम् (ते)	भवते	भवत्यै
Abl.	मद्	त्वद्	भवतः	भवत्याः
Gen.	मम (मे)	तव (ते)	भवतः	भवत्याः
	मयि	त्विय	भवति	भवत्याम्
Loc.	गाप		masc.	fem.
Dual Nom.	आवाम्	युवाम्	भवन्तौ	भवत्यौ
Acc.	आवाम् (नौ)	युवाम् (वाम्)	भवन्तौ	भवत्यौ
	आवाभ्याम्	युवाभ्याम्	भवद्भयाम्	भवतीभ्याम्
Instr. Dat.	आवाभ्याम्(नौ)	युवाभ्याम् (वाम्)	भवद्भयाम्	भवतीभ्याम्
	आवाभ्याम्	युवाभ्याम्	भवद्भयाम्	भवतीभ्याम्
Abl.	आवयोः(नौ)	युवयोः (वाम्)	भवतोः	भवत्योः
Gen.	आवयोः आवयोः	युवयोः	भवतोः	भवत्योः
Loc.	अ।१५।:	चुनचा.		
D11			masc.	fem.
Plural Nom.	वयम्	यूयम्	भवन्तः	भवत्यः
	अस्मान् (नः)	युष्मान् (वः)	भवतः	भवतीः
Acc.	अस्माभिः	युष्माभिः	भवद्भिः	भवतीभिः
Instr.		युष्मभ्यम् (वः)	भवद्भयः	भवतीभ्यः
Dat.	अस्मभ्यम् (नः)		भवद्भयः	भवतीभ्यः
Abl.	अस्मद्	युष्मद्	भवताम्	भवतीनाम्
Gen.	अस्माकम् (नः)	युष्माकम् (वः)	भवतस्	भवतीषु
Loc.	अस्मासु	युष्मासु	•	•

Note: The forms given in parentheses are enclitic, i.e., they cannot stand first in a sentence or occur where emphasis is required.

## 2. Demonstrative Pronouns.

a)	तद् 'thi							D1	
		Singula	ır		Dual			Plural	fam
	masc.	neut.	fem.	masc.	neut.	fem.	masc		fem.
Nom.	स:	तद्	सा	तौ	ते	ते	ते	तानि	ताः
Acc.	तम्	तद	ताम्	तौ	ते	ते	तान्	तानि	ताः
Instr.	ें तेन		तया	7	गभ्याम्			तैः	ताभिः
	तस	ů	तस्यै	7	तभ्याम्			तेभ्यः	ताभ्यः
Dat.					,			तेभ्यः	ताभ्यः
Abl.	तस	मात्	तस्याः		ताभ्याम्				
Gen.	तस	य	तस्याः	7	तयोः			तेषाम्	तासाम्
Loc.	ति	स्मन्	तस्याम्	-	तयोः			तेषु	तासु

Note: The demonstrative  $\overline{a}$  means 'this' or 'that' with perhaps more of an inclination toward 'that', *i.e.*, the farther reference. It may be used either as a pronoun or an adjective, in the latter case very often equivalent simply to 'the' in English. It is also used as a pronoun of the third person ('he, she, it, him, her, they, them').

b) एतद् 'this'

Uj	2114 0	1112							
		Singula	ır		Dual			Plural	
	masc.	neut.	fem.	masc.	neut.	fem.	masc.	neut.	fem.
Nom.	एष:	एतद्	एषा	एतौ	एते	एते	एते	एतानि	एताः
Acc.	एतम्	एतद्	एताम्	एतौ	एते	एते	एतान्	एतानि	एताः
Instr.	एते	न	एतया		एताभ्याम्	[	Ţ	तैः	एताभिः
Dat.	एत	स्मै	एतस्यै		एताभ्याम्	Ţ	Ţ	तेभ्यः	एताभ्यः
Abl.	एत	स्मात्	एतस्याः		एताभ्याम्	Ţ	Ţ	तेभ्यः	एताभ्यः
Gen.	एत	स्य	एतस्याः		एतयो:		τ	तिषाम्	एतासाम्
Loc.	एत	स्मिन्	एतस्याम्		एतयो:		τ	तिषु	एतासु
NT 4. TO		h	ich more al	oo bo u	ood adie	stivally.	is a comp	ound of	

Note: This pronoun, which may also be used adjectivally, is a compound of ए- and तर्. It denotes the closest reference of all the Sanskrit demonstratives and hence should always be translated by 'this' as contrasted with 'that'.

c) इदम् 'this'

٠,								73.7 7	
		Singula	r		Dual			Plural	
	masc.	neut.	fem.	masc.	neut.	fem.	masc.	neut.	fem.
Nom.	अयम्	इदम्	इयम्	इमौ	इमे	इमे	इमे	इमानि	इमाः
Acc.	इमम्	इदम्	इमाम्	इमौ	इमे	इमे	इमान्	इमानि	इमाः
Instr.	अने	न	अनया	3	<b>गाभ्याम्</b>		ए	भिः	आभिः
Dat.	अस	मै	अस्यै	3	<b>भाभ्याम्</b>		Ų	भ्यः	आभ्य:
Abl.	अस	मात्	अस्याः	3	<b>भाभ्याम्</b>		Ų	भ्य:	आभ्यः
Gen.	अस	य	अस्याः	3	<b>भनयोः</b>		Ų	षाम्	आसाम्
Loc.	अवि	स्मन्	अस्याम्	3	भनयोः		Ų	षु	आसु

Note: इदम् has somewhat indefinite reference, much as does तद्, but इदम् is closer to 'this' in its denotation, whereas तद् is closer to 'that'.

d) अद: 'that' Plural Singular Dual fem. neut. fem. masc. neut. neut. fem. masc. masc. असौ असौ अद: Nom. Acc. अमना अमया Instr.

Dat.	अमुष्मै	अमष्यै	अमूभ्याम्	अमीभ्यः	अमूभ्यः
Abl.	अमुष्मात्	अमुष्याः	अमूभ्याम् अमयोः	अमीभ्यः अमीषाम्	अमूभ्यः अमषाम्
Gen. Loc.	अमुष्य अमुष्मिन्	अमुष्याः अमुष्याम्	अमुयोः	अमीषु	अमूषु े

Note: সব:, the rarest of the demonstratives, denotes something at the furthest distance, like old-fashioned English 'yon, yonder'. It is, then, the opposite of एतद.

#### 3. Anaphoric Pronoun.

Acc	एनद् 'him, her, it, Singula masc. neut. एनम् एनद् एनेन		masc. एनौ एनौ	Dual neut. एने	fem. एने एने	masc. एनान्	Plural neut. एनानि	fem. एनाः
Instr.	एगग	दुराजा	2.11	2.	,			
Gen./I	oc.		τ	्नयोः ।				

The pronoun ঘুনৰ, thus declined in but a very few cases, is used only in reference to someone or something previously mentioned. It is an *unemphatic* pronoun and cannot, therefore, occupy the first place in a sentence or clause. Since it does not occur in the nominative, the translation will always be 'him, her, it or them'.

#### 4. Relative Pronoun.

Loc.

यस्मिन

यद 'who, whom, which, that'9 Plural Dual Singular fem. masc. neut. fem. neut, fem. neut. masc. masc. यानि यौ ये ये ये या: या य: यद् Nom. ये ये यान् यानि या: यौ यद् याम Acc. यम् यै: याभिः येन यया याभ्याम् Instr. येभ्य: याभ्यः यस्मै यस्यै याभ्याम Dat. येभ्य: याभ्य: याभ्याम Abl. यस्मात् यस्याः येषाम यासाम् यस्याः ययो: Gen. यस्य

ययो:

यास्

This important and frequent pronoun, which introduces a clause that qualifies a noun or pronoun ('The boy who or whom . . .'), is declined precisely like तद्, with य- everywhere replacing स- or त-.

यस्याम

<sup>9&#</sup>x27;that' as in 'The book that I read . . . ', not 'that' as a demonstrative.

#### 5. Interrogative Pronoun.

किम् 'who, whom, which, what'

		Singula	r		Dual			Plural	
	masc.	neut.	fem.	masc.	neut.	fem.	masc.	neut.	fem.
Nom.	क:	किम्	का	कौ	के	के	के	कानि	काः
Acc.	कम्	किम्	काम्	कौ	के	के	कान्	कानि	काः
Instr.	केन		कया	ā	<b>गभ्याम्</b>		वै	ī:	काभिः
Dat.	कस	मै	कस्यै	ā	नाभ्याम्		वे	भ्यः	काभ्य:
Abl.	कस	मात्	कस्याः	2	नभ्याम्		वे	भ्यः	काभ्यः
Gen.	कर	य	कस्याः	-	<b>क्यो</b> ः		वे	जाम्	कासाम्
Loc.	क	स्मन्	कस्याम्	0	<b>ह्यो</b> ः		वे	<b>ब</b>	कासु

Note that the declension of the interrogative pronoun (or adjective) is the same as that of तद् except for the nominative and accusative neuter singular, which is किम् not कद.

#### 6. Indefinite Pronoun.

किंचिद्, किंचन or किमपि 'some, a certain, any'

		Singular			Dual		
<b>N</b> T	masc.	neut. किंचिद	fem. काचिद	masc. कौचिद्	neut. केचिद्	fem. केचिद्	
Nom.	कश्चिद्		भा।वद्		,	,	
	कश्चन	किंचन	काचन	कौचन	केचन	केचन	etc.
	को ऽपि	किमपि	कापि				
Acc.	कंचिद्	किंचिद्	कांचिद्				
	कंचन	किंचन	कांचन	etc.			
		Plural					
	masc.	neut.	fem	ι.			
Nom.	केचिद्	कानिचि	7	श्चेद्			
Acc.	कांश्चिद्	कानिचि	1	श्चेद् etc.			
Ψ.				احجات حدثهما	lamaiam of	this some	harra

It is not necessary to present the entire declension of this compound pronoun: it is formed from the appropriate case, number and gender of the interrogative किम् to which is appended one of the meaningless particles चिद्, चन or अपि (very rarely वा). The attachment of one of these particles 'de-interrogativizes' the interrogative किम् and converts it into an indefinite. When the negative adverb व precedes it or accompanies the verb, the English translation will be 'no one, nothing, not . . . any' etc. depending on the gender

and English usage (e.g., न कश्चिद् आतमानं द्रष्टुं शक्नोति 'No one can see the soul', न किंचिद् अत्र विद्यते 'There is nothing here').

## 7. Reflexive Adjective.

#### स्व 'one's own'

This adjective, which is declined like the देव/सेना/फल types, refers to all three persons and numbers and according to the context, therefore, may be translated by 'my, your (singular), his, her its, our, your (plural), and their'. It is very frequently made the prior member of a karmadhāraya compound instead of its inflected qualifier; e.g., सः स्वग्रामं गतः or सः स्वं ग्रामं गतः 'He went to his (own) village'.

#### 8. Reflexive Pronoun.

## आत्मन् m. 'oneself'

The noun आत्मन्, whose declension has been given under the n-stems, is also used in the singular as a reflexive pronoun of all three persons and numbers.

## 9. Intensive Adjective and Pronoun.

## स्वयम् 'oneself'

This invariable pronoun, which is in form an isolated nominative made from स्व + interposed य and -अम् (cf. अयम् from अ + य + -अम् and त्वम् from तु + -अम्), is used as an intensive attribute to the subject of a sentence, which may be any of the three persons or numbers, as: सः स्वयं तत्पापमकरोत् 'He himself committed that wrong'. It also very frequently has the value of an instrumental ('by myself, yourself, himself' etc.). The instrumental value is particularly common in compounds, as in स्वयंभू 'existing by itself', i.e., self-existent (an epithet of Brahman, the cosmic absolute).

## C. Numerals

Card	inals	Ordin	nals	
1	एक	first	प्रथम or आद्य (from आदि 'beginning')	Ordinals from one to four take the feminine in $-\bar{a}$ , neuter in $-am$
2	द्व	second	द्वितीय	(declined like सेना and फल).
3	त्रि	third	तृतीय	(i'ii aliu ini).
4	चतुर्	fourth	चंतुर्थ	
5	पश्च	fifth	पश्चम	
6	षष्	sixth	षष्ठ	
7	सप्त	seventh	सप्तम	
8	अष्ट	eighth	अष्टम	
9	नव	ninth	नवम	
10	दश	tenth	दशम	
11	एकादश			
12	द्वादश			
13	त्रयोदश	$\bigcap r$	dinals from 11 thro	ugh 19 are
14	चतुर्दश		ntical to the cardina	
15	पश्चदश		clined like the adject	tival types
16	षोडश	सुन्द	ररः, सुन्दरी, सुन्दरम्.	
17	सप्तदश			
18	अष्टादश			
19	नवदश			

100 शत	1	विंशति by exception forms विंश. The cardinals ending in -त् make their reductions by dropping the -त्; thus, त्रिंश, चत्वारिंश, पश्चाश.
109 नवश् 110 दशः 120 विंश	ात ात :शत शत शत गशत प्रशत शत शत ग्रातिशत ग्राच्छत c.)	The ordinals of the hundreds and higher numerals are made by the suffixing of -तम, so शततम, सहस्रतम, etc.

300	त्रिशत (as a cpd. in plur.) or त्रीणि शतानि
400	चतु:शत (as a cpd. in plur.) or चत्वारि शतानि
	(etc.)
1000	सह <b>स</b> ,n.
10,000	अयुत, n.
100,000	লক্ষ, n. 'lakh'
1,000,000	प्रयुत, n.
10,000,000	कोटि, f. 'crore'

Notes: The numerals द्व, त्रि and अष्ट take the forms द्वा, त्रयस् (subject to sandhi!) and अष्टा in 12, 13 and 18 and also in 22, 23, 28 and 32, 33, 38. In increasing all the remaining decades except 80, either द्वा or द्वि (!), त्रयस् (subject to sandhi change) or त्रि, अष्टा or अष्ट may be used. These augmentations of 80 require द्वि and त्रि, which by sandhi become द्वच् and त्र्य; 88 would be अष्टाशीति in any case due to vowel coalescence.

All the decades are feminine nouns, those in -ति being declined like मित and those in -त् like any unchangeable consonant stem, e.g., nom. चत्वारिंशत्, acc. चत्वारिंशतम्, instr. चत्वारिंशता, dat. चत्वारिंशते, abl.-gen. चत्वारिंशतः, loc. चत्वारिंशति

The objects numbered are put in the genitive (after the numeral!) or in the same case as the numeral; thus, विंशत्या सैनिकानाम् 'by 20 soldiers' or विंशत्या सैनिके:.

The addition of units and decades to the hundreds and thousands (e.g., 105, 125, etc.) may be expressed, as in the paradigm, by prefixing the added number to the larger and inflecting शत or सहस्र in the singular, just as with the intermediate decadal numerals; thus, 105 (as nominative or accusative) पश्चशतम्, whereas पश्चशतानि (cpd.) or पश्च शतानि means '500'.

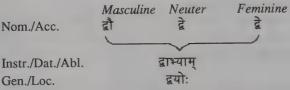
The curious adjective ऊन 'lacking, deficient, minus', with a numeral preceding, may be placed before another numeral to indicate a specified diminution of the latter. This usage is especially common with numerals ending in 9, which may be expressed by the following numeral diminished by 1. Thus, 19 may be expressed by एकोनविंशति '20 deficient by or minus 1', 39 by एकोनचत्वारिंशत् '40 deficient by or minus 1'. So common is this particular usage that the numeral 'one' is often omitted, thus, ऊनविंशति 'deficient 20', ऊनचत्वारिंशत् 'deficient 40'.

Large numbers consisting of three, four or more digits (if written out or read aloud and not, as usually, written in the numerical figures १, २, ३ etc.), especially years of various eras, are, at least in 'modern' Sanskrit, generally expressed by placing the lower numerals before the larger in an imboxed series of compound adjectives ending in उत्तर 'higher' or अधिक 'additional'; thus, 'such-and-such a number higher (or additional) by such-and-such, higher by such-and-such', starting from the lowest and proceeding to the highest, e.g., 1975 पश्चसप्तर्युत्तरनवश्चतोत्तरसहस्रम् or alternatively पश्चसप्तत्यधिक-नवश्चताधिकसहस्रम् (१९७५). When this refers to a year, it is usual to make the ordinal of the numeral by adding -तम followed by संवत्सर, m.; e.g., पश्चपश्चाशदधिकनवश्चताधिकसहस्रतमे संवत्सरे 'in the year 1955'.

एक 'one' is declined pronominally, i.e., like तद्, except for the nominative and accusative, which are एकम्, not एकद्. The plural एक, etc. is used as an indefinite pronoun meaning 'some'.

द्व is, of course, declined only in the dual and is precisely like the types देव,

सेना and फल, thus:



The declensions of त्रि 'three', चतुर 'four', पश्च 'five', षष् 'six' and अष्ट 'eight', given below, exhibit some notable peculiarities. Like पश्च are declined सप्त 'seven', नव 'nine', दश 'ten' and *all* compounds of दश, *i.e.*, from एकादश through नवदश.

त्रि 'three' Masculine Neuter Feminine. त्रीणि तिस: त्रय: Nom. तिस: त्रीन Acc. त्रिभि: तिस्भिः Instr. त्रिभ्य: Dat. / Abl. तिसणाम त्रयाणाम Gen. त्रिष Loc.

## चतुर् 'four'

Nom.	Masculine चत्वारः		Neuter चत्वारि	F	eminine चतस्रः
Acc.	चतुरः		चत्वारि	,	चतस्रः
		<b>~</b>		_	
Instr.		चतुंभिः			चतसृभिः
Dat.	:	चतुभर्यः			चतसृभ्यः
Abl.		चतुभर्यः			चतसृभ्यः
Gen.	;	चतुर्णाम्			चतसृणाम्
Loc.		चतुर्षु			चतसृषु

पश्च 'five'
All genders

Nom./Acc. पञ्च Instr. पञ्चभि: Dat./Abl. पञ्चभ्य: Gen. पञ्चानाम् Loc. पञ्चस्

Note: Like पश्च are declined सप्त 'seven', नव 'nine', दश 'ten' and all the compounds terminating in -दश.

षष् 'six'
All genders
Nom./Acc. षट्

Instr. षड्भिः Dat./Abl. षड्भ्यः Gen. षण्णाम् Loc. षट्सू

#### अष्ट 'eight'

There are two alternative declensions, the one like Чअ, the other in part with dual endings:

B.

A. All genders

Nom./Acc. अष्ट अष्टौ Instr. अष्टभिः अष्टाभिः Dat./Abl. अष्टभ्यः अष्टाभ्यः Gen. अष्टानाम् अष्टानाम्

On the dual origin of अष्ट, v. footnote 7, Lesson Thirty-two.

Symbolic Word Numerals

The numerals 1-9 and zero are very frequently expressed by nonnumerical words, the meanings of which may suggest a numerical value. The number of these words is considerable since there are so many exact synonyms for things that may imply a number. The commonest of these symbolic word numerals are:

zero: शन्य, आकाश, अभ, ख

one: सोम, इन्दु, शशिन्, भू, भूमि, आदि

two: यम, कर, नयन, नेत्र, अक्षि, भुज, पक्ष, अश्विन् (in dual)

three: लोक, गुण, अग्नि, पुर

four: वेद, समुद्र, युग

five: विषय, इषु, भूत, वायु

six: ऋतु, रस, अङ्ग seven: ऋषि, पर्वत, अग

eight: वसु, दिग्गज, सर्प, गिरि, अनुष्टुभ्

nine: ग्रह, निधि, रन्ध्र

These words, when having numerical value, are arranged in an ascending order of value (the opposite of the order when a number is written in figures), thus: वेददिग्गजगुणरसभूत 56,384 (५६३८४).

#### D. Verbs

#### 1. Present, Imperfect, Imperative and Optative.

The present and imperfect tenses and the imperative and optative moods, both active and middle, are derived from a so-called 'present stem' which is made from a verb root in ten different ways. Sanskrit roots are accordingly divided up into ten classes, each referred to by a root taken (by the ancient Indian grammarians) as typical of a particular class, such as the \forall class, the दिन class, etc. The present stem of four of these classes, viz., the भू (I), दिव् (IV), तुद् (VI) and चुर् (X) classes, ends in the vowel -a, the so-called 'thematic vowel'. These four classes, which are conjugated in precisely the same way, constitute the First Conjugation. The remaining six classes, viz., the अद् (II), हु (III), सु (V), रुध् (VII), तन् (VIII) and क्री (IX) classes, called 'non-thematic' or 'athematic' because their present stem does not end in the vowel -a. make up the Second Conjugation. The present stem of the Second Conjugation is formed by the addition of various suffixes to the root, by the absence of a suffix or by reduplication and a combination of these with other factors. The most remarkable characteristic, however, is the distribution of the present stem into strong and weak forms, the strong occurring in the first, second and third singular of the present and imperfect active, all the first persons of the imperative, active and middle, and the third singular imperative active. All the rest are weak.

Since all the classes of the First Conjugation are conjugated identically, it will not be necessary to present a separate paradigm of each class, but it will suffice to give the full paradigm of class I only. Of the Second Conjugation, however, the full paradigm of each class is set out because of the shifting of stems and the frequent application of sandhi rules.

## Table of Personal Endings

				tive		
		Primary		Imperative	<i>Optai</i> 1st Conj.	tive 2nd Conj.
Sing.	1	(Present) -मि	(Imperfect) -अम्	-आनि	-एयम्	-
omg.	2.	-सि	-:	-, -धि, -हि	-ए:	-याः
	3.	-ति	-त्	-तु	-एत्	-यात्
	٥.	***		•		· ·
Dual	1.	-व:	-व	-आव	-एव	-याव
	2.	-थ:	-तम्	-तम्	-एतम्	-यातम्
	3.	-तः	-ताम्	-ताम्	-एताम्	-याताम्
Plur.	1.	-म:	-म	-आम	-एम	-याम
	2.	-थ	-त	-त	-एत	-यात
	3.	-अन्ति	-अन्	-अन्तु	-एयुः	-युः
			17	1.11.		
		Driman	Secondary	ddle Imperative	Onta	tive
		(Present)	(Imperfect)	Imperative	1st Conj.	2nd Coni
Cina					ibt Conj.	Zhu Conj.
omg.	1.	-ए			-एय	-ईय
Sing.	1. 2.		-ए (I), -इ (II) -था:			-ईय -ईथाः
Sing.		-ए	-ए (I), -इ (II)	-ऐ	-एय	-ईय
Sing.	2.	-ए -से -ते	-ए (I), -इ (II) -था: -त	-ऐ -स्व -ताम्	-एय -एथाः -एत	-ईय -ईथाः -ईत
Dual	2. 3.	-ए -से -ते -बहे	-ए (I), -इ (II) -था: -त -बहि	-ऐ -स्व -ताम् -आवहै	-एय -एथा: -एत -एवहि	-ईय -ईथाः -ईत -ईवहि
	2. 3.	-ए -से -ते -वहे -एथे (I)	-ए (I), -इ (II) -था: -त -बहि -एथाम् (I)	-ऐ -स्व -ताम् -आवहै -एथाम् (I)	-एय -एथाः -एत -एवहि -एयाथाम्	-ईय -ईथाः -ईत
	<ol> <li>2.</li> <li>3.</li> <li>1.</li> <li>2.</li> </ol>	-ए -से -ते -बहे -एथे (I) -आथे (II	-ए (I), -इ (II) -था: -त -वहि -एथाम् (I) [) -आथाम् (I	-ऐ -स्व -ताम् -आवहै -एथाम् (I) -आथाम् (II	-एय -एथाः -एत -एवहि -एयाथाम्	-ईय -ईथाः -ईत -ईवहि -ईयाथम्
	<ol> <li>2.</li> <li>3.</li> <li>1.</li> </ol>	-ए -से -ते -बहे -एथे (I) -आथे (II -एते (I)	-ए (I), -इ (II) -था: -त -वहि -एथाम् (I) () -आथाम् (I -एताम् (I)	-ऐ -स्व -ताम् -आवहै -एथाम् (I) I) -आथाम् (II -एताम् (I)	-एय -एथाः -एत -एवहि -एयाथाम् ) -एयाताम्	-ईय -ईथाः -ईत -ईवहि -ईयाथम्
	<ol> <li>2.</li> <li>3.</li> <li>1.</li> <li>2.</li> </ol>	-ए -से -ते -बहे -एथे (I) -आथे (II	-ए (I), -इ (II) -था: -त -वहि -एथाम् (I) () -आथाम् (I -एताम् (I)	-ऐ -स्व -ताम् -आवहै -एथाम् (I) I) -आथाम् (II -एताम् (I)	-एय -एथाः -एत -एवहि -एयाथाम् ) -एयाताम्	-ईय -ईथाः -ईत -ईवहि -ईयाथम्
Dual	<ol> <li>2.</li> <li>3.</li> <li>1.</li> <li>2.</li> <li>3.</li> </ol>	-ए -से -ते -बहे -एथे (I) -आथे (II -एते (I)	-ए (I), -इ (II) -था: -त -बहि -एथाम् (I) [) -आथाम् (I -एताम् (I)	-ऐ -स्व -ताम् -आवहै -एथाम् (I) -आथाम् (II -एताम् (I)	-एय -एथाः -एत -एवहि -एयाथाम् ) -एयाताम्	-ईय -ईथाः -ईत -ईवहि -ईयाथम् -ईयाताम्
	<ol> <li>2.</li> <li>3.</li> <li>2.</li> <li>3.</li> </ol>	-ए -से -ते -बहे -एथे (I) -आथे (I) -एते (I) -आते (II	-ए (I), -इ (II) -थाः -त -वहि -एथाम् (I) () -आथाम् (I) -एताम् (I) -आताम् (I	-ऐ -स्व -ताम् -आवहै -एथाम् (I) -आथाम् (II -एताम् (I) -आताम् (II	-एय -एथा: -एत -एवहि -एयाथाम् ) -एयाताम् )	-ईय -ईथाः -ईत -ईवहि -ईयाथम् -ईयाताम्
Dual	2. 3. 1. 2. 3. 1. 2.	-ए -से -ते -बहे -एथे (I) -आये (II -मते (II -महे	-ए (I), -इ (II) -था: -त -वहि -एथाम् (I) () -आथाम् (I) -एताम् (I) -आताम् (I	-ऐ -स्व -ताम् -आवहै -एथाम् (I) -आवाम् (II -एताम् (II -आताम् (II	-एय -एथाः -एत -एबहि -एयाथाम् ) -एयाताम् ) -एमहि -एध्वम्	-ईय -ईथाः -ईत -ईवहि -ईयाथम् -ईयाताम् -ईमहि -ईध्वम्
Dual	<ol> <li>2.</li> <li>3.</li> <li>2.</li> <li>3.</li> </ol>	-ए -से -ते -बहे -एथे (I) -आथे (I) -एते (I) -आते (II	-ए (I), -इ (II) -था: -त -बिह -एथाम् (I) I) -आथाम् (I -एताम् (I) -आताम् (I -महि -ध्वम् ) -अन्त (I)	-ऐ -स्व -ताम् -आवहै -एथाम् (I) -आथाम् (II -एताम् (I) -आताम् (II	-एय -एथा: -एत -एवहि -एयाथाम् ) -एयाताम् ) -एमहि -एध्वम् -एरन्	-ईय -ईथाः -ईत -ईवहि -ईयाथम् -ईयाताम्

#### Notes:

1. Endings beginning with a vowel are added after the final vowel of the

present stem has been dropped.

2. The optative endings are made from the optative suffix -i- (-ई-), which fuses with the the thematic vowel of the First Conjugation into -e- (-ए-), i.e., -a + -i-  $\rightarrow -e$ -. In the table the optatives consist of this -e- (-ए-) together with the secondary endings (which are required by the optative), hence, -एय, -एया:, -एत, etc. In the Second Conjugation the optative endings consist of the optative sign  $-y\bar{a}$ - (-या-) + the secondary endings in the active and the weakened optative sign -i- (-ई-) in the middle, yielding on the one hand -याम्, -या:, -यात् etc. and on the other  $-\frac{1}{2}$ -  $-\frac{1}{2}$ 

3. The imperative singular active in the First Conjugation is just the stem, e.g., भव, दीन्य, etc. In the Second Conjugation it is धि after consonants and हि after vowels. But this latter rule has a few notable exceptions: roots of the ह class, in spite of ending in a vowel, take -धि; सु class roots that end in a consonant, e.g., √आप् 'reach', take -हि, so आप्-नु-हि, otherwise no ending e.g., सु-नु from √सु 'press'; and finally roots of the की class that end in a consonant take the anomalous ending -आन, which is added to the root, not to the present stem; thus, मथान from √मथ् 'stir'.

4. The roman numerals I, II in parentheses in the table refer to the First and Second Conjugation respectively and so indicate in which conjugation a

particular ending is used.

## First Conjugation

Class I: √भू 'be' Present Stem: भव-

#### Present

1. 2. 3.	Singular भवामि भवसि भवति	Active Dual भवाव: भवथ: भवत:	Plural भवामः भवथ भवन्ति	Singular भवे भवसे भवते	Middle Dual भवावहे भवेथे भवेते	Plural           भवामहे           भवध्वे           भवन्ते
			Impe	erfect		
1. 2. 3.	Singular अभवम् अभवः अभवत्	Active Dual  अभवाव  अभवतम्  अभवताम्	Plural अभवाम अभवत अभवन्	Singular अभवे अभवथाः अभवत	Middle Dual अभवावहि अभवेथाम् अभवेताम्	Plural अभवामहि अभवध्वम् अभवन्त
			Impe	rative		
1. 2. 3.	Singular भवानि भव भवतु	Active Dual भवाव भवतम् भवताम्	Plural भवाम भवत भवन्तु	Singular भवे भवस्व भवताम्	Middle Dual भवावहै भवेथाम् भवेताम्	Plural भवामहै भवध्वम् भवन्ताम्
			Орг	tative		
1	Singular भवेयम	Active <i>Dual</i> भवेव	Plural भवेम	Singular भवेय	Middle <i>Dual</i> भवेवहि	Plural भवेमहि

भवेत

भवेयुः

भवेतम्

भवेताम्

भवे:

भवेत्

2.

3.

भवेथाः

भवेत

भवेयाथाम् भवेध्वम्

भवेयाताम् भवेरन्

## Second Conjugation Class II: √द्विष् 'hate' Present Stems: Strong द्वेष्- Weak द्विष्-

#### Present

1. 2. 3.	Singular द्वेष्मि द्वेष्टि	Active Dual দ্ধিত্ব: দ্ধিত্য: দ্ধিত্য:	Plural         द्विष्म:       द्विष्ठ         द्विषन्त	Singular द्विषे द्विक्षे द्विष्टे	Middle Dual द्विष्वहे द्विषाथे	Plural द्विष्महे द्विड्ढ्वे द्विषते
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## Imperfect

		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	अद्वेषम्	अद्भिष्व	अद्विष्म	अद्विषि	अद्भिष्वहि	अद्विष्महि
2.	अद्वेट्	अद्बिष्टम्	अद्विष्ट	अद्विष्ठाः	अद्विषाथाम्	अद्विड्ढ्वम्
3.	अद्वेट्	अद्विष्टाम्	अद्विषन्	अद्विष्ट	अद्विषाताम्	अद्विषत

## *Imperative*

	Singular	Active Dual	Plural	Singular	Middle Dual	Plural
1.	द्वेषाणि	द्वेषाव	द्वेषाम	द्वेषै	द्वेषावहै	द्वेषामहै
2.	द्विड्ढि	द्विष्टम्	द्विष्ट	द्विक्ष्व	द्विषाथाम्	द्विड्ढ्वम्
3.	द्वेष्ट्	द्विष्टाम्	द्विषन्तु	द्विष्टाम्	द्विषाताम्	द्विषताम् 1

## Optative

		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1	द्विष्याम्	द्विष्याव	द्विष्याम	द्विषीय	द्विषीवहि	द्विषीमहि
1.			द्विष्यात	द्विषीथाः	द्विषीयाथाम्	द्विषीध्वम्
2.	द्विष्याः	द्विष्यातम्	_		•	,
3.	द्विष्यात्	द्विष्याताम्	द्विष्युः	द्विषीत	द्विषीयाताम्	द्विषीरन्

#### Notes

1. Note absence of nasal.

# Class III: √हु 'offer (an oblation)' Present Stems: Strong जुहो- Weak जुहु-

#### Present

	Singular	Active Dual	Plural	Singular	Middle Dual	Plural
1.	जुहोमि	जुहुव:	जुहुम:	जुह्न	जुहुवहे	जुहुमहे
2.	जुहोषि	जुहुथ:	जुहुथ	जुहुषे	जुह्वाथे	जुहुध्वे
3.	जुहोति	जुहुत:	जुह्नति 1	जुहुते	जुह्वाते	जुह्वते

## Imperfect

		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	अजुहवम्	अजुहुव	अजुहुम	अजुह्वि	अजुहुवहि	अजुहुमहि
2.	अजुहो:	अजुहुतम्	अजुहुत	अजुहुथा:	अजुह्वाथाम्	अजुहुध्वम्
3.	अजुहोत्	अजुहुताम्	अजुहवुः2	अजुहुत	अजुह्वाताम्	अजुह्वत े

### *Imperative*

		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	जुहवानि	जुहवाव	जुहवाम	जुहवै	जुहवावहै	जुहवामहै
2.	जुहुधि	जुहुतम्	जुहुत	जुहुष्व	जुह्वाथाम्	जुहुध्वम्
3.	जुहोतु	जुहुताम्	जुह्नतु	जुहुताम्	जुह्वाताम्	जुह्नताम्

## Optative

		Active			Middle	
	Singular	Dual	Plural	Singular		Plural
1.	जुहुयाम्	जुहुयाव	जुहुयाम	जुह्वीय	जुह्वीवहि	जुह्वीमहि
2.	जुहुया:	जुहुयातम्	जुहुयात	जुह्वीथाः	जुह्वीयाथाम्	जुह्वीध्वम्
3.	जुहुयात्	जुहुयाताम्	जुहुयु:	जुह्वीत	जुह्वीयाताम्	जुह्वीरन्

#### Notes:

- 1. Note absence of nasal.
- 2. Note guna of root and ending -उर् (-उ:).

## Class V: √सु 'press' Present Stems: Strong सुनो- Weak सुनु-

#### Present

		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	सुनोमि	सुनुवः 1	सुनुमः	सुन्वे	सुनुवहे 1	सुनुमहे
2.	सुनोषि	सुनुष:	सुनुथ	सुनुषे	सुन्वाथे	सुनुध्वे
	सुनोति		सुन्वन्ति	सुनुते	सुन्वाते	सुन्वते 2
3.	सुगात	सुनुतः	4.41.11	230	3 1111	3 "
			Impe	rfect		
		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	असुनवम्	असुनुव 1	असुनुम	असुन्वि	असुनुवहि 1	असुनुमहि 1
2.	असुनोः	असुनुतम्	असुनुत	असुनुथाः	असुन्वाथाम्	असुनुध्वम्
3.	असुनोत्	असुनुताम्	असुन्वन्	असुनुत	असुन्वाताम्	असुन्वत 2
٥.	all and	1,99,11	, 2, ,		,	9
			Impe	rative		
		Active			Middle	DI I
	Singular	Dual	Plural	Singular	Dual	Plural
1.	सुनवानि	सुनवाव	सुनवाम	सुनवे	सुनवावहै	सुनवामहे
2.	सुनु	सुनुतम्	सुनुत	सुनुष्व	सुन्वाथाम्	सुनुध्वम्
3.	सुनोतु	सुनुताम्	सुन्वन्तु	सुनुताम्	सुन्वाताम्	सुन्वताम्
			Opt	ative	Middle	
	C:1	Active Dual	Plural	Singular	Dual	Plural
1	Singular सनगाम	<i>प्राचा</i> सुनुयाव	सुनुयाम	सुन्वीय	सुन्वीवहि	सुन्वीमहि
1.	सुनुयाम्		सुनुयात	सुन्वीथाः	सुन्वीयाथा	
2.	सुनुयाः	सुनुयातम्		सुन्वीत	सुन्वीयाताम	, ,
3.	सुनुयात्	सुनुयाताम्	सुनुयु:	3 1111	3 11 1111	4 3 4

#### Notes:

- 1. Before endings beginning with व्- or म्- the उ of नु may be dropped; so alternatively सुन्व:, सुन्यहे, सुन्यहे etc.
- 2. Note absence of nasal.

## Class VII: √रुध् 'obstruct' Present Stems: Strong रुणध्- Weak रुन्ध्-

#### Present

		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	रुणध्म	रुन्ध्व:	रुन्ध्म:	रुन्धे	रुन्ध्वहे	रुन्ध्महे
2.	रुणि्स	रुन्द्धः	रुन्द्ध	रुन्त्से	रुन्धाथे	रुन्द्ध्वे
3.	रुणद्धि	रुन्द्धः	रुन्धन्ति	रुन्द्धे	रुन्धाते	रुन्धते 1

## Imperfect

		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	अरुणधम्	अरुन्ध्व	अरुन्ध्म	अरुन्धि	अरुन्ध्वहि	अरुन्ध्महि
2.	अरुणत्	अरुन्द्धम्	अरुन्द्ध	अरुन्द्धाः	अरुन्धाथाम्	अरुन्द्वम्
3.	अरुणत्	अरुन्द्वाम्	अरुन्धन्	अरुन्द्ध	अरुन्धाताम्	अरुन्धत 1

## Imperative

		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	रुणधानि	रुणधाव	रुणधाम	रुणधै	रुणधावहै	रुणधामहै
2.	रुन्द्धि	रुन्द्धम्	रुन्द्ध	रुन्त्स्व	रुन्धाथाम्	रुन्द्भवम्
3.	रुणद्भ	रुन्द्वाम्	रुन्धन्तु	रुन्द्वाम्	रुन्धाताम्	रुन्धताम्

## Optative

		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	रुन्ध्याम्	रुन्ध्याव	रुन्ध्याम	रुन्धीय	रुन्धीवहि	रुन्धीमहि
2.	रुन्ध्याः	रुन्ध्यातम्	रुन्ध्यात	रुन्धीथा:	रुन्धीयाथाम्	रुन्धीध्वम्
3.	रुन्ध्यात्	रुन्ध्याताम्	रुन्ध्यु:	रुन्धीत	रुन्धीयाताम्	रुन्धीरन्

#### Notes:

1. Note absence of nasal.

# Class VIII: √कृ 'do, make'10 Present Stems: Strong करो-, Weak कुरु-, कुर्- before व्, म् and य्.

			Preser	nt	AC 1.11.	
1.	Singular करोमि	Active <i>Dual</i> कुर्व:	Plural कुर्मः	Singular कुर्वे	Middle Dual कुवह	Plural कुर्मह्
2. 3.	करोषि करोति	कुरुय: कुरुत:	कुरुथ कुर्वन्ति	कुरुषे कुरुते	कुविथे कुविते	कुरध्वे कुर्वत
			Imperi	fect		
1.	Singular अकरवम्	Active Dual अकुर्व	Plural अकुर्म	Singular अकुर्वि	Middle Dual अकुर्वहि	Plural अकुर्महि
2.	अकरोः अकरोत्	अकुरुतम् अकुरुताम्	अकुरुत अकुर्वन्	अकुरुथाः अकुरुत	अकुर्वाथाम् अकुर्वाताम्	अकुरुध्वम् अकुर्वत
<i>.</i>						Ü
			Impera	itive		
1.	Singular करवाणि	Active <i>Dual</i> करवाव	Plural करवाम	Singular करवे	Middle <i>Dual</i> करवावहै	Plural करवामहै
2.	कुरु	कुरुतम्	कुरुत	कुरुष्व	कुर्वाथाम्	कुरुध्वम्
3.	करोतु	कुरुताम्	कुर्वन्तु	कुरुताम्	कुर्वाताम्	कुर्वताम्
			Optai	tive		
		Active			Middle	
1	Singular	Dual कुर्याव	Plural कुर्याम	Singular कुवीय	Dual क्वीवहि	Plural कुर्वीमहि
1. 2.	कुयोम् कुर्याः	नुपाप कुर्यातम्	कुपात कुर्यात		कुर्वीयाथाम् -	कुर्वीध्वम्
3.	कुर्यात्	कुर्याताम्	कुर्युः	कुर्वीत व्	कुर्वीयाताम्	कुर्वीरन्

<sup>10</sup> The Eighth Class should be headed by √तन् 'stretch', but since all the roots of the eighth or तन् class, except √कृ, end in -न् which in combination with the class suffix -बो/-उ yields -नो/-न् and are conjugated precisely like roots of the स class, a paradigm is unnecessary. √कृ has, therefore, been substituted here because of its irregularities and as one of the commonest and most important roots in Sanskrit.

Class IX: √क्री 'buy' Present Stems: Strong क्रीणा- Weak क्रीणी-क्रीण् (before vowels)

			Presen	nt	-ILL:NA	
1.	Singular क्रीणामि	Active <i>Dual</i> क्रीणीव:	Plural क्रीणीमः	Singular क्रीणे	Middle <i>Dual</i> क्रीणीवहे	Plural क्रीणीमहे
2.	क्रीणासि	क्रीणीथः	क्रीणीथ	क्रीणीषे	क्रीणाथे	क्रीणीध्वे
3.	क्रीणाति	क्रीणीतः	क्रीणन्ति	क्रीणीते	क्रीणाते	क्रीणते 1
		Active	Imperi	fect	Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	अक्रीणाम्	अक्रीणीव	अक्रीणीम	अक्रीणि	अक्रीणीवहि	अक्रीणीमहि
2.	अक्रीणाः	अक्रीणीतम्	अक्रीणीत	अक्रीणीथाः	अक्रीणाथाम्	अक्रीणीध्वम्
3.	अक्रीणात्	अक्रीणीताम्	अक्रीणन्	अक्रीणीत	अक्रीणाताम्	अक्रीणत ं
		Active	Impera	itive	Middle	
	Singular	Dual	Plural	Singular		Plural
1.	क्रीणानि	क्रीणाव	क्रीणाम	क्रीणै		क्रीणामहै
2.	क्रीणीहि	क्रीणीतम्	क्रीणीत	क्रीणीष्व	क्रीणाथाम्	क्रीणीध्वम्
3.	क्रीणातु	क्रीणीताम्	क्रीणन्तु	क्रीणीताम्	क्रीणाताम्	क्रीणताम् <sup>¹</sup>
		Active	Optat	ive	Middle	e.
	Singular	Dual	Plural	Singul	ar Dual	Plural
1.	क्रीणीयाम्	क्रीणीयाव	क्रीणीयाग		क्रीणीव	,
2.	क्रीणीयाः	क्रीणीयातः	1			,
3.	क्रीणीयात्	क्रीणीयाता	म क्रीणीय:	क्रीणीत	क्रीणीय	ाताम क्रीणीरन

#### Notes:

- 1. Note absence of nasal.
- 2. But if the root ends in a consonant, the ending -आन (added to the root!) is used instead of -हि.

2. The Passive Conjugation.

There is a special passive conjugation for the present, imperfect, imperative and optative. It is made *not* from the 'present stem' from which the corresponding active and middle forms are made, but from a 'weakened' form of the root to which the passive suffix -¬¬- (-ya-) is added. To this passive stem are attached the regular *middle* endings as used in the First Conjugation. The following changes are made in the vowel of the root prior to the addition of the suffix -¬¬-:

- 1. -आ is replaced by -ई (√दा 'give' → दी),
- 2. -इ and -उ are lengthened (√िज 'conquer' → जी, √स्तु 'praise' → स्तू),
- -क्र changes to रि (√कृ 'make' → क्रि), but, after two consonants, to
   -अर् (√स्मृ 'remember' → स्मर्),
- -ऋ becomes -ईर् (√कॄ 'scatter' → कीर्), but after the labial प् to -ऊर् (√प 'fill' → पूर्).
- Roots liable to samprasāraņa change य- to इ- (√यज् 'sacrifice' → इज्), व- to उ- (√वच् 'say' → उच्), -र- to -ऋ- (√ग्रह् 'grasp' →गृह).
- 6. Finally, a root nasal is dropped (√बन्ध् 'bind' → बध्).
- 7. The suffix -अय- of class X roots and causatives 11 is dropped (चोरय, present stem of √चुर् 'steal' → चोर्, स्थापय, causative stem of √स्था 'stand' → स्थाप्).

## Present Passive System of √जि 'conquer' Stem जीय-

1. 2. 3.	Singular जीये जीयसे जीयते	Present Dual जीयावहे जीयेथे जीयेते	Plural जीयामहे जीयध्वे जीयन्ते
1. 2. 3.	अजीये अजीयथाः अजीयत	Imperfect अजीयावहि अजीयेथाम् अजीयेताम्	अजीयामहि अजीयध्वम् अजीयन्त

<sup>11</sup>Also denominatives, but the case is extremely rare.

1. 2. 3.	Singular जीयै जीयस्व जीयताम्	Imperative Dual जीयावहै जीयेथाम् जीयेताम्	Plural जीयामहै जीयध्वम् जीयन्ताम्
1. 2. 3.	जीयेय जीयेथाः जीयेत	Optative जीयेवहि जीयेयाथाम् जीयेयाताम्	जीयेमहि जीयेध्वम् जीयेरन्

#### 3. Perfect.

There are two forms of the perfect, one made with reduplication of the root and special personal endings, the other, a periphrastic (or compound) formation consisting of a noun in the accusative feminine singular (derived from the root whose perfect is being expressed) combined with the reduplicated perfect of  $\sqrt{27}$ ,  $\sqrt{27}$  or, most usually, of  $\sqrt{37}$ . The periphrastic perfect is required for derivative verbs, viz., causatives and denominatives,  $\sqrt{12}$  and a few roots beginning with a vowel, e.g.,  $\sqrt{37}$  eq. ( $\sqrt{37}$  eq.) 'sit'. In addition to reduplication the reduplicating perfect differentiates between a strong and a weak stem. The first, second and third singular active are made on the strong stem, the rest on the weak. The personal endings of the perfect are:

		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	-3	-व	-म	-ए	-वहे	-महे
2.	-थ	-अथुर्	-अ	-से	-आथे	-ध्वे
3.	-अ	-अतुर्	-उर्	-ए	-आते	-इरे

Note: The endings beginning with a consonant (viz., -ध, -ब, -म, -से, -बहे, -महे, -ध्वे) are, with a few exceptions, added with an interposed -i-.

In the weak forms roots with medial -a- preceded and followed by a single consonant combine the reduplication with the root into one syllable containing -e-. Thus,  $\sqrt{\pi}$  'stretch' has the strong stem ततान्-/ततन्-, but the

<sup>12</sup>Theoretically also for desideratives, but they are very rarely attested in this usage.

weak stem तेन्. This 'telescoped' stem is also used in the second singular active *instead of the strong* stem when the ending -थ is added with -i-. Some roots with medial -a- drop the -a- altogether in the weak forms, thus bringing the initial and final consonants together; e.g., जग्म from  $\sqrt{1}$ म्, जघ्न from  $\sqrt{1}$ ह्न् (with change of हू to घृ). Roots in -आ, like  $\sqrt{1}$  'place' and  $\sqrt{1}$  'give', replace -आ with -औ in the first and third persons singular, in the second they may optionally drop -आ if -थ is added with -i-, or if without -i-, they retain -आ. In all the weak forms they drop -आ and add the endings with -i-.

Herewith are paradigms to illustrate these principal points:

i. Roots with medial -a-.

√तन् 'stretch' Strong stem ततान्-/ततन्- Weak stem तेन्-

		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	ततान/ततन	तेनिव	तेनिम	तेन	तेनिवहे	तेनिमहे
2.	तेनिथ	तेनथुः	तेन	तेनिषे	तेनाथे	तेनिध्वे
3.	ततान	तेनतुः	तेनुः	तेने	तेनाते	तेनिरे

Note that in the strong forms the stem of the first person singular may have optional guṇa or vṛddhi of the medial -a- (ततान or ततन). In the third person vṛddhi is required.

ii. Roots with medial vowel other than -a-.
√ब्ध 'awake' Strong stem ब्बोध्- Weak stem ब्बुध्-

		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	बुबोध	बुबुधिव	बुबुधिम	बुबुधे	बुबुधिवहे	बुबुधिमहे
2.	बुबुधिथ	बुबुधथु:	बुबुध	बुबुधिषे	बुबुधाथे	बुबुधिध्वे
3.	बुबोध	बुबुधतुः	बुबुधु:	बुबुधे	बुबुधाते	बुबुधिरे

The strong stem has guna throughout.

iii. Roots with final vowel other than -आ-.

√नी 'lead' Strong stem निनाय्-/निनय्- Weak stem निनी-/निन्य्-

	Singular	Active <i>Dual</i> निन्यिव	Plural निन्यिम	Singular निन्ये	Middle <i>Dual</i> निन्यिवहे	Plural निन्यिमहे
1.	निनाय/निनय	ानान्यव	न -्यम	1नन्य	141448	1111418
2.	निनयिथ	निन्यथु:	निन्य	निन्यिषे	निन्याथे	निन्यिध्वे
3.	निनाय	निन्यतुः	निन्यु:	निन्ये	निन्याते	निन्यिरे

As with roots with medial -a-, the first person singular may have vṛddhi or guṇa of the vowel (निनाय or निनय), but necessarily vṛddhi in the third (निनाय).

iv. Roots ending in -आ-.

√धा 'put, place' Strong stem दधा- Weak stem दध्-

1.	Singular दधौ दधाय/दधिथ	Active Dual दधिव दधथ:	Plural दधिम दध	Singular दधे दधिषे	Middle <i>Dual</i> दधिवहे दधाथे	Plural दिधमहे दिधध्वे
Z.	दवाय/दावय	५वपुः	५व	**	* * * * * * * * * * * * * * * * * * * *	**
3.	दधौ	दधतुः	दधुः	दधे	दधाते	दधिरे

Note that in the weak forms the root vowel -3T is lost ('zeroed out') and its place taken by the interposed -i-.

v. Roots with samprasāraņa.

√वच् 'say' Strong stem उवाच्-/उवच्- Weak stem ऊच्-(i.e., u-va-c → u-u-c → ūc by contraction)

1.	Singular उवाच/उवच	Active <i>Dual</i> ক্ৰিৰ	Plural ऊचिम	Singular ऊचे	Middle <i>Dual</i> ऊचिवहे	Plural ऊचिमहे
2.	उवचिथ	ऊचथु:	ऊच	ऊचिषे	ऊचाथे	ऊचिध्वे
3.	उवाच	ऊचतुः	ऊचु:	ऊचे	ऊचाते	ऊचिरे

Similarly the perfect of  $\sqrt{4}$  पुं 'sacrifice' reduplicates with  $\xi$ - the samprasāraṇa of  $\xi$ -, yielding the strong stem  $\xi$ 4 पुं-, In the weak stems the  $\xi$ 4- of the root itself

(just as the ब- of √बच्) is replaced by इ- and the two इ's are contracted to ई, thus ईज्, hence such forms as ईजिब, ईजु:, ईजिबे, ईजिरे.

#### vi. Roots with initial इ-.

√इष् 'desire' Strong stem इयेष्- Weak stem ईष्-

		Active	
	Singular	Dual	Plural
1.	इयेष	ईषिव	ईिषम
2.	इयेषिथ	ईषथु:	ईष
3.	इयेष	ईषतुः	ईषु:

Note: If a root thus begins with  $\overline{\xi}$ -, as  $\sqrt{\overline{\xi}}\overline{\eta}$  'desire', the reduplicative syllable  $\overline{\xi}$ - is kept intact by an interposed  $-\overline{\eta}$ - before the strong form of the root; in the weak forms the reduplicative  $\overline{\xi}$ - is contracted with the initial  $\overline{\xi}$ - of the root to  $\overline{\xi}$ . Thus, the strong stem  $\overline{\xi}\overline{\eta}$  ( $i + y + e\bar{y}$ ) and the weak  $\overline{\xi}\overline{\eta}$  ( $i + i\bar{y} \rightarrow i\bar{y}$ ).

#### vii. Roots with loss of medial -a- in weak forms.

√गम् 'go' Strong stem जगाम्-/जगम्- Weak stem जग्म्-

		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	जगाम/जगम	जिंगिव	जग्मिम	जग्मे	जग्मिवहे	जग्मिमहे
2.	जगन्थ	जग्मथ:	जग्म	जग्मिषे	जग्माथे	जग्मिध्वे
3.	जगाम	जग्मतः	जग्मु:	जग्मे	जग्माते	जग्मिरे

#### 4. Periphrastic Perfect.

In order to illustrate the periphrastic perfect, the causative stem बोधय-(बोधयित 'awakens') from √बुध् 'be or become awake' may be taken as the representative of any derivative stem. From the stem, which, in all the derivatives, ends in -a is formed a feminine noun of the सेना type in the accusative. Thus, from बोधय- above is made बोधयाम् to which is usually added the perfect of √अस् 'be', much less commonly of √भू or √कृ. This formation is found only in the active voice.

## Periphrastic Perfect of the Causative Stem बोधय- of √बुध्

	Singular	Active Dual	Plural
1.	बोधयामास	बोधयामासिव	बोधयामासिम
2.	बोधयामासिथ	बोधयामासथुः	बोधयामास
3.	बोधयामास	बोधयामासतुः	बोधयामासुः

Peculiarly irregular is the common root  $\sqrt{\frac{1}{2}}$  'be' which keeps the element  $\frac{1}{2}$ - throughout, not differentiating strong and weak stems. It is also irregular in reduplication with -a- instead of -u-.

		Active	
	Singular	Dual	Plural
1.	बभूव	बभूविव	बभूविम
2.	बभूविथ	बभूवथु:	बभूव
3.	बभूव	बभूवतुः	बभूवुः

#### 5. Aorist.

There are seven different forms of the aorist, and these fall into two clearly definable groups. In the one group, which is by far the larger, are those aorists which add a suffix containing an s (-sa, -s-, -is- or -sis-) followed by the secondary endings (-am, -h, -t, etc.). These s-aorists are generally called the 'First Aorist', less commonly the 'Sigmatic Aorist', both terms taken from Greek grammar. The other group, generally called the 'Second Aorist' or 'Asigmatic Aorist', adds the secondary endings either directly to the root (the 'root aorist') or with the interposition of the thematic vowel -a-. Not all of these seven types of aorist are equally common, and some are rare. The commonest of the First Aorist are those formed with the suffixes -s- and -is-. In the group of the Second Aorist the type with the thematic vowel is by far the commonest. In the paradigms below only these commoner types are given.

#### A. The First Aorist.

a. The simple s-form

√नी 'lead' Stems: अनेष्- in active अनेष्- in middle.

		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	अनैषम्	अनैष्व	अनैष्म	अनेषि	अनेष्वहि	अनेष्महि
2.	अनैषीः	अनैष्टम्	अनैष्ट	अनेष्ठाः	अनेषाथाम्	अनेढ्वम्
3.	अनैषीत्	अनैष्टाम्	अनैषु:	अनेष्ट	अनेषाताम्	अनेषत

Note: Roots ending in a vowel take the vrddhi substitution before the suffix -H- in the active, but guṇa in the middle. The endings are the usual secondary endings, except for -is (-ih) and -it in the second and third singular and -ur (-uh) in the third plural.

√छिद् 'split' Stems: अच्छैद्- in active अच्छिद्- in middle.

	Singular	Active <i>Dual</i>	Plural	Singular	Middle  Dual	Plural
1.	अच्छैत्सम्	अच्छैत्स्व	अच्छैत्स्म	अच्छितिस	अच्छित्स्वहि	अच्छित्स्महि
2.	अच्छैत्सीः	अच्छैत्तम्	अच्छैत्त	अच्छितथाः	अच्छित्साथाम्	अच्छिद्ध्वम्
3.	अच्छैत्सीत्	अच्छैताम्	अच्छैत्सुः	अच्छित्त	अच्छित्साताम्	अच्छित्सत

Note: The stems अच्छेद्- and अच्छिद्- are, of course, subject to internal sandhi which when followed by the aorist suffix -स्- must be changed to अच्छेत्- and अच्छित्- respectively. When the -स्- would occur between two mutes, it disappears, as in अच्छेत्तम् for अच्छेत्स्तम् (cf. loss of -स्- in उत्थाय 'having stood up' for उत्स्थाय).

b. The iṣ-form √बुध् 'become awake' Stem: अबोधिष्- (active and middle).

1. 2.	Singular अबोधिषम् अबोधीः	Active Dual अबोधिष्व अबोधिष्टम्	Plural अबोधिष्म अबोधिष्ट		Middle Dual अबोधिष्वहि अबोधिषायाम्	Plural अबोधिष्महि अबोधिढ्वम् अबोधिषत
3.	अबोधीत्	अबोधिष्टाम्	अबोधिषु:	अबोधिष्ट	अबोधिषाताम्	अबााधषत

#### B. The Second Aorist.

a. The thematic type. 2√विद् 'find' Stem: अविद्-.

	Singular	Active Dual	Plural	Singular	Middle Dual	Plural
1.	अविदम्	अविदाव	अविदाम	अविदे	अविदावहि	अविदामहि
2.	अविद:	अविदतम्	अविदत	अविदथा:	अविदेथाम्	अविदध्वम्
3.	अविदत्	अविदताम्	अविदन्	अविदत	अविदेताम्	अविदन्त

The aorist is conjugated precisely like the imperfect (!) of the तुद् class. Note that, as in the case of verbs of the तुद् class, there is no change in the vowel of the root. Particular attention needs to be accorded this aorist type, as it is easily confused with the imperfect of verbs of the First Conjugation. The stems, however, are different. The thematic imperfects are made on the present stem, whereas the thematic aorist is formed on the root: cf., अगच्छत्, अविन्दत् and असिश्चत् with the aorists अगमत्, अविदत् and असिश्चत्.

b. The root aorist. √दा 'give' Stem: अदा-.

		Active	
	Singular	Dual	Plural
1.	अदाम्	अदाव	अदाम
2.	अदा:	अदातम्	अदात
3.	अदात्	अदाताम्	अदुः

The root agrist, which has no middle, is limited to roots ending in -3T and  $\sqrt{3}$ T be'. Note the ending -uh for -ur, which is characteristic of the s-agrists.

## √भू 'be' Stem: अभू(व्)-.

		Active	
	Singular	Dual	Plural
1.	अभूवम्	अभूव	अभूम
2.	अभू:	अभूतम्	अभूत
3.	अभूत्	अभूताम्	अभूवन्

The root remains unchanged throughout, except before a vowel where a -ब्-is inserted to protect it from change due to sandhi. Note that the third plural has the usual secondary ending -अन् instead of -उ:.

#### 6. Future.

There are two futures, each of entirely different formation: the s-future and the periphrastic future, which is a compound future like the periphrastic perfect. The s-future is made by adding -sya (-₹4-) or -iṣya-(-₹4-) to the root, the vowel of which takes its guṇa substitute. This future occurs in both the active and middle. The endings are the ordinary primary endings.

		√ध	T'put, place'	Stem: धास्य	४	
		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	धास्यामि	धास्यावः	धास्यामः	धास्ये	धास्यावहे	धास्यामहे
2.	धास्यसि	धास्यथः	धास्यथ	धास्यसे	धास्येथे	धास्यध्वे
3.	धास्यति	धास्यतः	धास्यन्ति	धास्यते	धास्येते	धास्यन्ते
		√कृ	'do, make'	Stem: करिष	प	
		Active			Middle	
	Singular	Dual	Plural	Singular	Dual	Plural
1.	करिष्यामि	करिष्यावः	करिष्यामः	करिष्ये	करिष्यावहे	करिष्यामहे
2.	करिष्यसि	करिष्यथः	करिष्यथ	करिष्यसे	करिष्येथे	करिष्यध्वे
3.	करिष्यति	करिष्यतः	करिष्यन्ति	करिष्यते	करिष्येते	करिष्यन्ते
Th	- of the che	mton ouffix	ma (FII-) is	of course s	whiect to	

The -s- of the shorter suffix -sya- (-स्य-) is, of course, subject to cerebralization according to the usual rules; thus जेष्यति (√जि 'conquer'),

योक्ष्यति (√युज् 'join').

The periphrastic future consists of two parts: a noun of agency ('one who does') formed from the root whose future is expressed + the appropriate forms of the *present* (!) of √अस 'be', which is *omitted*, however, in all the third persons. In the first and second person the agent noun is in the nominative *singular* throughout, regardless of the number of the verb. But in the third person, where √अस is omitted, the agent noun assumes its proper number (singular, dual or plural). Only the active occurs.

# $\sqrt{\eta}$ म् 'go' Agent noun गन्तृ (nominatives: गन्ता, गन्तारौ, गन्तारः).

	Singular	Active <i>Dual</i>	Plural
1.	गन्तास्मि	गन्तास्व:	गन्तास्मः
2.	गन्तासि	गन्तास्थः	गन्तास्थ
3	गन्ता	गन्तारौ	गन्तार:

## Appendix III

## Survey of the Principle Rules of Sandhi

I. Vowel Sandhi

1. Contraction of Vowels and Conversion of Vowels into Semivowels

a) contraction of similar vowels

- b) conversion of *i* and *u*-vowels into semivowels before a dissimilar vowel
- 2. Combination of -a or -ā with Guna and Vrddhi Vowels
- 3. Guna and Vrddhi Vowels in Internal and External Sandhi
- 4. Uncombinable Vowels

#### II. Consonant Sandhi

1. Permitted Finals

A) Regressive Assimilation

i) Conversion of Final Nasals

ii) Writing of Final -m (म्)

B) Progressive Assimilation

i) Cerebralization after Cerebral -sii) Change of Palatal s to Cerebral s

C) Conversion of -s and -r (Visarga)

i) Permutation of Visarga after Any Vowel except -a or  $-\bar{a}$ 

ii) Visarga in the Combinations -ah or -āh

iii) Retention of Visarga

iv) Assimilation of Visarga

v) Visarga for Etymological -r

- 2. Change of Dental -s- to Cerebral -s-
- 3. Dropping of Dental -s- between Consonants
- 4. Doubling of Consonants
- 5. Permutations of Final -h

A great many of the changes which vowels and consonants undergo within words and between words are due to the operation of three pervasive principles: avoidance of hiatus<sup>1</sup>, regressive assimilation and progressive assimilation. There are, however, other phonetic changes, such as the loss of

 $<sup>1 \</sup>mbox{There}$  are instances where hiatus results from the uncombinability of certain vowels with others or, much more commonly, in consequence of the operation of a particular rule. In the latter case there are examples, none too rare, of the contraction of these hiatal vowels in spite of the fact that the hiatus is supposed to be retained. The pervasiveness of the tendency to avoid hiatus is thus manifestly at work here.

a final aspiration and what may be descriptively termed 'compensatory aspiration', the doubling of consonants, etc., that do not fall under these principles. In view of this, a less rigid treatment of the changes is adopted here, which, while referring to these important principles where their operation is clear, departs from them when changes of other character or origin seem to be involved. Some changes, then, are discussed and exemplified simply under a rubric that succinctly describes the change rather than under principle that might be formulated to explain it. The sandhi changes are treated under two broad categories: vowel sandhi and consonant sandhi.

#### I. Vowel Sandhi

## I.1. Contraction of Vowels and Conversion of Vowels into Semivowels

a) Two similar vowels in adjacent syllables, regardless of the length of either, are contracted into a single long vowel:  $-\bar{a} + \bar{a} - -\bar{a}$  (atra +  $\bar{a}$  gacchati  $\rightarrow$  atr $\bar{a}$  gacchati, sen $\bar{a}$  agacchat  $\rightarrow$  sen $\bar{a}$  gacchat);  $-\bar{i} + \bar{i} - -\bar{i}$  (iti

 $+iha \rightarrow it\bar{i}ha); -\bar{u} + \bar{u}- \rightarrow -\bar{u}-(su + ukta \rightarrow s\bar{u}kta).$ 

b) If the first of two adjacent vowels is dissimilar from the second, the first is changed to its semivocalic counterpart; thus  $\tilde{\imath}$  before any vowel (or diphthong) except  $\tilde{\imath}$  is changed to -y, as bharaty atra for bharati atra. Similarly,  $\tilde{u}$  is replaced by -v, as tv atra for tu atra, tv iti for tu iti. The vowel a has, of course, no cognate semivowel, and r, which has r, practically only occurs as the final of the first member of a compound, e.g., pitrartham (pitr + artham) and similarly duhitrarthe, rather than in the collocation of two words in explicitly syntactical relation.

In the declension of root nouns such as  $dh\bar{i}$  and  $bh\bar{u}$ , the  $-\bar{i}$  and  $-\bar{u}$  are resolved into -iy and -uv before the vowel endings; e.g., dhiy-am (accusative of  $dh\bar{i}$ ) and  $bhuv-\bar{a}$  (instrumental of  $bh\bar{u}$ ). The nouns nau and glau change -au to  $-\bar{a}v$ , and rai changes -ai to  $-\bar{a}y$  before vowel endings.

## I.2. Combination of -a or -ā with Guṇa and Vṛddhi Vowels

The products of combining -a or  $-\bar{a}$  with an i-vowel, an u-vowel, r-, the guna vowels e- and o-, or the yiddhi vowels ai- and au- are somewhat complicated and can be more easily understood by a tabular presentation:

<sup>&</sup>lt;sup>2</sup>In the perfect of roots in  $-\overline{i}$ , such as  $\sqrt{n\overline{i}}$ , however, the  $-\overline{i}$  becomes -y (not -iy) before vowel endings; thus, niny-atuh, niny-ima, niny-a, niny-a, niny-athe.

combined with yields

$$i ext{- or } \bar{i} ext{-} ext{-} e ext{-} e ext{-} u ext{-} or  $\bar{u} ext{-} ext{-} a ext{-} e ext{-} or  $ai ext{-} ext{-} ai ext{-} v ext{r} ext{dhi}$ 
 $e ext{- or } ai ext{-} ext{-} ai ext{-} v ext{r} ext{dhi}$ 
 $e ext{- or } au ext{-} ext{-} au ext{-} v ext{vowels}$$$$

### I.3. Guṇa and Vṛddhi Vowels in Internal and External Sandhi

Within a word the guṇa vowels -e- and -o- become -ay- and -avrespectively before a vowel. This is a recurrent phenomenon in thematic verbs of class I, where the vowel -a- follows a guṇated root, as ne- (guṇa of  $\sqrt{ni}$ ) which becomes nay- before the thematic vowel, so nay-a-ti, and similarly bhav-a-ti, in which -o of bho- (the guṇated form of  $\sqrt{bh\bar{u}}$ ) becomes -av before-a-.

The vṛddhi vowels -ai- and -au- become  $-\bar{a}y$ - and  $-\bar{a}v$ - respectively before a vowel. This change is especially common in causative stems made from roots ending in vowels, which are regularly vṛddhied. Thus, from the same roots exemplified above are made, by vṛddhi of the root vowel, nai- and bhau- which become  $n\bar{a}y$ - and  $bh\bar{a}v$ - before the initial vowel of the causative sign -aya, yielding  $n\bar{a}y$ -aya-ti and  $bh\bar{a}v$ -aya-ti. The same changes of the guṇa and vṛddhi vowels may be abundantly seen in primary derivatives formed with vowel-initial suffixes. Again to use the same roots,  $n\bar{t}$  becomes nay- in nay-a and nay-ana, and  $bh\bar{u}$  becomes bhav- in bhav-a and bhav-ana, and bhav-ana, and bhav-ana.

In external combination the guṇa vowel -e becomes -a (!) before all vowels except a-; thus, ta āgatāḥ (for te), vana āste (for vane), nagara iha (for nagare). When a- follows -e, a- is dropped, and the omission is indicated by the avagraha sign (5), as in भूमिपते ज्नष्ठ; in romanization the avagraha is represented by an apostrophe: bhūmipate 'nagha.

As a final, the guna vowel -o is rare (except, of course, as the product of -ah under conditions specified in the discussion of visarga), as it occurs

practically only in the vocative of u-stems (e.g., prabho). On the rare occasions when -o occurs as an original final not as a product of the sandhi of -ah it is changed either into -a (like the guṇa vowel -e) or into -av (as in internal sandhi).

The vṛddhi vowel -ai becomes  $-\bar{a}$ , as in  $tasm\bar{a}$   $adad\bar{a}t$  (for tasmai), and -au becomes  $-\bar{a}v$ , as in  $t\bar{a}v$   $\bar{a}gatau$ .

#### I.4. Uncombinable Vowels

Certain vowels, called 'pragṛḥya', viz.,  $-\bar{i}$ ,  $-\bar{u}$  and -e, as endings of the nominative-accusative dual of the types  $phala/agni/bh\bar{a}nu$  and of the dual verb endings -vahe, -ethe,  $-\bar{a}the$ , -ete,  $-\bar{a}te$  are not allowed to be combined with a following vowel and stand in hiatus with it. In addition to the dual endings,  $am\bar{i}$  (nominative masculine plural of the farther demonstrative pronoun  $ada\dot{p}$ ) and the final (or only) vowel of interjections such as he, aho are also pragṛḥya. Examples are: phale atra,  $av\bar{i}$  ijyete iha,  $satr\bar{u}$   $\bar{a}kr\bar{a}mata\dot{p}$ ;  $am\bar{i}$   $araya\dot{p}$ ; he agne.

#### II. Consonant Sandhi

#### II.1. Permitted Finals

a) Any vowel or diphthong may end a word, but if a word ending in a vowel or diphthong is followed by a word with initial vowel or diphthong, the combinations are subject to the rules laid out above.

b) Only a single consonant may end a word; if more than one results from the inflectional process, all except the first are dropped. When a word ending in a consonant occurs at the end of a sentence or alone, the consonant *must* be one of the eight (8) allowable finals. Within a sentence, *i.e.*, when followed by other words, any of the allowable consonants is subject to change according to the rules that govern final consonants in sentence collocation.

The eight consonants that are allowed as finals, prior to the operation of sentence-sandhi, are: visarga (standing for -s or -r), the voiceless stops -k, -t, -t and -p, the guttural nasal - $\dot{n}$ , the dental nasal -n and labial -m (-t and -t, though allowable, are so rare as to be practicably disregarded). If an inflected form does not end in one of these eight consonants, the final consonant must be changed in accordance with the following rules:

The entire series of palatals  $(c, ch, j, jh \text{ and } \tilde{n})$  is excluded from occupying the final position. A palatal that occurs as a final in the process of word formation is replaced by a guttural. Since, as will be pointed out below, all finals must be voiceless and unaspirated, c is the only palatal stop in the series that is involved, and it is replaced by k, the first in the guttural series. Thus,  $v\bar{a}c \rightarrow v\bar{a}k$ ,  $sraj \rightarrow srak$ ,  $bhi\bar{s}aj \rightarrow bhi\bar{s}ak$ . In a few words a final

palatal is changed to a cerebral, *i.e.*, to -t, the first consonant in the cerebral series; thus,  $parivr\bar{a}j \rightarrow parivr\bar{a}t$ ,  $r\bar{a}j \rightarrow r\bar{a}t$ , and compounds ending in  $r\bar{a}j$ , as  $samr\bar{a}j$  ( $\rightarrow samr\bar{a}t$ ). The palatal nasal  $-\tilde{n}$  becomes the guttural  $-\tilde{n}$ , as in  $pratya\dot{n}$ , nominative masculine singular of  $pratya\tilde{n}c$ , which, with the loss of -c by the two-consonant rule, becomes  $pratya\tilde{n}$  and finally  $pratya\dot{n}$  with the substitution of  $-\dot{n}$  for  $-\tilde{n}$ .

As only a voiceless and unaspirated sound among the stops may occur in final position, only the first in each series of stops is permitted, viz., k, t, t and p. A final -k is mostly due to its substitution for a palatal -c or -j and for the palatal sibilant  $-\acute{s}$  (on which v. below). Examples of the conversion to -t are  $p\bar{a}t$  for  $p\bar{a}d$ ,  $\acute{s}arat$  for  $\acute{s}arad$ , agnimat for °math,  $up\bar{a}nat$  for  $up\bar{a}nadh$ ; to -p are anustup for anustuph, kakup for kakubh.

Dental -s and -r in final position become visarga, on which v. Section II.1.C. below. Cerebral -s becomes -t, as in dvit for dvis, pravrt for pravrs. Palatal -s is mostly changed to -t, as in  $t\bar{t}drs$  for  $t\bar{t}drs$ , dis for dis, but by -t in vit for vis. For the treatment of the sonant aspirate -t when final, v. Section II.5. below.

II.1. A. Regressive Assimilation

The changes to which final consonants are subject in the combination of words in a sentence are largely due to the operation of the 'Law of Regressive Assimilation', which is a formulation of the dominant regressive or retrograde tendency, pervasive in Indo-European languages, for the *second* of two adjacent sounds to affect the first by causing it to be voiced or voiceless or undergo some other change.

A final consonant before a vowel beginning the following word or before a voiced consonant must be voiced. Accordingly, the permitted finals -k, -t, -t and -p are replaced by -g, -d, -d and -b, their voiced counterparts,

e.g.: -k → -g vaṇig gacchati / āgacchati -ṭ → -ḍ ṣaḍ ahāni / grāmāḥ -t → -d sākṣād iva / agacchad brahmarṣiḥ

-p → -b anustub atra

This change is, however, more commonly found between the members of a

compound, e.g., abja 'born in the water', for ap-ja.

It may be noted here that in internal combination the final consonant of a root or stem, e.g.,  $\sqrt{vac}$  or the noun  $v\bar{a}c$ , is not changed before an inflectional ending beginning with a vowel, semivowel or nasal or before a derivative suffix (such as the -ya of  $\blacksquare$  gerund with an adverbial prefix, the passive suffix -ya, the causative sign -aya). Thus, whereas the -c of the stem  $v\bar{a}c$  is changed to -k or -g (depending on the following sound), -c remains unaltered before all the vowel-initial case endings, as,  $v\bar{a}c$ -am,  $v\bar{a}c$ -a,  $v\bar{a}c$ -ah (etc.), but  $v\bar{a}g$ -bhy $var{a}m$ ,  $v\bar{a}k$ -su; in forms of  $var{a}c$ -c is accordingly retained before -m (vac-mi), -v (vac-vah), the passive suffix -ya (uc-va-va-te), the gerundial -ya (uc-va), before the causative -aya ( $v\bar{a}c$ -aya-ti), and vowels in the perfect ( $vv\bar{a}c$ -a,  $var{a}c$ -uh).

The consonants -k, -t, -p (but *not* dental -t!) being voiceless, remain unchanged before a voiceless consonant beginning the following word. Initial vowels are not involved here, since all the vowels and diphthongs are voiced. A few examples will suffice: vanik tatra,  $\acute{sat}$   $sam vatsar \ddot{a}h$ , tat pustakam, tristup pathyate, and similarly between members of  $\blacksquare$  compound. Final dental -t, however, before palatal c-/ch- is assimilated, becoming -c, as in tac ca (for tat ca), tac chattram. Before the palatal sibilant  $\acute{s}$ - the same change occurs, and the  $\acute{s}$  is changed to ch-; thus, the extremely common expression tac  $chrutv\bar{a}$  (for tat  $\acute{s}rutv\bar{a}$ ) vedavic  $ch\bar{u}rah$  (for vit  $\acute{s}\bar{u}rah$ ), tac

chuśruvuh (for tat śuśruvuh).

#### II.1. A. i. Conversion of Final Nasals

A dental -n before an initial l- is changed to a nasalized -l, usually written with the sign for l surmounted by the sign called candrabindu ('dot in the moon'); thus, तालूँ लोकान्.

A dental -n before the voiced palatal j- is assimilated, becoming - $\tilde{n}$  as in hamsān jātarūpaparicchadān. Before the palatal sibilant  $\hat{s}$ - dental -n is assimilated to - $\tilde{n}$  and the  $\hat{s}$ - is almost always replaced by  $\hat{c}h$ -, as in  $\hat{t}$  chatrūn (for  $\hat{t}$  and  $\hat{s}$  atrūn), rarely  $\hat{t}$  and  $\hat{s}$  atrūn. It is important to note this conversion of the initial  $\hat{s}$ -, lest the unwary student search endlessly in the dictionary under  $\hat{c}h$ - for a word which, outside the operation of this rule, begins with  $\hat{s}$ -.

When a dental -n is followed by a word beginning with c-/ch- or t-/th-, the sibilant -s- or -s- respectively (in conformity with the class of the following consonant) is interposed.<sup>3</sup> The -n is dropped and the prior vowel nasalized. The nasalization, as always before a sibilant, is indicated by the

<sup>&</sup>lt;sup>3</sup>The same rule applies to -n when followed by t-/th-, before which the cerebral -s- is inserted, but there are so few words beginning with t- or th- that the case is negligible.

anusvāra sign. Examples are: kumārāṃś ca (कुमारांश्च), viharaṃś ca (विहरंश्च), khagamāṃs tvaramāṇā (खगमांस्त्वरमाणा).

Though not a matter of regressive assimilation, it is convenient to mention here the loss of -n of  $\sqrt{han}$  before endings beginning with t-/th-; thus, hathah, hatah (present second and third dual), hatha (second plural), hata (past passive participle).

## II.1. A. ii. Writing of Final -m (म्)

Final -m (ম্) in sentence combination is always changed to anusvāra in printed texts and generally in MSS, but is retained before vowels. This anusvāra is, however, usually pronounced as -m, so that it is in reality hardly more than a sort of compendium scripturae ('abbreviated writing')--at least in current practice. In some parts of India, notably in Bengal, final -m is usually assimilated in pronunciation to the nasal of the class to which the following consonant belongs and is generally so written, so that we may, for example, find মূহন্ত ভবি for the much commoner মূহ মৃত্তবি.

II.1.B. Progressive Assimilation

Before the aspirate h- (a voiced sound developed from pIE \*gh), a prior voiceless stop -k, -t, -t, -p is changed to -g, -d, -d, -b respectively, and the h- is changed by a sort of progressive assimilation to the voiced aspirate of the prior stop: -g gh-, -d dh-, -d dh- and -b bh-. Perhaps the commonest occurrence of this rule is before the particle hi, which then theoretically would take the forms ghi, dhi, dhi and bhi. The guttural ghi and dental dhi are frequently seen, the others are rare; thus,  $v\bar{a}g$  ghi, sarad dhi.

A dental -n following a palatal stop (-c or -j) within a word is assimilated and so changed to -n; thus,  $y\bar{a}c\bar{n}\bar{a}$ ,  $r\bar{a}j\bar{n}\bar{a}$  (and similarly in the weakest stem throughout the declension of  $r\bar{a}jan$ ),  $yaj\bar{n}a$ ,  $jaj\bar{n}e$  (so in the weak forms of the perfect of  $\sqrt{jan}$  and  $\sqrt{jn}\bar{a}$ ). Similarly a dental -n following a

cerebral -ș is assimilated, becoming -n, as in tṛṣṇā, uṣṇa.

The combinations of -gh (as representing -h), -dh and -bh with a following t- or th- become respectively -gdh-, -ddh- and -bdh-, as in dagdha, digdha, buddha, buddhi, boddhum, banddhum, labdha,  $labdhv\bar{a}$ . This is a form of progressive assimilation due to the voicing and aspirating action going forward to the suffix.

A remarkable example of progressive assimilation is the conversion of a dental -n- (when followed by a vowel, another dental -n, -m, -y or -v) to a cerebral -n- when r, r, r or s precedes—no matter how far from the affected nasal. Certain intervening sounds, however, prevent this change from taking place, viz., a palatal (but not -y-!), a cerebral or a dental. When there are two

-n-'s in juxtaposition, both are cerebralized. The application of this rule occurs with extreme frequency, almost all instances of cerebral -n- being due to its application. It occurs in the inflection of nouns, adjectives and verbs and also in the word-building processes of primary and secondary derivation. Examples are: karna, rana, akṣiṇi, ṛṣiṇā, nāriṇām, mātṛṇām, rūpeṇa, śṛṇvatoḥ, rāmāyaṇa, brahmaṇya, niṣaṇṇa.

A verbal prefix containing -r (or an original -s changed to -r by sandhi) regularly causes the initial n- of  $\blacksquare$  root to be changed to n-; thus, pranamati, parinayati, nirnayati (nis  $\rightarrow$  nir). The nouns derived from roots in n- compounded with r-containing prefixes, of course, show the same

conversion: thus pranāma, parinayana, nirnaya.

II.1.B. i. Cerebralization after Cerebral -s

t- and th- after -s are changed by progressive assimilation to t- and th, as in dviṣṭaḥ, dviṣṭhaḥ; dh- is also cerebralized after -s, and the -s is changed to d, as in dviḍḍhve for dviṣḍhve and dviḍḍhi for dviṣḍhi. In these latter instances both progressive and regressive assimilation are at play.

Before dental s- cerebral -s is changed to -k, as in dveksi, second singular present of  $\sqrt{dvis}$ . This change of -s to -k does not, however, take place before -su of the locative plural; e.g., dvitsu (locative of dvis 'enemy') and  $pr\bar{a}vrtsu$ .

and pravissu

II.1.B. ii. Change of Palatal s to Cerebral s

Internally  $\dot{s}$  is changed to  $\dot{s}$  before t- and th- which then by progressive assimilation are cerebralized. Examples abound, especially before -ta of the past passive participle; thus,  $\dot{drsta}$  from  $\sqrt{\dot{drsta}}$  from  $\sqrt{\dot{bhrasta}}$  from  $\sqrt{\dot{bhrasta}}$ , vista from  $\sqrt{\dot{vis}}$ .

The -ch of  $\sqrt{prach}$  is treated as though it were -s, so the past participle is *pṛṣṭa*, according to the rule stated above, and with weakening of -ra- to -ṛ-.

II.1.C. Conversion of Final -s and -r (Visarga)

As final consonants, -s and -r are subject to or part of various permutations. When a word ends in an etymological -s (as deva-s) or -r (as punar), the -s or -r becomes a mere breath called 'visarga', transliterated -h. Visarga (-h) is one of the eight allowable final consonants. When, however, visarga occurs at the end of a word within a sentence (i.e., not in absolutely

final position), it is liable, like *any* final consonant, to sandhi alteration. The rules following concern these alterations.<sup>4</sup>

II.1.C. i. Permutation of Visarga after Any Vowel except -a or-ā

Visarga, when preceded by any vowel *except -a* or  $-\bar{a}$  is changed to -r, if the word following begins with a voiced sound, whether a vowel or a consonant. Thus:

agniḥ iha	<b>→</b>	agnir iha
agniḥ dahati	<b>→</b>	agnir dahati
śrih iva	<b>→</b>	śr <del>i</del> r iva
śriḥ bhavatu	<b>→</b>	śrīr bhavatu
bhānuḥ udeti	<b>→</b>	bhānur udeti
bhānuḥ lokam prakāśayati	<b>→</b>	bhānur lokaṃ pra°
vadhūḥ āgacchati	<b>→</b>	vadhūr āgacchati
vadhūḥ gacchati	<b>→</b>	vadhūr gacchati
svasṛḥ īkṣate (acc. plur. of svasṛ)	<b>→</b>	svas <u>r</u> r ikṣate
svasṛḥ bhiṣayate	<b>→</b>	svasṛr bhiṣayate

But if two r-s would result, the first is dropped and, if the prior vowel is short, it is lengthened, as in nrpatī ramate; in guṇair iṣṭai (for iṣṭair) rūpavān, however, the preceding -ai is long by nature.

The exclamatory particle bhoh loses its visarga before vowels and voiced consonants; thus, bho indra, bho brāhmaṇa, bho bho naiṣadha; but bhoh śabdah.

II.1.C. ii. Visarga in the Combinations -ah and -āh

The combinations -ah and  $-\bar{a}h$ , which are of extremely common occurrence, need to be considered separately because of the peculiar and differing changes they undergo.

a) -ah is changed to -o before any initial voiced consonant and also before initial a-. The a- is then dropped, and the omission is indicated by the avagraha sign (5). Thus, nrpo jayati, puruṣo yāti, cauro harati, nalo nāma,

 $<sup>^4</sup>$ In many Sanskrit grammars words in etymological -s or -r (i.e., not -s or -r resulting from the operation of sandhi) are written with -s or -r. In India, however, it is customary to write these words with the visarga. In this work the latter practice has been followed, so that we have to speak of the changes to which visarga is subject, not the changes to which -s or -r is subject.

ipsito varanāriṇām, prasanno damanaḥ; tato 'ntarikṣe (ततो ऽ न्तरिक्षे), śakro 'gniḥ (शक्रो ऽ ग्नि:). Almost every terminal -o in Sanskrit is due to the operation of this rule, -o being otherwise a fairly rare sound, as stated earlier, occurring chiefly in the vocative singular of u-stems.

Before all initial vowels except -a, the visarga in the combination -ah is dropped, and the hiatus between the final -a and the following vowel

remains, thus:

naraḥ āgacchati → nara āgacchati
nṛpaḥ icchati → nṛpa icchati
nṛpaḥ ugraśāsanaḥ → nṛpa ugraśāsanaḥ
kṛṣṇaḥ ūrṇanābhaḥ → kṛṣṇa ūrṇanābhaḥ
damanaḥ ṛṣiḥ → damana ṛṣiḥ

An exception to the sandhi of -ah occurs in sah, the nominative masculine singular of the demonstrative pronoun tad, and in eṣaḥ, its more clearly deictic derivative: before all vowels except a-, and before all consonants (whether voiced or voiceless), sah and eṣaḥ lose their visarga, becoming sa and eṣa. When sah and eṣaḥ occur before a-, they become so and eṣo, and a- is dropped and its omission marked by the avagraha sign, as in the oft-occurring so 'bravit for sah abravit. At the end of a sentence or in isolation, sah and eṣaḥ are unchanged.

b) -āḥ loses its visarga before any initial vowel or voiced consonant, becoming -ā with retention of hiatus; thus, vihagā agacchan, vihagā āgacchanti, narā icchanti, aṇḍajā inkhanti, tāpasā ugratapāṃsi, devā ūcuḥ, viśrutā ṛṣayaḥ; nṛpā jayanti, śūrā nāgacchanti, haṃsā visasṛpuḥ.

II.1.C. iii. Retention of Visarga

The visarga remains before k-, kh-, p-, ph- and the three sibilants  $\hat{s}$ -,  $\hat{s}$ - and s-; thus, tatah  $kany\bar{a}$ , tatah khagamah;  $dharmaj\tilde{n}ah$  prthivipalah, vrksah phalavan; manusyah sete, atah satsamvatsarah, asanebhyah samutpetuh, devah samagatah. The visarga may, however, be optionally assimilated before the sibilants, a practice commoner in MSS and books published in South India. Either option is allowed also in the locative plural of s-stems, thus: manahsu / manassu, havihsu / havissu, ayuhsu / ayussu.

<sup>&</sup>lt;sup>5</sup>This exceptional sandhi actually reflects the fact that the proto-Indo-European predecessor of sah was \*so, without an ending, as may be seen also in the Greek ho (from earlier \*so) and Gothic sa (in Germanic pIE short o became a).

II.1.C. iv. Assimilation of Visarga

Before initial palatal, cerebral and dental stops, visarga is assimilated, i.e., to -ś before c-/ch-, as in tataś cintāparā, tasyāś chāyā; to -ṣ before t-(which, however, is exceptionally rare as an initial letter), as in tasyāṣ tikāyāḥ; to -s (for which visarga mostly stands!) before t-/th-, as in tatas te.

II.1.C. v. Visarga for Etymological -r

In the few instances where visarga stands for a final -r, as punah (for punar),  $dv\bar{a}h$  (for  $dv\bar{a}r$ ), etc., the visarga undergoes the same permutations as for s-visarga, except that -ah and  $-\bar{a}h$  (for -ar and  $-\bar{a}r$ ) are not changed to -o, -a on the one hand and to  $-\bar{a}$  on the other when a vowel or voiced consonant follows. Thus, punas te, punas cintayati, and so on, but punar  $\bar{a}$  gacchati, (not puna, as with -ah when standing for -as), punar gacchati (not puno).

II.2. Change of Dental -s- to Cerebral -s-

Within a word after any vowel except -a or -ā, -s- is changed into -ṣ-; thus, deveṣu, agniṣu, nadiṣu, bhānuṣu, vadhūṣu, pitṛṣu, but nāmasu and senāsu. This change to -ṣ- takes place even when -s- is preceded by anusvāra or visarga, as seen in the nominative-accusative and locative of s-stems; thus: havimsi, āyūmsi, havihsu, āyuhṣu.

Dental -s is also changed to the cerebral s after k, as in dikşu (locative plural of diś), adikṣam (and in all the sa-aorists, which are made from roots in -ś which is replaced by the guttural -k according to the general rule of the conversion of palatals to gutturals); cf. also yunkṣva (second singular middle imperative of  $\sqrt{yuj}$ ) in which -j is made a guttural by the same principle.

II.3. Dropping of Dental -s- between Consonants

Between stops, commonly dentals, -s- is dropped; thus, utthita for utsthita (past participle of ud- $\sqrt{stha}$ ), utthapayati for utsthapayati; acchitta (third singular middle of  $\sqrt{chid}$ ) for acchitsta, similarly acchiddhvam for acchidsdhvam Likewise after -k in abhakta for abhaksta (third singular middle, s-aorist of  $\sqrt{bhaj}$ ); also after -dh, which combines with a following t-/th- into -ddh-; so abuddha for abudhsta.

II.4. Doubling of Consonants

The nasals -*n* and -*n* are doubled after any short vowel before either a short or long vowel beginning the next word; thus, *pratyann* eva, *rājann* avatīrya, dhāvann atra.

The voiceless aspirated palatal ch is doubled within a word after a short or a long vowel, as in gacchati and  $\bar{a}cch\bar{a}dayati$ , although in MSS and printed texts alike this doubling is very often not carried out. Doubling of ch- also takes place at the beginning of a word after a short vowel, e.g., e.g.  $cch\bar{a}gah$ ,  $atra\ cch\bar{a}y\bar{a}y\bar{a}m$  and after the prohibitive particle  $m\bar{a}$ , as in  $m\bar{a}$  cchinddhi, and after the preposition  $\bar{a}$ , as in  $\bar{a}\ cchidrat$ .

A consonant following r or l is often doubled, as *alppa* for *alpa*,  $k\bar{a}ryya$  for  $k\bar{a}rya$ , arttha for artha. [Note that, as with the doubling of cha, an aspirated consonant is doubled by prefixing the corresponding nonaspirate,

hence, arttha here.]

On the other hand, in a few common words a consonant that should be doubled for reasons of etymology is frequently written single, either in imitation of the spoken language or out of ignorance of the etymology (or both). Thus, patra is ubiquitous for pattra (from  $\sqrt{pat}$  + primary suffix -tra) and equally common is  $k\bar{a}rtikeya$  for  $k\bar{a}rttikeya$  (from  $k\bar{r}ttik\bar{a}$  + secondary suffix -eya).

II.5. Permutations of Final-h

There are several roots of common occurrence that begin with g-, d- or b- and end with the voiced aspirate -h. In the roots dah, dih, duh and druh, the -h is treated in the application of sandhi, as though it were -gh. When the -gh (from which the -h in these roots is historically descended) loses its aspiration, as necessarily happens when -gh is final or occurs before the verb endings -si, -se, -sva, -dhve and - $dhvam^6$ , and the future suffix -sya, the initial consonant d- gains the lost aspiration, becoming dh-. Thus, dugh (for duh) + -se (= ending of the second singular middle)  $\rightarrow dhug$ - $se \rightarrow dhuk$  (-g must become -k before voiceless s-)  $\rightarrow dhuk$ -se (-s is changed to -s after -k). In the second and third singular imperfect active, the -gh becomes final because the personal endings -s and -t are dropped by the rule that a Sanskrit word may not end in two (or more) consonants; the final -gh must be replaced by -k because a final consonant may be neither voiced nor aspirated. The lost aspiration of -gh is thrown back upon the initial d- ( $\rightarrow dh$ ). The final product of these changes along with the augment and guna of the root vowel is a-dhok.

In the conjugation of  $\sqrt{duh}$  and the other 'doubly aspirated' roots, when the -h (or better -gh!) comes into contact with t- or th- of a personal ending (as, for example, in the second and third persons of the dual active),

<sup>6</sup>But not before -dhi of the second singular imperative active which is dugdhi.

the -gh combines with -t/-th to form the cluster -gdh-, thus, dugdhah (for both dugh-thah and dugh-tah).

All these h-roots mentioned above and also  $\sqrt{budh}$  are found as the terminal element of a tatpuruṣa compound. In the nominative singular, where the -s is dropped because of the multiple final consonant rule, the -h (to be regarded as -gh!) becomes -k due to loss of aspiration and devoicing. The lost aspirate rebounds to the initial consonant, so that these roots become -dhak ( $\sqrt{dah}$ ), -dhik ( $\sqrt{dih}$ ), -dhuk ( $\sqrt{duh}$ ), and -dhruk ( $\sqrt{druh}$ ), as in  $k\bar{a}ma-dhuk$  and mitra-dhruk. A similar change takes place with  $\sqrt{budh}$ , which becomes -bhut. This aspiration of the initial d- and b- also occurs before the pada-endings (- $bhy\bar{a}m$ , -bhih, -bhyah and -su). The common  $\sqrt{bandh}$ , by the same process of deaspiration and regressive aspiration, becomes bhant before the future suffix -sya, thus, bhant-sya-ti. The sa-aorist of  $\sqrt{guh}$  also behaves similarly, the g- being changed to gh- when the suffix -sa is applied, thus, aghuk;at.

In the conjugation of the present system of  $\sqrt{dh\bar{a}}$  the weak stem dadhbecomes dhat- before t-/th- and s- and dhad- before dh-; thus, dhatthah, dhatse, dhatsva; dhaddhve, adhaddhvam.

In  $\sqrt{nah}$ , the -h is descendent from -dh, so that it is so treated in the noun  $up\bar{a}nah$  'a shoe', which forms the nominative  $up\bar{a}nat$  (for  $up\bar{a}nadh$ -s).

Final -h in  $\sqrt{vah}$  and  $\sqrt{ruh}$  combines with t- of the suffixes of the infinitive (-tum), past passive participle (-ta) and gerund ( $-tv\bar{a}$ ) to form the cerebral -dh-; thus, vodhum,  $\bar{u}dha$ ,  $\bar{u}dhv\bar{a}$  (note long  $-\bar{u}!$ ), rodhum,  $r\bar{u}dha$ ,  $r\bar{u}dhv\bar{a}$ . In  $\sqrt{lih}$ , which, unlike  $\sqrt{vah}$  and  $\sqrt{ruh}$ , belongs to the root or second class and therefore involves contact of -h with t- and th- in many forms, in a similar manner changes -h to -dh in place of its combinations with t-/th- and dh- with concomitant lengthening of the root vowel; thus,  $l\bar{l}dhah$  (for both the second and third dual) and  $l\bar{l}dha$  (second plural),  $al\bar{l}dhvam$  and the past passive participle  $l\bar{l}dha$ . The third person singular and infinitive which require guṇa of -i- are ledhi and ledhum. In the noun madhu-lih, literally 'honey-licker', i.e., a bee, the -h is replaced by -t/-d in the nominative singular and before the pada endings, but remains before all the vowel endings; thus, madhulit, madhuliham, ' $lih\bar{a}$ , 'lihe (etc.), madhulidhyam, 'litsu.

#### Appendix IV

# Sanskrit and its Relationship to the Other Indo-European Languages

Sanskrit is the classical language of Hinduism and Indian civilization, which in the oldest of its various phases reaches back well into the second millennium B.C. Its relation to India is similar to that of classical Greek to ancient Greece and classical Latin to ancient Rome. The name Sanskrit means literally 'put together, well-formed' and hence 'refined' and stands in contrast to Prakrit, literally 'natural, ordinary, common', the term which was applied to the speeches of the generality as compared with the 'refined' language of the Brahman priests and upper classes of society. These various Prakrit dialects are genetically related to Sanskrit more or less in the same way as the spoken Latin dialects (the so-called 'Vulgar Latin') were to the refined, literary Latin composed by the authors of classical antiquity. Sanskrit and the Prakrits are the lineal descendents of the speech brought into India by semi-nomadic peoples who had entered the sub-continent through passes in the North-west, now Pakistan, perhaps sometime between c.1700-1400 B.C. These peoples called themselves 'Aryans', as did also their brethren who stayed behind in Iran. 1 To avoid confusion it is customary to call the Indian branch 'Indo-Aryans', and the Iranian branch 'Irano-Aryans', while reserving the simple form 'Aryans' as a generic name for both branches. Instead of 'Aryans' the compound 'Indo-Iranians' is also used.

The oldest form of Indo-Aryan speech, called Vedic or sometimes Vedic Sanskrit, is very close to the language of the Avesta, the sacred book of the Zoroastrians or followers of Zoroaster, and it has often been pointed out that passages can be found in the Avesta which, by means of simple phonetic changes, could easily be turned into comprehensible Vedic sentences. Closely akin also to the Vedic language is the language of the Achaemenian dynasty of ancient Iran, called Old Persian, a sister of Avestan, spoken probably in the southwestern part of the country. From Old Persian has descended modern Persian, 2 called Fārsī, *i.e.*, the language of Fārs, the

It might be of some interest to point out here that the name Iran, properly Irān, earlier Ērān, is simply the modern descendant of the ancient designation Airyānām '[Land] of the Aryans'. The name Persia, by which Iran was known years ago and which entered English from Greek through its Latin transcription, is derived from Pārsa, a province of the Achaemenian Empire, which was politically prominent when the Greeks first came into contact with the Persians (or Iranians!). Darius the Great refers to himself as a Persian and an Aryan in the inscription at Naqš-i Rustam.

<sup>&</sup>lt;sup>2</sup>With a good deal of admixture of words borrowed from the nearby dialect of the Medes, another Iranian people, not otherwise preserved, however.

ancient Pārsa, a province of the Achaemenian Empire. The following brief list will make these interrelations clear:

4	III IIIdiko wiebo iiitorrotatio	ALD GLOOM.	
	Vedic (Sanskrit)	Avestan	Old Persian
	sóma 'plant' from which a hallucinogenic drink was made	haoma	hauma
	devá 'god'	daēva	daiva <sup>3</sup>
	ásura 'lord'	ahura	a <sup>h</sup> ura
	bhūmi 'earth'	būmi	būmi
	áśva 'horse'	aspa	asa- (as in asa-bāra 'horse-borne', but usually the Median word aspa is used)
	vásu 'good'	vohu	$va^hu$
	sárva 'all'	haurva	haruva
	sthūnā 'pillar'	stūnā	stūnā <sup>4</sup>
	sénā 'army'	haēnā	hain <del>ā</del>
	nás 'nose'	nāh	nāh
	drógha 'malicious injury'	draoga 'lie'	drauga
	jráyas 'expanse'	zrayah 'sea'	drayah
	nápāt 'grandson'	napāt	napāt
	hásta 'hand'	zasta	dasta
	śúska 'dry'	huska	uska
	sthána 'place'	stāna	stāna

Just as Sanskrit (in the larger sense of its inclusion of the Prakrits) and the Iranian languages Avestan and Old Persian are all thus intimately related, it can be similarly shown that these languages are in turn related to yet other languages, chiefly, though not exclusively, of Europe. These many languages, moreover, can, like the languages that make up the Aryan family, be arranged into groups or families of languages that are particularly closely

<sup>&</sup>lt;sup>3</sup>But the Avestan and Old Persian words mean a 'demon' or 'devil'. They belong to a group of religious terms with opposite meanings in the two branches of Aryan, the Iranian words having an antithetical meaning due to the reforms taught by Zoroaster.

 $<sup>^4</sup>$ Modern Persian has  $sut\bar{u}n$  'pillar' with an anaptyctic u between the s and t, as in Bisutūn, the name of the rock-cliff upon whose face are inscribed the inscriptions of Darius the Great in Old Persian, Akkadian and Elamite. Bisutūn is a recasting, by popular etymology, of the ancient name \*Bagastāna 'Place of God', preserved by Diodorus in the form bagistana.

akin the one to the other. These families of languages must have, just like genetically interrelated families in the world of nature, a common progenitor, otherwise their similarity of vocabulary and grammatical structure would have to be attributed to chance, which is an obviously untenable supposition. When Sanskrit first began to be seriously studied in the eighteenth century by Western scholars, the similarity of its vocabulary and structure to Latin and Greek and some other European languages suggested a common source as the only logical explanation.<sup>5</sup> The pursuit of this hypothesis eventually resulted in the foundation of the science of comparative philology or linguistics. This great assemblage of interrelated families of languages, running from northern India across Iran and Europe (including Iceland!), is known to scholars as 'Indo-European', and the hypothesized progenitor too, is called Indo-European or Proto-Indo-European.

But there are several languages in Europe and Asia Minor that are entirely different both in their grammatical structure and native vocabulary from those embraced under Indo-European. Among these may be mentioned Basque of northern Spain and southern France, a relic of pre-Roman times, Hungarian, Finnish, Estonian and Turkish. These non-Indo-European languages have, of course, borrowed many words from the Indo-European languages by reason of their propinquity to them and the consequent interchange of ideas. These borrowings often occurred in very ancient times, as, for example, happened in the case of Finnish, which took over many words from the adjacent Germanic tribes with whom they had close contacts, even before any individual Germanic language existed. It has been shown more recently that early Finnish also borrowed a fair number of words from the Arvans at a time long before the Arvans had entered the Iranian plateau, ultimately to be separated by the further migration of a portion of them into India. But borrowing, it should be emphasized, has nothing whatever to do with genetic relationship, so that whether a particular language belongs to the Indo-European family of languages or to another is to be determined on the basis of its grammatical structure and vocabulary. shorn of borrowings.

The number of fairly closely knit families of languages that are embraced under Indo-European is variously given by scholars, and the reason for this divergency is principally that some languages which are brought together into a *single* family by some scholars are by others assigned

<sup>5</sup>Cf. here the now famous and often quoted statement of Sir William Jones in his address to the Royal Asiatic Society of Bengal in 1786, which in part reads: '... [the affinity of Sanskrit to Latin and Greek] is so strong indeed that no philologer could examine them at all without believing them to have sprung from some common source which perhaps no longer exists'. He goes on to suggest that Gothic, Celtic and Persian too, along with Latin, Greek and Sanskrit, might be descended from the same source.

to two separate, however closely affiliated, families. There are some other languages, mostly belonging to peoples of ancient Asian Minor or Anatolia, remains of which are too fragmentary, in some cases insufficiently deciphered, for their affiliation to Indo-European to be firmly and incontestably established, as, for example, Lydian, Carian and Cappadocian. Here follows Ist of eleven language families that are recognized by scholars as Indo-European. A brief description of these principal language families is given for reference at the end of this appendix.

- 1. Aryan (or Indo-Iranian)
- 2. Tocharian
- 3. Armenian
- 4. Hittite
- 5. Albanian
- 6. Hellenic
- 7. Italic
- 8. Baltic
  - 9. Slavonic
- 10. Germanic
- 11. Celtic

It must not be supposed that Indo-European, as the progenitor of this vast array of widely disseminated languages, was itself a single, unitary language, spoken in a certain, rigidly delimitable territory, whence its speakers migrated in different directions, the *same* Indo-European speech gradually developing and differentiating into separate languages in the new environments to which it was brought. It is a fair certainty that Indo-European, insofar as it has been possible through the labors of a galaxy of scholars to reconstruct it from a comparative study of its descendants, was even in remotest antiquity split into various dialects bearing the seeds of those languages which, with the passage of many centuries, became the separate languages that have been enumerated above. Thus, the particular branch called Aryan or Indo-Iranian did not come into being on the soil of Iran, but was probably already a distinct dialect of Indo-European when the Aryans were still part of the community of Indo-European speakers and had their contacts with the neighboring Finnish tribes.

An endless amount has been written about the homeland of the Indo-Europeans, and many areas have been proposed for their habitat. But in the final analysis it is difficult to accept the possibility of a homeland that is far distant from the general area of Central or Eastern Europe, perhaps south of Lithuania. It ought not to be forgotten that the vast majority of the Indo-European languages have had their earliest history in Europe, not in any part of Asia or even Asia Minor. It is known, further, that Spain and Greece and

probably also Italy were settled by peoples from the continent; that England and Ireland were both populated, prior to Caesar's invasion, by Celtic speakers who had certainly gone there at a very early time, perhaps c.500 B.C., from the continent, where, in Gaul and the Alpine region, Celtic peoples occupied large stretches of territory. The conclusion seems almost inescapable, then, that, wherever precisely the homeland was, it must have been somewhere within the heartland of Central or Eastern Europe.

The comparison of the various Indo-European languages within each family with one another (as, for example, between Sanskrit and Avestan) and also with languages belonging to other families (as, for example, between Sanskrit and Greek or Lithuanian) is not founded upon superficial similarities between individual words, although there are undoubtedly many examples of similarities that are immediately and even startlingly apparent. Thus, that the Sanskrit words pitá ('father'), mātá ('mother') and bhrátā ('brother') are closely similar to Latin pater, mater and frater, Greek páter, mắter (in the Dorian dialect) and phrắter (also phrắtor).6 and to English father, mother and brother is sufficiently obvious to anyone. It was, as has already been pointed out, precisely such obvious similarities as these that first suggested to scholars an interrelationship between Sanskrit and certain other languages, which could only be explained by the assumption of a common origin. But countless words in the Indo-European languages are not similar in this way and yet may be as closely related as those just illustrated. The reason for this is that the core vocabulary of Indo-European inherited by the individual languages was subject to a great many changes, i.e., changes in consonants and vowels alike, and these changes are necessarily different from one language to the other, yet within particular language they are systematic, the same change always occurring under the same conditions. As a result of these phonetic changes, then, what is in origin the same word often assumes a very different appearance from one language to another. Moreover, to a primitive Indo-European root different word-forming elements, technically called 'suffixes', were added in the various descendant languages, so that precise equations of relationship may not be possible. An example or two will help to make this clear. In the proto-Indo-European language there was apparently a root \*ghel- which must have meant 'yellow' or 'be yellow'. This root has come down into several of the Indo-European languages, modified in different ways in each and formed into words by the addition of different suffixes. Thus, in Sanskrit is found hári ('pale yellow'), of which har- is directly descended from this Indo-European ghel, through the operation of regular sound changes pertinent to Indo-Aryan which

<sup>&</sup>lt;sup>6</sup>Greek *phrátēr* or *phrátōr* means 'brother' in the sense of a 'clan brother'. The ordinary Greek word for brother is *adelphós* which appears as the last element of Phil*adelphia*.

prescribe that Indo-European  $\hat{g}h$  becomes h, e becomes a and l usually becomes r. To har-, the Sanskrit derivative of  $\hat{g}hel$ -, has been added the suffix -i to form the word  $h\hat{a}r$ -i. But we find that this same root  $\hat{g}hel$ - is preserved in Latin, Lithuanian and Old English with a different suffix added to it. Thus, Latin has helvus, Lithuanian  $\check{z}elvas$  and Old English geolu, all of which are formed from  $\hat{g}hel$ - +  $\mathfrak{g}hel$ - wo-, hence  $\hat{g}hel$ -wo-, which, again by regular, but different, sound changes operative in the three languages, becomes helvu-,  $\check{z}elva$ - and geolu respectively.

It is apparent from this that the operation of 'laws' of phonetic change peculiar to each Indo-European language can immensely affect the shape of the same root (with or without  $\$ suffix!), as it appears in the various languages of the Indo-European family. In the dialect of Indo-European from which the Germanic languages evolved a series of sweeping phonetic changes took place at  $\$ time prior to its differentiation into the separate Germanic languages like Gothic, Old English, Old High German, etc. These changes affected the consonants called 'stops' by grammarians, among which are t and d and p and b. By these changes, as a whole commonly called 'Grimm's Law' (after Jacob Grimm, who collaborated with his brother Wilhelm in the collection of fairy tales that bears their name), these sounds were changed as follows:

t > th (as th in thing) d > t p > fb > p

Thus, the Indo-European word  $*p\bar{o}d$  'foot', which in Sanskrit appears as  $p\bar{a}d$  (with the  $\bar{o}$  regularly changed to  $\bar{a}$ ) takes the form of  $f\bar{o}t$  in Old English in consequence of Grimm's law. Another interesting example is Indo-European \*swep-no-s 'sleep' (the root \*swep 'sleep' + suffix -no+-s, ending of the nominative case), whence Sanskrit  $sv\acute{a}pna-s$  and Latin somnu-s (with regular change of swe- to so- and 'assimilation' of -p- to -m-), which assumes the form swefn in Old English (with regular loss of the final syllable!). Greek has  $h\acute{u}pno-s$ , which, however, is based on an alternative

<sup>&</sup>lt;sup>7</sup>The word Hari in the sense of the god Viṣṇu=Kṛṣṇa is probably due to a natural, but erroneous, association of *hári* with Sanskrit *harati* 'takes away, removes', *i.e.*, the 'remover [of sins]'.

<sup>8</sup>From this Old English *geolu*, has come the modern English *yellow*. The -w is from the stem as it appears in the cases other than the nominative, where the -u of *geolu* became a -w before certain case endings, e.g., genitive *geolw-es*.

<sup>&</sup>lt;sup>9</sup>Old English swefn continued into Middle English.

Indo-European \*sup-no-s. Incidentally, this Greek húpno-s, through its Latin re-spelling with -y- for -u-, has given us numerous words containing the stem hypno-. Finally, Lithuanian, whose importance to Indo-European studies will be pointed out below, has sãpna-s, which is derived from, \*sop-no-s, another variant of Indo-European \*swep-no-s.

It must not be thought that a particular word of Indo-European stock necessarily appears in *all* the Indo-European languages. Indeed, sometimes a particular word is found to occur in but two or three families; some words occur in many, very few in every Indo-European language. Words denoting familial relationship and also the numerals tend to be found more widely, as there is by virtue of their meaning far less reason for them to disappear, as often happens with words for flora and fauna, some of which might have been absent from the diverse regions to which the Indo-European speakers gravitated.

Occasionally an Indo-European word is replaced in a particular language family (or in several families) by another word, usually of descriptive character, by a process called 'taboo substitution'. Mention of a thing by its original name is thus avoided, whether because of some superstition connected with it or because it is considered too sacred and inviolable. Thus, the original Indo-European word for a 'bear' was something like \*rkpo-s or possibly \*rkso-s, which is present in Sanskrit in the form rksa-s, in Greek as árkto-s, 10 Latin ursu-s, Middle Irish art and Welsh arth and vet other Indo-European languages, but in the Germanic family the old word was supplanted by the descendent of the descriptive word \*bheron 'the brownish one', whence Old English bera (Modern English bear), Old High German bero (Modern German Bär). In the Slavonic languages another substitution for the old word took place, as seen in Modern Russian medved, literally 'honey-eater', the precise equivalent of which is found in the Vedic madhvád, which, however, only means 'honey-eating' (used of birds), not a bear!

Some of the Indo-European languages are extremely conservative and hence are particularly valuable for their preservation of older forms and vocabulary. Of especial importance in this regard is Lithuanian (apart from Sanskrit!), whose speakers continue to occupy an area of Europe that may well have been a part of the old homeland of the Indo-Europeans or at least in close proximity to it. Surprising, however, is the fact that the oldest preserved documents in Lithuanian do not go back further than the 16th century A.D. Remarkably close correspondences with Sanskrit words and forms recur in it, as may be seen from the following randomly chosen

<sup>10</sup>Whence ultimately Modern English *arctic*, which was borrowed from French through a Latin transcription of the Greek *arktikós* 'pertaining to a bear', here with reference to the constellation of the Great Bear (Ursa Major).

samples: Sanskrit pátis ('lord, husband'), Lithuanian pàts (but older patìs!); Sanskrit sūnús ('son'), Lithuanian sūnùs; Sanskrit áśvā ('mare'), Lithuanian ašvà, Sanskrit kás ('who?'), Lithuanian kàs; Sanskrit mṛtís ('death'), Lithuanian mirtìs. Just as conservative as Lithuanian was Old Prussian, its sister in the Baltic family, but unfortunately only a few brief texts have been preserved apart from two short glossaries, but here again the correspondences are striking: Sanskrit devás ('god'), Old Prussian deiwas (genitive singular!), (Lithuanian diēvas); Sanskrit kṛṣṇá ('black'), Old Prussian kirsnan; Sanskrit pūrva ('former, first'), Old Prussian paruva; Sanskrit vidhávā ('widow'), Old Prussian widderwū.

Through the happy cooperation of comparative linguistics and archaeology, languages long forgotten or whose existence was not even suspected have been recovered. For example, the language of the Hittites, a people known sketchily from the Bible, was totally unknown until its discovery in the first quarter of this century, when their capital of Hattuššaš was unearthed along with their royal archive of some 25,000 clay tablets inscribed in cuneiform. Though it was deciphered fairly quickly, acceptance of Hittite as an Indo-European language was somewhat slow, as the vocabulary is to a very considerable extent non-Indo-European, having been assimilated by the Hittites from the Anatolian Hatti people whom they had conquered. A curious and unsolved problem in Hittite, incidentally, is the frequent occurrence of a laryngeal or glottal sound (appearing as h or h in transliterations), found nowhere else in Indo-European and thought by some to be an archaic feature of Indo-European preserved only by Hittite, but lost by the other Indo-European languages. The presence of this mysterious sound in Hittite gave rise to the famous 'Laryngeal Hypothesis', which attributes certain peculiar divergences in the operation of phonetic laws in various Indo-European languages to the former presence of this laryngeal h. Very probably Hittite must be viewed as one of the earliest offshoots of Indo-European, prior to the evolution of grammatical forms and phonetic features that are characteristic of later Indo-European and belong to its other descendants.

During the hegemony of the Hittite Empire (c.1500 - c.1200 B.C.) there had also risen to prominence in Northern Mesopotamia the kingdom of the Mitanni, with which the Hittites maintained very close relations. In a treaty (c.1350 B.C.) between the Hittite king Šuppiluliuma and the Mitanni ruler Matiwāza<sup>11</sup> four distinctly Indo-Aryan deities, *viz.*, Indra, Mitra, the Nāsatyas and Varuṇa, are mentioned among the many gods that are called to witness. In addition to this evidence of Aryan influence in the Near East,

<sup>11</sup>Corresponding to Sanskrit *Mativāja* 'He whose wealth is devotion', but though possible, the name is not recorded in Sanskrit.

there are found in Hittite and Assyrian documents many unmistakably Aryan names of kings and notables, not only of the Mitanni kingdom, but also of principalities in Syria and Palestine. Taken together with several technical expressions, remarkably close in form to Sanskrit, that occur in a Hittite treatise on the rearing and training of horses by a Mitannian named Kikkuli, this accumulated evidence points to a considerable and widespread presence of Aryans in the Near East in the middle of the second millennium B.C. Much scholarly disputation has arisen from the evaluation of this fragmentary and disparate material, and sharply conflicting interpretations have been advanced, some scholars insisting that the names and technical expressions are more distinctly *Indo*-Aryan than generically Aryan, others as

vigorously insistent upon the reverse view.

Another Indo-European language that has been brought to light largely in the present century and, like Hittite, seems to be one of the earliest offshoots of Indo-European, is Tocharian, preserved in numerous manuscripts found in several oasis towns on the old caravan route along the Tarim River in northern Chinese Turkestan. These texts, written in a variety of Indian scripts, for the most part consist of translations of Buddhist works of the Mahāyāna school, but there are commercial documents, letters, monastic records, caravan passes, and so on, all of which tell a good deal about life in those remote communities during the seventh and eighth centuries A.D. Though unquestionably Indo-European, with many archaic words, the original character of this language has apparently been greatly altered by prolonged contacts of its speakers with Finno-Ugrian and Altaic peoples, so that, for example, the old Indo-European pattern of the declension of nouns has been preserved only in part, most of the cases being formed agglutinatively, i.e., by affixing postpositions to a stem. But the most remarkable thing about Tocharian is that, according to the treatment of certain Indo-European consonants and the method of forming the passive voice, it has to be classified with the Western Indo-European languages (Italic and Celtic), not the Eastern, as its location would have led us to expect. Thus, the Tocharian word for 'dog' is ku, the cognate of which in the Eastern languages (Indo-Aryan and Baltic) begins with an s- or sibilant sound, e.g., Sanskrit śvá, Lithuanian śuó, whereas in the Western languages it has a k- or

<sup>12</sup>Examples from Hittite documents, in addition to Matiwāza are Artašumara (Sanskrit Rtasmara 'Mindful of the Truth'), Tušratta or Dušratta (probably corresponding to a Tviṣratha 'He whose chariots are onrushing' in Sanskrit). In Assyrian records occur, among others: Biryašura (Sanskrit Viryašūra 'Hero of Valor'), Puruša (Sanskrit Puruṣa 'Male'), Sātawāza (Sanskrit Sātavāja 'He by whom wealth has been won'). Outside the Mitanni kingdom are Šuvardata (Sanskrit Svardāta 'He who has been given by heaven', similar in meaning to the Greek name Theodore 'Gift of God'), Indarota (Vedic Indrotá 'Helped by Indra'), Šubandu (=Sanskrit Subandhu 'Good friend').

h- (which is derived from  $\hat{k}$ -), e.g., Latin cānis, Welsh ki, <sup>13</sup> Gothic hunds (hfor original  $\hat{k}$ -), Old English hund (whence Modern English hound) and Greek kúōn. Scholars have been in the habit of arranging all the Indo-European languages into two great classes, called the satom and centum languages, on the basis of their typical treatment of these and related sounds, as exemplified by the word for a 'hundred' in Avestan (satəm) and Latin (centum). As the satəm languages happen in general to be geographically Eastern and the centum languages Western, the discovery that Tocharian, farthest to the East, is of the centum type (the word for 'hundred' is känt in one Tocharian dialect and kante in the other!) is indeed startling. The explanation for this anomaly seems to be that the speakers of the Indo-European dialect that ultimately was destined to become Tocharian separated from the community of Indo-European centum-speakers at a very remote time, moving gradually far to the East, probably before the satom-speakers had migrated to the Southeast (Iran and India) and the Southwest (Northern Mesopotamia and Anatolia).

The pursuit of all these interrelationships among the various Indo-European languages is obviously a work of endless fascination and discovery. What has been said above is, of course, of the most general character, as much as possible devoid of the technical jargon that would be inevitable if a more detailed and thorough exposition were to be undertaken. What needs to be stressed is that the study of Sanskrit should involve not only the study of this language, but in a broader sense should involve also some fundamental understanding of the relationship which Sanskrit has to these many and diverse languages, one of which is our own mother tongue and many others that are in one way or another familiar to us and even part and parcel of our cultural heritage. Indeed Indo-European is one of the largest linguistic groups in the world, and let it not be forgotten that the comparative study of its member languages began with the discovery that words similar in form and meaning to Sanskrit words occurred in other languages, the only logical explanation of which is that they all descend from a common ancestor.

<sup>13</sup>Welsh ki is found in English corgy, a Welsh compound of cor- 'small' and ki (changed by grammatical permutation to gi), 'dog'.

# The Principal Families of Indo-European Languages 14

## 1. Aryan.

## A.) Indic

Old: Vedic, under which is included especially the language of the Rgveda and the other Vedas, the Brāhmaṇas, Āraṇyakas, Upaniṣads and Sūtras (that of the last two being practically Classical Sanskrit).

Classical Sanskrit, in which Sanskrit literature as a whole is written, with the partial exception of the Mahābhārata and, to some extent, the Purāṇas, whose language is more popular and less rigid in form and structure. There are also 'aberrant' forms of Sanskrit used by the Jainas, which are much influenced by the vernaculars.

Middle (usually called Prakrit): including Pāli (the language of the Hinayāna Buddhist Scriptures or Tipiṭaka), the dialects of the inscriptions of Aśoka, the so-called 'dramatic Prakrits' spoken by characters in Sanskrit dramas other than the king and Brahman priests. The latest stage of the Middle period, called 'Apabhraṃśa' (literally 'fallen away'!) and datable c. 1100 A.D., marks the transition to the modern vernaculars of Northern India; the so-called Buddhist Hybrid Sanskrit of the Mahāyāna Buddhist texts, really a Prakrit that has been imperfectly Sanskritized.

Modern: including Urdū of Pakistan and India (originally called 'Zabān-e Urdū-e Mu'allā' or 'The Language of the Exalted Camp' with reference to the court at Delhi), most of the languages of Northern India, viz., Hindī, Marāṭhī, Gujarātī, Bengali, Assamese, Orīyā; Nepālī of Nepal; Sinhalese of Sri Lanka (Ceylon); also Sindhī, Kāśmīrī and Pañjābī used in both India and Pakistan.

<sup>14</sup>A very useful and lucid chart of the Indo-European languages may be found in *The American Heritage Dictionary of the English Language* (Boston, Houghton Mifflin Co., 1969), back endpaper; on p. 1496 ff. is an *Appendix* that presents a brief survey of the method used in reconstructing proto-Indo-European roots as well as the culture of the Indo-Europeans as it can be inferred from this reconstruction of their language, and finally there is a valuable list of Indo-European roots on p. 1504 ff.

## B.) Iranian

Old: Avestan (the language of the Avesta, the scripture of the Zoroastrians or Mazdayasnians).

Old Persian (the language of the inscriptions of the Achaemenian dynasty of ancient Persia).

Middle: Middle Persian, Parthian, Sogdian, Saka, Kwārazmian, Bactrian.

Modern: Persian or 'Fārsi' the language of modern Iran with its various dialects; Balūchi, Pashto, Ossetic, the languages and dialects embraced by the term 'Kurdish'.

- 2. Tocharian. This language came to light during archaeological excavations carried out in Turkestan, Central Asia, in the early decades of this century. There are numerous manuscripts in two dialects, at first termed A and B by scholars, now generally East Tocharian and West Tocharian respectively. These manuscripts contain for the most part translations into Tocharian of Buddhist texts, but there are also some works of an original nature. The bulk of this material belongs to the seventh century A.D.
- 3. Armenian. Armenian forms its own branch of Indo-European like Albanian. Unlike Albanian, however, it has a script of its own, which, according to tradition, was devised in the fifth century A.D. by Bishop Mesrob. The Armenians, who until recently have been without a country of their own and have lived in their millions in several countries, have an ancient and great cultural heritage, which is reflected in their extensive and rich literature. That they once had their own country is evidenced by the mention of 'Armina' as one of the 23 provinces of the Persian Empire by Darius the Great in the sixth century B.C. in the well-known Behistan (Bisutun) inscription. As in the case of Albanian, the Indo-European affinity of Armenian is somewhat obscured by many and rather far-reaching changes in the old phonetic system. Marking a sharp distinction from Old Armenian, Modern Armenian has replaced the verbal system by various periphrastic expressions, and it is of special interest to note that the declension in Modern Armenian has been much affected by the agglutinative process of nearby Turkish, which

involves the 'sticking' or 'gluing' of separate elements to stems to indicate case relationships.

- 4. Hittite. Though the Hittites are mentioned in the Bible, remains of their kingdom in east Asia Minor were not discovered until early in the 20th century, when their capital city of Hattuššaš with its rich archive was excavated. Their language, which upon decipherment has proved to be Indo-European, is found in thousands of clay tablets in a form of cuneiform writing ultimately developed from the Assyrian-Akkadian cuneiform.
- 5. Albanian. Since Albanian shows no close affinity to any other Indo-European language, it is classed by itself like Armenian, as the sole representative of its particular offshoot of the parent language. It preserves many archaic traits, such as the retention of the middle voice and vowel gradation in the formation of the past tense. In spite of the standard roman orthography in which it is written, however, the Indo-European character of Albanian is not as immediately apparent as that of most other Indo-European languages due to somewhat startling phonetic changes that tend to obscure its affinity to Indo-European. Apart from a few very brief documents starting in the 15th century A.D., there is hardly any literature in Albanian.
- 6. Hellenic. This name is applied to a large number of closely interrelated dialects that were spoken not only on the Greek mainland, but also on the many islands of the Eastern Mediterranean and in the Greek colonies in Western Asia Minor, Southern Italy and Sicily. These dialects are well represented in inscriptions and to some extent also in Greek literature. Though some of the inscriptions are very old, a much earlier stage of Greek, reaching back to the 15th century B.C., has been provided by the decipherment of the Linear B syllabary preserved on clay tablets from various sites on Crete and also from Pylos and Mycenae in the Peloponnesus. Prior to the decipherment of Linear B, the period of Greek history to which the clay tablets belong was regarded by scholars as pre-literate. It is now apparent, however, that, even before the Semitic alphabet was by their own tradition borrowed from the Phoenicians, the Greeks had a system of writing, however cumbrous and imperfect, for use in keeping records and setting down business transactions. Apart from inscriptions and the palace records on clay tablets, the earliest Greek literature is represented by the

Iliad and Odyssey of Homer, from which time there is a continuous stream of works, the names of which it is unnecessary to recite here. Following the conquests of Alexander in the fourth century B.C. a popular form of Greek was spread by his armies far beyond the confines of Greece and the Aegean Islands. This language, known as the *Koiné* or Common Speech, subsequently became the lingua franca of the Near East, and the New Testament of the Bible is written in it. The language of Greece today is largely founded on it, though it has a considerable admixture of foreign words.

7. Italic.

8. Baltic.

The most important member of this family is Latin in all its stages of development, including the differentiation of its spoken forms into the Romance languages (Italian, Spanish, Catalan, Portuguese, French, Provençal, Rumanian and Rhaeto-Romance, one of the four official languages of Switzerland). The other languages of this family, all of which died out in ancient times, leaving no descendants, are Faliscan, which was spoken in Falerii near Rome; Oscan, once spoken generally throughout Southern Italy, along with the speeches of the Volsci, Paeligni, Marrucini, Vestini, Aequi and Marsi, ancient Italic tribes; Umbrian, spoken largely north of Rome, in which are preserved the Iguvinian Tables, discovered in the 15th century A.D. at Gubbio, the ancient Iguvium, bronze tablets recording the rules and activities of a religious brotherhood.

Here belongs Lithuanian, a language of the greatest importance

- for the comparative study of the Indo-European languages because of its highly conservative character and consequent retention of older forms. Closely allied to Lithuanian and in some respects even more ancient in its forms is Old Prussian, which became extinct about three centuries ago and of which unfortunately only fragments are left. Lettish (also called
  - Latvian) is also a member of this small family, but its value for comparative study is infinitely less than that of Lithuanian and Old Prussian because of the much greater changes in phonology it has undergone.
- 9. Slavonic. The oldest of the Slavonic languages is Old Church Slavonic, also called old Bulgarian and Old Slavonic. It was for this language, incidentally, that the two monks Cyrillus and Methodius devised an alphabet in the ninth century, based on the Roman and Greek alphabets, which, with some

modifications, has become the standard writing system for Russian and Bulgarian under the name Cyrillic Alphabet. Among the many languages belonging to this family beside Russian are: Czech, Polish, Bulgarian and Serbo-Croatian.

- 10. Germanic. The genealogy of this family is rather complicated because so many languages are involved, most of which are known in their three principal stages of development. It is usually treated under three great branches: Eastern, Northern and Western.
  - Eastern. This is almost solely represented by Gothic, which, like Lithuanian, is one of the most important of Indo-European languages for comparative purposes due to the archaic character of its inflections. The principal literary monument in Gothic is a translation of parts of the Bible from Greek by Wulfila, bishop of the East Goths, in the fourth century A.D. Except for a form of Gothic which lingered on in the Crimea until the 17th or 18th century, Gothic died out in the Middle Ages.
  - Northern. This is made up of the Scandinavian languages Danish, Swedish, Norwegian and Icelandic, which gradually differentiated themselves from a single prototype called Old Norse by scholars. Fragments of even an older stage than Old Norse are preserved in the Runic inscriptions. This oldest stage is generally called Primitive Old Norse to distinguish it from Old Norse.
  - Western. Here belong English, Dutch, Low German (so called because spoken in the lowlands) and High German (so called because originally spoken in the highlands of Germany, whence, through Luther's translation of the Bible, it spread throughout the country and is now the standard language). High German is chiefly differentiated from the other three by certain changes in the consonants termed the 'Second Sound Shift'.
- 11. Celtic. This family, many of whose members still survive, was once extremely widespread, extending from Galicia in Asia Minor across Northern Italy into Switzerland, including France (ancient Gaul), England, Scotland, Wales and Ireland. It is customary to speak of Continental Celtic and Insular Celtic.

The former embraces the traces of Celtic languages in Europe and Asia Minor, the principal one being ancient Gaulish, which survives largely in personal names, e.g., Vercingetorix, Orgetorix, and local names, e.g., Antunnacum, whence the modern name Andernach, and Rigomagus, whence the modern Remagen. Insular Celtic consists of Irish and Scottish Gaelic and Manx, formerly spoken on the Isle of Man and now extinct, which form a closely knit group, and Welsh, Cornish and Breton. Welsh and Breton are living languages, and Welsh has a rich literature. Cornish, said to have died out at the beginning of the 19th century, has been enjoying a revival in Cornwall, and its serious study is actively pursued by a small and growing band of enthusiasts. Scottish Gaelic is undergoing a similar revival.

## English-Sanskrit Glossary

The following glossary contains all the words that occur in the English to Sanskrit exercises, but a few points must be kept in mind in using it. With a few exceptions, the glossary does not contain compounds of more than two members. Where it is desirable (or preferable) to put ideas together into a more complex compound, the compound must be assembled, according to rule (!), from the elements ascertained from the glossary. For example, in the exercise in Lesson Twenty-Six, the compound that *might* be employed for the words 'his austerities and glory [being] great' - a nominative absolute in the English version (!) – would have to be made from the separate entries तपस् (under *austerity*), यशः (under *glory*) and महा- (under *great*).

Care should be exercised in selecting a particular word when several synonyms are given so as to avoid a declensional or conjugational form that has not yet been studied. Thus, under the entry king the use of महोसित् should be avoided

until the lesson on consonant stems has been taken up.

Under the verb entries, in addition to the present third singular, are often given the past passive participle (ppp.), infinitive (infin.) and gerund (rarely other forms), where the need for these forms is apparent from the particular phraseology in the exercise being translated. When, however, other forms are required due to a rephrasing of a sentence in the process of translation, they must be obtained by consulting the Sanskrit-English Lexicon, where the full array of principal parts is given.

When various senses are attributable to an English word, the sense involved is added in parentheses after the entry, sometimes also later in the entry, as other senses are taken up. Thus, after the entry account is added story, narrative in parentheses and, following the Sanskrit equivalents of these senses, is added reason in parentheses, followed by the Sanskrit equivalent of this sense of the English

word.

To be especially noted is the serpentine sign ~, which is used in place of the entry; so, after the entry aśvamedha is given the phrase perform an ~, which is to be

read perform an asvamedha.

Finally, somewhat extended attention is given to prepositions such as to, for, of, in, etc., to personal pronouns (him, her, their, etc.), and to possessive adjectives (his, her, their, etc.), since, even though these words have been dealt with in the lessons, they seem sporadically to cause difficulty.

a, an, indef. article, usually not to be represented in Sanskrit, but occasionally एक may be used when the indefinite reference is significant.

Abhijñānaśakuntala, अभिज्ञानशकुन्तल, n., the well-known play by Kālidāsa about Sakuntalā.

abide, √वस् (वसति, class I), infin. वस्तुम्, gerund उषित्वा.

(be) able, √शक् (शक्नोति, class V).

abode, निवास, m.; (chamber, room) निवेशन, n.

accept (agree to), स्वी-√कृ (करोति, class VIII).

accompanied by, adj. सहित + instr.

according to, अनुसारेण (literally 'by a following') + gen. '~ the words of the sage' मृने: वाचाम् अनुसारेण.

account (story, narrative), कथा, f., उपाख्यान, n.; (reason) कारण, n.; 'on this  $\sim$ ', ततः, तस्मात्, तस्मात् काराणात्, तेन कारणेन, तस्य हेतोः.

acquire, प्र-√आप् (प्राप्नोति, class V), ppp. प्राप्त.

acquisition, लाभ, m.

actually, adv. usually to be expressed by  $\overline{\mathsf{Q}}$ 4 after the emphasized word.

additional, adj. अधिक.

address, अभि-√भाष् (भाषते, class I), ppp. भाषित; √वच् (विक्ति, class II), + acc.; ppp. उक्त.

again, adv. पुन: (for पुनर्); '~ and ~', पुन: पुन:.

agitated, adj. आकुल, पर्याकुल.

Airāvata, ऐरावत, m., name of Indra's elephant.

all, pronom. adj. सर्व (declined like तद् except in nom.-acc. n. sing. which is सर्वम् not \*सर्वद्); सकल; '~ the people', सर्वलोक, m.; '~ alone, एकाकिन्; 'not at ~', नैव, i.e., न एव.

all sorts of, adj. नानाप्रकार.

alms, भिक्षा, f. ; 'for ~', भिक्षार्थम् ; 'beg for ~', भिक्षां +  $\sqrt{=}$ र् (चरति, class I); 'after begging for ~', भिक्षां चरित्वा.

alone, adj. एकाकिन्.

along with, prep. सह (as postp. with instr.).

aloud, adv. उचै:, प्रकाशम्.

also, adv. अपि (placed after the word one wants to limit or restrict).

although, concessive conj. यद्यपि (usually picked up in answering clause by correlative तथापि 'even so', 'nevertheless'); अपि as concessive particle after an adj. or participle.

altogether, adv. सर्वशः.

always, adv. सर्वदा.

Amṛta, अमृत, n. 'for the ~', अमृतार्थम्.

Amsumat, अंशुमत्, m. (strong stem अंशुमन्त्), grandson of King Sagara of Ayodhyā. Anantaseṣa, अनन्तरोष, m. name of the great serpent that forms Viṣṇu's couch during the periods of the dissolution of the universe.

ancestors, पितृ, m. plur.

and, conj. च (an enclitic, therefore put after the connected word).

anger, क्रोध, m. '~ at', + dat.

angered, ppp. क्रुड.

animal, मृग, m., तिर्यञ्च (for the decl. v. Appendix II, 2. b. vi.). añjali, अञ्चल, m. 'in an attitude of an ~', कताञ्चलि, प्राञ्चलि, adj.

anthill, वल्मीक, m. 'abiding in an ~', वल्मीकस्थ.

anyone, anything, *indet. pron.* किश्चिद् (in appropriate case and gender; v. Appendix II, B.1.6.); ct. also entry under '(a) certain'.

appear, √दृश् (दृश्यते) i.e., pres. pass. (literally 'is seen'); 'appeared', ppp. दृष्ट. approach, उप-आ-√गम (उपागच्छति) + acc.

apsaras, अप्सरस्, f.

area, देश, m.

arm, बाहु, m; 'with arms upraised', ऊर्ध्वबाहु.

area, देश, m.

arrogance, दर्प, m.

arrow, शर, m., इष्, m.

art (of stealing), चौर्यशास्त्र, n.

Asamañja, असमञ्ज, m.

ascetic, तापस, m., तपस्विन् m.; 'great  $\sim$ ', महातापस, महातपस्विन्, महातपस् ashes, भस्मन्, n.; 'heap of  $\sim$ ' भस्मराशि, m.; 'reduce to a heap of  $\sim$ ', भस्मराशी- $\sqrt{4}$ 

(+ acc.).

ask, √प्रछ् (पृच्छति, class VI), ppp. पृष्ट.

asleep, adj. सुप्त, प्रसुप्त.

assembly, 'form an ~', मेलकं + √कृ.

assume (as certain), अव + √धृ (धारयित, caus. without caus. meaning), gerund अवधार्य; assume (a form), रूपं + √कृ (करोति, class VIII) or शरीरम् + आ-√स्था (तिष्ठति, class I), gerund आस्थाय.

astonishment, विस्मय, m.

Asura, असुर m. name of a class of demons (v. the entry असुर in the Sanskrit-English Lexicon).

aśvamedha, अश्वमेध m.; 'perform an ~', अश्वमेधं + √कृ.

attached to, adj. आसक्त (+ loc.).

attain,  $\sqrt{\pi}$ भ् (लभते, class I), ppp. लब्ध; प्र- $\sqrt{\pi}$ प् (प्राप्नोति, class V), ppp. प्राप्त; प्रति- $\sqrt{\pi}$ ए (पद्यते, class IV), perf. प्रतिपेदे.

attainment, लाभ, m.

austerity, तपस्, n.; (often in plural) 'perform or engage in ~', तपस् +  $\sqrt{\pi}$ प् (तपित, class I), gerund तप्त्वा; or +  $\sqrt{\pi}$ प् (चरित, class I), gerund चरित्वा.

awaken, (become awake) √बुध् (बोधित, class I); (make awake) in caus. बोधयित; ppp. बोधित 'awakened', gerund बोधियत्वा.

Ayodhyā, अयोध्या, f. name of an ancient city of India.

Ayus, आयुस्, m. name of the son of Purūravas and Urvaśi.

back, पृष्ठ, n.

bag, शाणपुट, m. or n.

banish, निस्-√वस् (वसति, class I) in caus. निर्वासयित; ppp. निर्वासित.

banyan tree, न्यग्रोधपादप, m., वट, m.

barley, यव, m.

battle, युद्ध, n.

be, √भू (भवति, class I); √अस् (अस्ति, class II); √स्था (तिष्ठति, class I); 'there is' विद्यते, 'there are' विद्यन्ते.

bear (carry, hold), √भृ (बिभर्ति, class III); √धृ (धारयति, caus. without caus. meaning).

beat, √तड् (ताडयति, class X), gerund ताडयित्वा.

beautiful, adj. शोभन, सुन्दर, शुभ.

because, causal conj., v. under 'since'.

become, √भू (भवति, class I).

bed, शय्या, f.

bed-chamber, शयनागार, n.

before, prep. प्राक् (+ abl.).

beg, √भिक्ष् (भिक्षते, class I), gerund भिक्षित्वा; भिक्षां + √चर् (चरति, class I), gerund चित्त्वा, 'after begging for alms', भिक्षां चित्त्वा.

begin, प्र-आ-√रभ् (प्रारभते, class I), सम्-उप-√क्रम् (क्रमते, class I), perf. समुपचक्रमे.

beside, prep. पाश्वे (+ gen.).

bespatter, वि-√लिप् (लिम्पति, class VI), ppp. विलिप्त.

best, adj. श्रेष्ठ, '~ of men', नरश्रेष्ठ.

Bhagiratha, भगीरथ, m., son of Dilipa and great grandson of Sagara.

Bhāgirathi, भागीरथी, f. name of the Ganges after being brought to earth by Bhagiratha.

Bharata, भरत, son of Sakuntalā and Dussanta.

Bhṛgu, भृग, m. name of sage.

bird, विहग, m., खग or खगम, m., अन्तरिक्षग, m., पिक्षन्, m.

birth, जाति, f., जन्मन् n., 'in a prior ~', पूर्विस्मन् जन्मिन, पूर्वस्यां जात्याम् (or जातौ), पूर्विस्मन् काले; 'give ~ to', उत्पादयित, caus. of उद्- $\sqrt{4}$ प् (पद्यते, class IV).

bleating, शब्द, m.

blessed, adj. भगवत्.

blind, adj. अन्ध.

bliss, आनन्द, m.

blood, रुधिर, n., रक्त, n.

body, शरीर, n. काय, m.

book, पुस्तक, n.

boon, बर, m.

(be) born, √जन् (जायते, class IV).

Brahmā, ब्रह्मन्, m.

Brahman (priest), ब्राह्मण, m. द्विज (Twice-born).

branch (of a tree), शाखा, f.

breaking (act of), भङ्ग, m.

bright colored, adj. चित्र.

bring, आ- $\sqrt{+1}$ , (नयित, class I), gerund आनीय, ppp. आनीत, '~ back', प्रति-आ- $\sqrt{+1}$  (प्रत्यानयित); '~ down', अव- $\sqrt{1}$  (तरित), in caus. अवतारयित, fut. अवतारियष्यित, infin. अवतारियतुम्, gerundive अवतारियत्वय.

bringing down (act of), अवतारण, n.

Budha, बुध, m., name of the father of Purūravas.

bull, वृषभ, m.

but, conj. तु (enclitic), परन्तु.

butter, (i.e., ghee), घृत, n.

called, ppp. to be rendered by नाम 'by name' or by -नामन् as final member of a bahuvrihi cpd. ('having ... as name').

cane, दण्ड, m.

cart, शकट, m.

cast, प्र-√क्षिप्, (क्षिपति, class VI), gerund प्रक्षिप्य, ppp. प्रक्षिप्त.

cat, मार्जार, m.

catch (a fish), जालेन +√बन्ध् (बध्नाति, class IX) (literally, 'bind with a net'), gerund बदध्वा.

cātaka, चातक, m., the Cucculus melanoleucus, a bird said to subsist only upon raindrops.

cause, हेतु, m. कारण, n.

cease, वि-√रम्, (रमति, class I), ppp. °रत.

ceremony, क्रिया, t. 'water ~', जलक्रिया.

(a) certain, 1. indet. adj., expressed by combining appropriate form of the interr. pron. किम् with one of the particles चिद्, अपि, चन or वा (the first three are the most common); e.g., कश्चिद्, काचिद्, किंचद्, etc. (for the declension and further particulars, v. Appendix II, B.6); 2. certain (sure, definite), adj. निश्चत.

certainly, adv. निश्चितम्.

chamber, निवेशन, n.

chariot, रथ, m., स्यन्दन, n.

charioteer, सूत, m., सारथि, m.

charming, adj. रमणीय.

child, बाल, m.

choose, 2√वृ, (वृणीते, class IX), ppp. वृत.

churn, √मथ्, (मथित, °ते, class I), ppp. मथित, infin. मथितुम्, gerund मथित्वा.

churning stick, मन्थान, m.

city, नगर, n., नगरी, f., पुर, n. (ruled by a king), 'road to the ~', नगरस्य मार्ग.

climb, आ- $\sqrt{\sqrt[4]{\xi}}$ , (रोहति, class I) (+ acc.).

cling, अनु-√सञ्ज्, (अनुषज्जते), '~ to', (+ loc.).

cloud, मेघ, m.

club, लघुड, m.

coil (of hair), मण्डल, n., color, वर्ण, m., रूप, n.

come, आ-√गम् , (गच्छति, class I), '~ up to (approach)', उप-आ-√गम् (उपागच्छति), gerund उपागम्य, उपागत्य; '~ back', प्रति-आ-√गम् (प्रत्यागच्छति), gerund प्रत्यागम्य; '~ forth' (appear), उद्-√भू (उद्भवति); सम्-उद्-पद् (समुत्पद्यते, class IV); '~ from', निस्-√गम्, ppp. निर्गत; (issue forth), नि-निस्-√मृ (निनि:सिसर्ति class III), ppp. निनि:स्त.

command, आज्ञा, f., आदेश, m.

company, गण, m.; 'in ~ with', सह + instr.

compassion, कृपा, f.

complete (bring to an end), निस्-√वृत् (निर्वर्तते), in caus. निर्वर्तयति, infin. निर्वर्तयितुम्. compose, √लिख् , (लिखति, class VI), ppp. लिखित.

conceal, √गुह्, (गूहति, class I), caus. of तिर:-√भू (तिरोभवति, class I), infin.

तिरोभावयितुम्.

concerned (anxiously concerned about), adj. चिन्तापर '~ as to how ...', कथम् ... इति चिन्तापर.

condition (stipulation, agreement), समय, m.

confidence, विश्वास, m.

conscious, adj. सचेतन.

consecrate, अभि-√िसच् (अभिषिञ्चित, class VI), ppp. अभिषिक्त.

continuation, स्थिति, f.

continuous, adj. अविरत.

cook, √पच, (पचित, class I), gerund पक्त्वा.

cord, रज्ज, m.; (for churning) नेत्र, n.

course, 'in the ~ of time', कालेन गच्छता.

country, देश, m., Mālava ~, मालवदेश, m.

create, √सृज् (सृजति, class VI).

creature, भूत, n.

crest jewel, चूडामणि, m.

crown prince, युवराज, m.

curse, शाप, m., 'place a ~ on', शापं + √वद् (with loc. of person cursed). cut, √कृत् (कृन्तति, class VI), '~ down', अव-√कृत् , '~ to pieces', खण्डश: + √छिद्

(छिनत्ति, class VII), '~ off', अव-√छिद्, ppp. अवच्छिन्न.

daily, adv. प्रत्यहम्.

Daitya, दैत्य, m. name of a class of demons.

Dānava, दानव, m. name of a class of demons.

dark, adj. तमोभूत.

daughter, दुहितृ, f.

day, दिवस, m., दिन, n., 'one  $\sim$ ', एकदा, कदाचिद्; 'by  $\sim$  or night', दिवा नक्तं वा.

dead, adj. मृत.

death, मरण, n., 'go to ~', मरणं + √गम्.

decide, निस्-र्गी (निर्णयति, class I), ppp. निर्णीत, gerund निर्णीय, perf. निर्णिनाय. decline (go to ruin), अव-र्रसद्, (सीदित, class I).

deed, क्रिया, f.

deepest, adj. परम (literally, 'highest').

deer, मृग, m., हरिण, m.

defeated (conquered), adj. पराजित, ppp. परा-√जि (जयित, class I).

delay, विलम्ब, m., 'without ~', अविलम्बम्.

demon, राक्षस, m., रक्षस्, n.

denizen, निवासिन्, m., '~ of the sky', गगननिवासिन्.

depart, अप-√गम्, (गच्छति, class I), अप-√क्रम्, (क्रामति, class I).

departing (act of), अपगमन, n.

descend, अव-√तू, (तरित, class I), ppp. अवतीर्ण, gerund अवतीर्य.

descent (act of), अवतरण, n.

desire, √इष्, (इच्छति, class VI), ppp. इष्ट.

desirous, adj., usually expressed by a bahuvrihi cpd. ending in -काम ('desire'), e.g., प्रजाकाम '~ of offspring'; '~ of performing कर्तुकाम (with apocopated infin.).

despair, विषाद, m.

destruction, विनाश, m.

determine, बुद्धिं + √कृ.

Dhanvantari, धन्वन्तरि, m. name of the physician of the gods.

die, √मृ, (म्रियते); idiomatically, पञ्चत्वं + √गम्, 'go to fiveness'; शरीरं + √त्यज् (त्यजित, class I); कालधर्म + √गम् literally, 'go to the law of time'; √िम्रयते, class

IV), ppp. मृत; gerund मृत्वा.

difficult, adj. दुष्कर, '~ to attain', दुष्प्राप्, दुर्लभ; '~ to traverse', दुर्ग.

dig (up), √खन्, (खनित, class I), perf. चखान, plur. चख्नु:.

Dilipa, दिलीप, m. son of Amsumat and father of Bhagiratha.

direction (of the compass), दिश्, f.; 'in the  $\sim$  of', उद्दिश्य; ' $\sim$  -elephant', दिग्गज, m., दिशाहस्तिन् m.

disappear, अन्तर्धानं + √गम्, literally, 'go to disappearance'.

discus, चक्र, n.

disease, व्याधि. m.

dish, शराव, m.

disheartened, adj. विषादसंयुक्त.

disposed (inclined), adj. प्रसन्त, 'very kindly ~', सुप्रसन्त.

disrespect, अवमान, m.

distance, दूर, n., 'in the  $\sim$ ', दूरे.

distant, adj. द्र.

disturbed, adj. उद्धिग्नमनस्.

divine, adj. दिव्य.

do, √कृ, (करोति, class VIII), ppp. कृत, gerund कृत्वा, gerundive कर्तव्य 'having to be done', as n., what has to be done.

door, द्वार्, f., द्वार, n.

doubt, संशय, m., 'There's no ~ about it', अत्र न संशय:.

draw (pull), √वह्, (वहति, class I).

dreadful, adj. घोर.

dream, निद्रा, f.

drink, √पा, (पिबति, class I), ppp. पीत.

drive (a chariot), √बहू, (बहति, class I).

drop, विन्दु, m.

due to, expressed by *instr*. of the noun denoting the cause, e.g., तृष्णया 'due to thirst'.

duly, adv. यथायोग्यम्.

Durvāsas, दुर्वासस्, m., name of a sage known for his irascibility.

dwell, √वस्, (वसति, class I).

Duṣṣanta, दुष्पन्त, m. name of an ancient king, husband of Sakuntalā.

dwelling, निवेशन, n.

ear, श्रोत्र, n., कर्ण, m.

earth, पृथिवी, f., भूमि, f., वसुधा, f., धरणी, f., मेदिनी, f., महीतल, n.

earthquake, भूमिकम्प, m.

eastern, adj. प्राञ्च् (weak stem प्राच्), f. प्राची.

eat, √भक्ष् (भक्षति, class I or भक्षयित, caus. but without caus. meaning), fut. भक्षयिष्यति, gerund भिक्षत्वा or भक्षयित्वा; ppp. भिक्षत, infin. भिक्षतुम्; √खाद् (खादित, class I), fut. खादिष्यते, ppp. खादित, infin. खादितुम्, gerund खादित्वा.

effect (potency, power), वीर्य, n.; (result) कार्य, n.

effort, प्रयत्न, m.; 'with great ~', महता प्रयत्नेन.

effulgence, दीप्ति, f.

eldest, superlat. adj. ज्येष्ठ, f. ज्येष्ठा.

elephant, गज, m., हस्तिन्, m.

embryo, गर्भ, m., 'a gourd-like ~', गर्भतुम्ब, m.

enclosure, बाट, m., 'sacrificial ~', यज्ञवाट.

end, अन्त, m., 'at the ~ of the year', संवत्सरस्य अन्ते or संवत्सरे संपूर्ण (literally, 'the year being fulfilled').

engage in (austerities), तपस्, n., (sing. or plur.) +  $\sqrt{\pi}$ प् or आ- $\sqrt{\pi}$ प्; engaged in (e.g., a sacrifice or study) व्यापृत, ppp. of वि-आ- $\sqrt{\tau}$  (पृणोति, class V) + loc. (or at the end of a cpd.).

engrave , अभि-√लिख् (लिखति, class VI), ppp. अभिलिखित, 'a ring with his name

engraved on it', स्वनामाभिलिखिताङ्गुलीयक, n.

enjoyment, भोग, m.

enmity, बैर, m., 'form ~ with', बैरं + √कृ and instr. with सह.

enter, प्र-√विश् (विशति, class VI), perf. प्रविवेश, plur. प्रविविशुः, gerund प्रविश्य, ppp. प्रविष्ट.

entire, adj. सकल, कृत्स्न.

entrust (give over), आ-√धा (दधाति, class III), gerund आधाय.

episode, उपाख्यान, n., 'Sakuntalā ~', शकुन्तलोपाख्यान.

essence, रस, m.

eternal, adj. शाश्वत, नित्य.

even, adv. अपि (following word limited).

even (level), adj. सम.

ever, adv., as an intensive, often expressed by एव, e.g., '~ so slowly' (शनै: शनै: एव). everything, सर्व, n.

every day, adv. प्रत्यह्म्.

everywhere, adv. सर्वत्र.

evil, adj. पाप.

evil-minded, adj. दुरात्मन्.

evil-natured, adj. दुरात्मन्.

except, prep. वर्जीयत्वा (after the noun).

excessive, adj. usually expressed by अति- prefixed to a noun.

experience, अनु-√भू (भवति, class I), gerund अनुभूय.

extremely, adv. अतीन; expressed also by prefixing अति- to adj., e.g., अतिपाप '~ evil'.

fall, √पत् (पतित, class I), ppp. पतित, gerund पतित्वा, '~ down', नि-√पत्.

fall (act of), पतन, n.

fall (the season), शरद्, f.

fall asleep, प्र-√स्वप् (स्विपिति, class II), gerund प्रसुप्य.

family, कुल, n.

far, adj. दूर, adv. दूरे, दूरत:, निदूरत:, 'not ~ away', अनिदूरत:.

farmer, कृषीवल, m.

father, जनक, m., पितृ, m.

fatigue, खेद, m., परिश्रम, m.

favor , आ-√राध् (राधयति, class X), ppp. आराधित.

fear, भय, n.

feel an affection for, अनु-√रज् (रज्यति, class IV), + loc.

a few, indef. adj. कतिपय (in plur.).

field, क्षेत्र, n.

filled, adj. संपूर्ण, ~ with + instr.

finally, adv. अन्तत:.

find, 2√विद् (विन्दति, class VI), 'is found', i.e., occurs, विद्यते, pres. pass.; ppp. वित्त, gerund वित्त्वा; √लभ (लभते, class I).

fire, अग्नि; 'surrounded by the five fires', पञ्चतपस् (said of ascetics).

first, ordinal numeral प्रथम; 'at ~', आदौ (loc. sing. आदि, 'beginning'); ~ as adv. प्रथमम् (acc. n. sing.).

firstly, adv. प्रथमम् (acc. n. sing.).

fish, मत्स्य, m.

fisherman, धीवर, m., कैवर्त, m.

five, numeral adj. पञ्च (for declension v. Lesson Thirty-Two).

flee, √पलाय् (पलायते, class I), ppp. पलायित.

floor, भूमि, f., पृथिवी, f.

flow, √स्नु (स्रवित, class I), '~ forth', प्र-√स्नु.

flower, पुष्प, f.

flute, वंश, m.

fly, √पत् (पतित, class I), '~ up', उद्-√पत् (उत्पतित), '~ up together', सम्-उद्-√पत् (समुत्पतित); gerund समुत्पत्य.

follow after, अनु-√गम् (गच्छति, class I) + acc.

food, आहार, m., 'taking food but once a month' (said of ascetics), मासाहार, adj.

for, 1. co-ordinating causal conj. हिं (as an enclitic, it cannot begin a sentence, usually comes second); 2. as a prep. expressing purpose or the person affected by an action, the dat. is used, e.g., 'Bhagiratha performed severe austerities for his ancestors' (भगीरथ: स्विपतृभ्य: तीव्राणि तपांसि आचरत्), 'Ascetics perform austerities for liberation' (तापसा: मुक्तये तपांसि आचरन्ति). Alternatively, to express purpose ■ noun may be compounded with -अर्थम्, -अर्थे or -अर्थाप (in a descending order of frequency), thus: 'for Dilipa' (दिलीपार्थम्, दिलीपार्थम्, दिलीपार्थम्, 'जिलीपार्थम्, 'पिन प्राप्ति आरस्य आरमजानां भस्मशोधनार्थम्, etc.). When these suffixal words are compounded with a noun of action, the translation from Sanskrit may vary from 'for' to 'in order to' and 'for the purpose of'.

forest, वन, n., अरण्य, n. 'great ~', महावन, n.

forget, वि√स्मृ (स्मरति, class I), ppp. विस्मृत.

form,  $\overline{\leftarrow} 9$ , n.; 'in the  $\sim$  of', express by a bahuvrihi 'having the form of ...'.

form,  $\sqrt{p}$  (करोति, class VIII), gerund कृत्ना; '~ an assembly', मेलकं +  $\sqrt{p}$ ; '~ enmity or hostility with', वैरं +  $\sqrt{p}$  (+ instr. with सह); 'assume a ~', रूपं +  $\sqrt{p}$ .

former, adj. पूर्व, 'in a ~ time', पूर्वस्मिन् काले.

formerly, adv. पुरा.

free (release from, liberate), √मुच् (मुञ्चित, class VI), ppp. मुक्त, 'freed of sins', मुक्तपाप, adj.

from, prep., to be expressed by the abl. of the word following 'from'; '~ now on', अत:परम्; from it (e.g., a cart) तत:.

fruit, फल, n.

full, adj. पूर्ण, संपूर्ण, '~ of' + instr. or gen. or as part B of a cpd.

Gāndharva, adj. गान्धर्व, of a marriage arranged by mutual consent.

Gandharva, गन्धर्व, m., one of a class of heavenly musicians.

Gaṅgā, गङ्गा, f., the great river Ganges, formerly a celestial stream, brought to earth by the austerities of Bhagiratha to purify the ashes of his ancestors. gain, √लभ (लभते, class I), fut. लप्स्यते; √ग्रह (गृह्णाति, class IX), fut. ग्रहीष्यति.

garden, उद्यान, n.

garland, माला, f., स्रज् (nom. -क्), f.

gather , सम्-√ग्रह् (संगृह्णाति, class IX), gerund संगृह्य.

get, √लभ् (लभते, class I), gerund लब्ध्वा; √ग्रह् (गृह्णाति, class IX), fut. ग्रहीष्यिति; gerund गृहीत्वा; '~ down', अव-√तृ (तरित, class I), gerund अवतीर्यः; '~ back', प्रति-√लभ्; '~ up', उद्-√स्था (उत्तिष्ठित, class I), ppp. उत्थित, gerund उत्थाय.

getting (act of), लाभ, m.

give, √यम् (यच्छति, class I), gerund यमित्वा; √दा (ददाति, class III), gerund दत्त्वा, '~ back', प्रति-√दा; '~ up', √त्यज् (त्यजित, class I).

glorious, adj. महायशस्, यशस्विन्, यशस्वन् (strong stem यशस्वन्त्).

glory, कीर्ति, f., यशस्, n., 'whose ~ is/was great', महायशस्.

go, √गम् (गच्छति, class I), '~ away', अप-√गम्, '~ out', निस्-√गम् (निर्गच्छति), '~

hunting', मृगयां  $+\sqrt{\eta}$ म्, '~ for refuge to', शरणं  $+ \sqrt{\eta}$ पद् (पद्यते) + acc.; '~ by (of years)', अति- $\sqrt{\frac{1}{5}}$  (एति, class II), ppp. अतीत.

goal, अर्थ, m., 'one who has attained his ~', सिद्धार्थ.

god, देव, m., ईश्वर, m., 'the great ~' (Viṣṇu or Siva), महादेव.

gold, सुवर्ण, n., हिरण्य, n., जातरूप, n.; (made of ~) हिरण्मय, जातरूपनिर्मित.

golden (made of gold), adj. हिरण्मय, जातरूपनिर्मित.

gourd, तुम्ब, m., '~-like embryo', गर्भतुम्ब.

grab, √ग्रह (गृह्णाति, class IX), gerund गृहीत्वा.

gradually, adv. शनै: शनै:

grandsire, पितामह, m., '~ of all the worlds', सर्व(or समस्त)लोकपितामह.

grandson, पौत्र, m., नप्तृ, m.

graze (feed), √चर् (चरति, class I).

great, adj. महत्, (strong stem महान्त्, weak महत्), 'with ~ effort', महता प्रयत्नेन; '~ ocean', महोदधि, m., 'the ~ serpent (Vāsuki)', सर्पाणां राजन्; महा- (when prior member of cpd.), बृहत्, 'the ~ lord', महेश्वर, m., '~ forest', महावन, n.; 'the ~ god', महादेव, m.; '~ sage' महर्षि.

greatly, adv., v. entry under 'extremely'. greater, comparative adj. महत्तर.

greater, comparative auf. (1)

greet, अभि-√वन्द् (वन्दते, class I). ground, पृथिवी, f., भूमि, f.

grow, √रुह (रोहति, class I).

guardian, पालक, m.

hamsa, इंस, m. (v. Lesson Three, note 9).

hand, हस्त, m. कर, m., पाणि, m.

happen, √वृत् (वर्तते, class I); 'as happened', यथावृत्तम्, adv.; 'all that had happened', सर्वे यथावृत्तम् (e.g., as object of verb of telling or informing).

happily, adv. सुखेन.

(be) happy, प्र-√मुद् (मोदते, class I), perf. प्रमुमोद.

hard, adj. '~ to obtain', दुर्लभ, दुष्प्राप.

hatred, वैर, m.

he/she/it/they, pronouns of the third person, often omitted in Sanskrit when the context is clear. When expressed, appropriate case, gender and number of বৰ্ is used (v. also entries under 'him', 'her' and 'them').

head, मस्तक, n., शीर्ष, n., शिरस्, n., मूर्धन्, m.

health, अनामय, n.

heap, राशि, m., '~ of ashes', भस्मराशि, m.

hear, √श्रु (शृणोति, class V), gerund श्रुत्वा.

heart, हृदय, n.; चित्त, n.

heat, ताप, m.

heaven, स्वर्ग, m., 'world of ~', स्वर्गलोक, m.; 'attain ~', स्वर्ग + √लभ् (लभते, class I); (sky) दिव, n., आकाश, m.

hell, नरक, m.

help, उपकार, m., 'for  $\sim$ ', उपकारार्थम्.

henceforth, adv. अतःपरम्.

her, 1. as possessive adj., mostly not to be expressed, but if expressed and not referring to the subject, i.e., not reflexive, the gen. of तद् in the f. gender may be used; if reflexive, expressed by आत्मन: (gen. of आत्मन्), or by स्वprefixed to the noun; 2. as f. pron. of the third person, use appropriate case of तद in f.

herb, ओषधी, f.

herd, यूथ, n., गण, m.

here, adv. अत्र, इह; '~ and there', इतस्तत:.

hermitage, आश्रम, m.

high, adj. उच्च.

highest, adj. परम.

him, pron. of the third person, often omitted if context is clear, or expressed by appropriate form of तर्.

himself, pron., v. entry 'self'.

Himavat, हिमवत्, m., (strong stem हिमवन्त्), alternative name of the Himālaya mountains.

his, possessive adj., mostly not to be expressed, but if expressed and not referring to the subject, i.e., not reflexive, the gen. of तद् may be used in appropriate gender; if reflexive, expressed by आत्मन: (gen. of आत्मन्), or by स्व- prefixed to the noun.

hit (deal blows to), प्र-√ह (हरति, class I); infin. प्रहर्तम्.

hold, र्ध (धारयति, caus. in form, but without caus. meaning), fut. धारयिष्यति.

holding (act of), धारण, n.

hole, विवर, m.

hollow (of a tree), कोटर, n.

home, गृह, n., 'at ~', गृहे.

hope, आशा, f.; 'give up ~', आशां + √त्यज्.

horse, अश्व, m., तुरग, m.

host (group), गण, m.

house, गृह, n.

how, interjection, अहो.

how, interr. adv. कथम्.

however, adv., तथापि, किञ्च, अपितु, किन्तु, तु (enclitic), परन्तु, पुनर्.

hubbub, कोलाहल, m.

hundred, numerical adj. शत, n., 'for a ~ years', शतं वर्षाणाम् or शतं वर्षान्.

hunger, क्षुधा, f.

hunter, व्याध, m.

hunting, मृगया, f., 'go ~', मृगयां + √गम्.

hurl, प्र-√क्षिप (क्षिपति, class VI).

hurting (act of), हिंसा, f.

husband, पति, m., भर्तृ, m., '~ of Umā' (i.e., of Siva), उमापति.

I, pron. of the first person, अहम् (v. decl. in Appendix II under B.1).

if, conditional conj. यदि (usually taken up in the main clause or apodosis by तदा, more rarely by तहि, 'then').

Ikṣvāku, इহ্বাকু, m. name of the founder of the solar race of kings who ruled Ayodhyā; in plur. his descendents, among whom was Sagara and his lineage.

Ilā, इला, f., the mother of Purūravas.

illuminate, प्र-√काश् (काशयति, class X).

illusion, माया, f., '~ deer', मायामृग, m.

immediately, adv. सहसा, सपदि.

immortal, adj. अमृत, 'become ~', अमृतत्वं + √गम्.

impact, वेग, m.

impel, प्र-√चृद् (चोदित, class I), ppp. प्रचृदित, प्रचोदित (of caus., but without caus. meaning).

in, prep., generally expressed by loc., e.g., '~ the water', जले, 'in the temple', देवमन्दिरे (also देवमन्दिराभ्यन्तरे, which emphasizes the 'within-ness'); usually by acc. for duration of time, e.g., '~ the night', नक्तम्, but loc. निशायाम् and रात्र्याम् may express duration; when ~ denotes 'located means', e.g., '~ the chariot', instr. (रथेन) or loc. (रथे) may be used.

India, भारतवर्ष, m., जम्बूद्वीप, m.

Indra, इन्द्र, m. name of the king of the gods.

inform, नि-1√विद्, in caus. निवेदयित, ppp. निवेदित.

inhabitant, निवासिन्, m., '~ of the earth', धरणीनिवासिन्, m.

inquire about or after,  $\sqrt{y}$ च्छ् (पृच्छिति, class VI), '~ one's health', अनामयं +  $\sqrt{y}$ छ्. inspire, वि- $\sqrt{y}$ वस् (श्वसिति, class II), in caus. विश्वासयित, gerund, विश्वास्य.

instant (of time), क्षण, m., 'at that very ~', तस्मिन्नेव क्षणे.

intense (of austerities), adj. सुदारुण.

inundate, सं- $\sqrt{\text{eq}}$  (in caus.), संप्लावयित, perf. संप्लावयामास, ppp. संप्लावित.

investigation, जिज्ञासा, f.

invisible, adj. अदृश्य.

invitation, आह्वान, n.

Jāhnavī, जाह्नवी, f., name of the Gangā as the daughter of Jahnu.

Jahnu, সন্ধূ, m., name of a sage who swallowed the Gangā, when that river inundated his sacrificial area.

joyful, adj. प्रहृष्ट, प्रहृष्टमानस or °मनस्, 'joyful at heart', प्रमुदितमनस्.

juncture (of time), अन्तर, n., 'at this ~', अस्मिन्नन्तरे.

just, adv. एव (following the word to be limited).

just as, conjunctive adv., यथा (followed by तथैन 'in the same way') at the beginning of the main statement).

Kailāsa, कैलास, m.,. name of a peak of the Himālaya, abode of Siva.

Kālidāsa, कालिदास, m.

Kanva, m., name of a sage, foster father of Sakuntalā.

kapardaka (seashell used as a small coin), कपर्क, m.

Kapila, कपिल, m. name of a great sage.

keep (protect, care for), √पालय (पालयति, denom. verb), ppp. पालित.

Keśini, केशिनी, f. name of a wife of King Sagara of Ayodhyā and mother of the wicked Asamañja.

kill, √हन् (हन्ति, class II), ppp. हत, infin. हन्तुम्; वि-आ-√पद् (व्यापद्यते, class IV), in caus. व्यापादयित, ppp. व्यापादित, infin. व्यापादियतुम्; √मृ (म्रियते 'die') in caus. मारयित, ppp. मारित, infin. मारियतुम्.

killing (act of), मारण, n.

king, नृप, m., नरेश्वर, m., नृपति, m., महीक्षित्, m.; '~ of the gods' (i.e., Indra), देवराज, m., '~ of the mountain', शैलराज, m.

kingdom, राज्य, n.

know, 1√विद् (वेत्ति, class II), ppp. विदित.

known (famed), ppp. विश्रुत, '~ as "so-and-so"', ... इति विश्रुत.

Kurukṣetra, कुरुक्षेत्र, n., name of a plain near Delhi.

lake, जलाशय, m.

Lake Mānasa, मानससरोवर, m., name of a lake at the foot of the Himālaya to which the haṃsas go to breed.

lead, √नी (नयति, class I), ppp. नीत; 'led by Agni', अग्निपुरोगम.

leaf-hut, पणिशाला, f. (used by ascetics).

leave (abandon), √त्यज् (त्यजित, class I), gerund त्यक्त्वा; '~ behind', अव- √स्था; in caus. अवस्थापयित, gerund अवस्थाप्य.

less, comparative adj. अल्पतर.

level (smooth), adj. सम.

liberation (salvation), मोक्ष, m., मुक्ति, f.

lift up, उद् √ह् (उद्धरित, class I), ppp. उद्भृत, infin. उद्धर्तुम्, gerund उद्धृत्य.

light, आलोक, m., 'in the ~ of day', दिवसालोके.

lightning-flash, विद्युल्लता, f.

like, adj. सदृश; इव, यथा; (difficult to traverse) '~ the forest of Himavat', हिमवतो वनम् इव or यथा ... वनम् इव.

likewise, adv. तथैन, (often used as correlative to यथा 'just as' in comparative sentences).

live, √जीव् (जीवति, class I); fut. जीविष्यति.

long, adj. दीर्घ, 'for a long time', दीर्घ कालम्, चिरकालम्.

lord, ईश्वर, m., प्रभू, m.; 'great lord', महाप्रभु, m.

loss, क्षय, m.

lotus, पद्म, n.

Mahābhārata, महाभारत, n., name of the epic that treats of the great war between the Kauravas and the Pāṇḍavas.

majestic, adj. महातेजस्.

majesty, तेजस्, n.

make, √कृ (करोति, class VIII), ppp. कृत, gerund कृत्वा; '~ a representation', वि-√ज्ञा in caus. विज्ञापयति + acc. literally, 'causes to know', gerund विज्ञाप्य.

Mālava country, मालवदेश, m.

man, नर, m., मनुष्य, m., मानुष, m.; young ~, कुमार, m., युवन्.

many, adj. प्रभूत, बहु (in plur.).

marriage, विवाह, m., 'a Gandharva ~', गान्धर्वविवाह.

marry, परि-√नी (परिणयति, class I).

master, प्रभु, m., स्वामिन्, m.

matted hair, जटा, f.

matter, अर्थ, m.

maturation, विपाक, m.

means, उपाय, m., साधन, n.; 'by means of', to be expressed by the *instr*. of the noun which is the means or instrument.

meantime, in the meantime, तस्मिन्नन्तरे.

meditate, √ध्या (ध्यायति, class IV), gerund ध्यात्वा.

meditation, ध्यान, n.

Menakā, मेनका, f., name of an apsaras, mother of Sakuntalā by the sage Viśvāmitra. merely, adv. usually expressed by एव placed after the noun that is 'merely-ed'.

middle, मध्य, n., 'in the ~ of', मध्ये + gen.

middling, adj. मध्यम.

mighty, adj. महत्, (strong stem महान्त् , weak महत् ), महा- (as prior member of cpd.), 'of ~ strength', महौजस्; बृहत् (strong stem बृहन्त्).

milk, क्षीर, n., पयस्, n.

minister, मन्त्रिन्, m.

miracle, आश्चर्य, n., अद्भुत, n.

mixed, adj. मिश्रित.

moisten, caus. √क्लिद् (क्लिदयति), 'causes to be or become moist', ppp. क्लेदित; but क्लिब्र, ppp. of the simplex क्लिब्रित 'be or become moist', might also be used in the phrase 'when the ashes have been moistened in the river Gaṅgā' because the river, though the agent of providing the purificatory water, is expressed not as an instr. but as a loc.

mongoose, नक्ल, m.

monkey, वानर, m., कपि, m.

month, मास, m.

moon, चन्द्र, m., चन्द्रमस्, m.

moreover, conjunctive adv. अपि च, अपरं च.

mount, आ-√रुह् (रोहति, class I), ppp. आरूढ; gerund आरुह्य.

mountain, पर्वत, m., गिरि, m.; 'mighty Mt. Mandara', पर्वतवरमन्दर; 'Mt. Mandara', मन्दरपर्वत.

move, intrans. √चल्, (चलति, class I); trans., expressed by caus. चालयति; √चर् (चरति, class I).

much, adj. प्रभूत, बहु; as adv. प्रभूतम्, बहु (acc. n. sing.); 'think ~ of someone' बहु (as adv.) +√मन् (मन्यते, class IV) with acc. of person.

must, √अई (अईति, class I) + infin.; or expressed by a gerundive or the optative.

my, possessive adj. मम, (gen. of अहम्, pron. of first person); मदीय, adj. (as with other pronominal words, may be omitted if unemphatic and sense clear).

naked, adj. नग्न, नग्नशरीर.

name, नामन्, n., 'by ~,' नाम.

named, adj. to be expressed by bahuvrihi cpd. with नामन् as final member, thus: 'having ... as name'.

near (in the vicinity of), समीपे + gen.

neighboring, adj. समीपस्थ.

neither ... nor, neg. conj. न ... न वा (or न च).

net, जाल, n.

nevertheless, conj. तथापि, किन्तु.

night, रात्री (or रात्रि), f., निशा, f.; 'by  $\sim$ ', रात्र्याम् (or रात्रौ), निशायाम्; 'by day or night', दिवा नक्तं वा.

noble, adj. महात्मन्.

noise, शब्द, m.

non-violence, अहिंसा, f.

northeastern, adj., प्रागुदञ्च् (strong stem), प्रागुदीच् (weakest), प्रागुदच् (-क्/-ग्), (middle); f. प्रागुदीची.

not, negative adv. न; मा (in prohibitions).

now, adv. अधुना, अद्य; in continuative sense, अथ; 'from ~ on', अत:परम्.

O, interjection implied by voc. or expressed by है + voc.

obtain, √लभ् (लभते, class I); 'hard to ~', adj. दुर्लभ, दुष्प्राप.

ocean, समुद्र, m., उदधि, m., सागर, m.; 'the great ~', महोदधि, m.

of, prep., to be expressed by the gen. of the word following 'of'; a word ending in 's (apostrophe + s) is an alternative for an of-phrase and is accordingly to be expressed by the gen.

offer (give), √दा (ददाति, class III), '~ a boon (wish)', वरं + √दा.

offspring, प्रजा, t., 'desirous of ~', प्रजाकाम; 'without ~', अनपत्य, अप्रज.

on, prep., to be expressed by the loc.

once (a single time), adv. सकृत्; '~ upon a time', एकदा.

one, numerical adj. एक (declined like तद्, except for nom.-acc. n. sing. which are एकम not \*एकद); '~ day', एकदा, कदाचिद्.

only, adv. generally to be expressed by  $\overline{V4}$  placed after the noun.

open, वि- $1\sqrt{q}$  (वृणोति, class V), gerund विवृत्य.

order (command), आज्ञा; 'in ~ to', to be expressed by dat. of the noun indicating the action to be carried out, e.g., पूजनाय 'for worshipping', i.e., 'in order to worship'; or by adding -अर्थम् (more rarely -अर्थ, very rarely -अर्थाय) to the noun stem in a cpd., thus: पूजनार्थम् (पूजनार्थे, पूजनार्थाय); or by the intin., viz., पूजियतुम्.

origin, उत्पत्ति, f.

ornament, भूषण, n.

other, adj., अन्य, (declined like तद्).

our, possessive adj. expressed by अस्माकम्, gen. plur. of the pron. of the first person, or by the adj. अस्मदीय 'our' in agreement with the noun.

out of, prep. phrase, expressed by abl.; 'out of it', तत: (abl. adv.).

outside, adv. and prep., बहि:; as postp. + gen.

overlord, अधिपति, m.

pair, युग, n., द्वन्द्व, n.; '~ of rams', उरणयुग.

palace, प्रासाद, m.

Padma Purāṇa, पद्मपुराण, n.

part, भाग, m.

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peak, शिखर, n.
penance-grove, तपोवन, n.
people, लोक, m., जन, m. plur.
perform, र्मृ (करोति, class VIII), '~ an asvamedha' अश्वमेधेन + र्यज् (यजित, class
       I):'~ a śrāddha', श्राद्धं + √दा, (literally, 'give a śrāddha'), '~ great austerities',
       दीर्घ तप: + आ-√चर् (चरति, class VIII).
permission, अनुज्ञा, f.
person, जन, m.; in plur. people; 'in ~', adv. phrase साक्षात्.
piece, खण्ड, m., 'in pieces', खण्डश:.
physician, भिषज, m. (भिषक nom. sing.).
pierce, √व्यध् (विध्यति, class IV), pierced, ppp. विद्ध.
pike, शल, m.
pitcher, कमण्डल, m.
place, √धा (दधाति, class III), '~ on', नि-√धा (+ loc.), gerund निधाय.
place, स्थान, n., देश, m.
plate (dish), शराव, m.
play (literary work), नाटक, n.
pleased, adj. संतुष्ट.
pleasing, adi. प्रिय.
pleasure, सुख, n.
plow, लाङ्गल, n.
ponder, √तर्क (तर्कयति, class X), perf. तर्कयामास.
poor (not rich), adj. दरिद्र; (unfortunate) मन्दभाग्य.
pot. घट. m.
powder, चर्ण, n.
power, प्रभाव, m., (especially as attained through austerities).
practice. आ√चर (चरति, class I).
pradaksina, प्रदक्षिणं, acc. n. sing. as adv., with √क + acc., 'make a ~ around'.
Pratisthāna, प्रतिष्ठान n., name of an ancient town, capital of King Purūravas.
preceptor, उपाध्याय, m., आचार्य, m., गुरु, m.
present with (give), √दा (ददाति, class III).
pretend (show oneself as doing this or that), आत्मानं (oneself) संदर्शयति ('causes to
       see', i.e., shows) + pres. part. of verb indicating the pretended action (e.g.,
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drinking, working, reading, studying, etc.), thus: 'He pretends that he is sleeping' (सः आत्मानं स्वपन्तं संदर्शयति).

previously, adv. पूर्वम्, (acc. n. sing.).

primal matter, प्रकृति, f.

prince, राजपुत्र, m., पार्थिव, m.

prior, adj. पूर्व (declined like तद् except for पूर्वम् instead of \*पूर्वद in nom.-acc. sing.

n.); 'in a ~ birth', पूर्विस्मिन् जन्मिन or पूर्वस्यां जात्याम्.

proceed, प्र-√स्था (तिष्ठति, class I), ppp. प्रस्थित.

produce, √जन् (जायते, class IV) in caus. जनयति, 'causes to be born', ppp. जनित;

उद्-√पद् (उत्पद्यते, class IV), in caus. उत्पादयित, 'causes to step forth', infin. उत्पादयितम, ppp, उत्पादित, gerund उत्पाद्य.

promise, प्रति-√ज्ञा (जानीते, class IX), gerund प्रतिज्ञाय.

promise, प्रतिज्ञा, f.

propitiate, प्र-√सद् (सीदति) in caus. प्रसादयति, infin. प्रसादयितुम्.

protect, √रक्ष् (रक्षति, class I), ppp. रक्षित; √पालय (denom. verb from पाल 'protector': act or serve as protector of), पालयति, ppp. पालित.

protection, परिपालन, n., पालन, n., रक्षा, f.

provided with, समुपेत, संयुक्त or युक्त, + instr. or in cpd.

pull, √वहू (वहति, class I).

pure, adj. शुचि.

purification, पावन, n.

purify, √पू (पुनाति, class IX); '(in order) to ~', पावनार्थम्, शोधनार्थम्.

purifying, adj. पावक.

pursue, अनु-√धाव् (धावति, class I), ppp. अनुधावित, gerund अनुधाव्य.

Purūravas, पुरूरवस् m. name of an ancient king of Pratisthāna, who fell in love with the heavenly nymph Urvaši.

put, √धा (दधाति, class III), '~ in' (deposit), नि-√धा (+ loc.), gerund निधाय.

quality, गुण, m.; 'all the qualities of a lord', सर्वस्वामिगुण.

quickly, adv. शीघ्रम्, सत्वरम्.

Rāhu, राहु, m. name of a demon who, at the churning of the ocean, took the form of a god and drank of the Amṛta. The sun and the moon saw him and informed Viṣṇu who cut off Rāhu's head, which, however, having become immortal, takes eternal vengeance on the sun and the moon by swallowing them.

rain, वर्ष, m., ~drop, वर्षबिन्द, m.

rainbow, इन्द्रायुध n. (literally, 'weapon of Indra').

rains, वर्षा f. plur.

rainy season, वर्षकाल, m., वर्षा, f. plur.

ray, कर, m., रश्मि, m.

reach, अनु-प्र-√आप् (अनुप्राप्नोति, class V), ppp. अनुप्राप्त; सम्-प्र-आप् (संप्राप्नोति), gerund संप्राप्य.

ready, adj. उद्यत.

realize, √ज्ञा (जानाति, class IX), gerund ज्ञात्वा.

really, adv. वस्तुत:.

reason, हेतु, m. 'for this ~', तस्मात् कारणात्, तस्य हेतो:.

receive, √लभ् (लभते, class I), gerund लब्ध्वा; √ग्रह् (गृह्णाति, class IX), gerund गृहीत्वा; आ-√दा (ददाति, class III), gerund आदाय.

refuge, शरण, n. 'go for ~ to', शरणं + प्र-√पद् (पद्यते, class IV) + acc.

regain, पुन: + प्र-√आप् (प्राप्नोति, class V), 'in order to ~', पुन:प्राप्तये (dat.).

regaining, पुनःप्राप्ति, f.

regarding, (concerning or with regard to), उद्दिश्य, अधिकृत्य.

region, देश, m., दिश्, f.

regret, अनुताप, m.

reject, प्रति-आ-√ख्या (प्रत्याख्याति, class II), ppp. प्रत्याख्यात.

release, वि-√स्ज (स्जिति, class VI), perf. विससर्ज.

relieve (get rid of), √धू (धुनोति, class V), 'relieved of sins', धूतपाप, adj.

remember, √स्मृ (स्मरति, class I).

remorse, अनुताप, m.

reply, प्रति-√भाष् (भाषते, class I); प्रति-√वच् (विक्त, class II); प्रति-√वद् (वदति, class I),

literally, 'say back'; gerunds: प्रतिभाष्य, प्रत्युच्य, प्रत्युच.

representation (make a ~), caus. वि-√ज्ञा (विजानाति, class IX), विज्ञापयित, literally, 'causes (someone, acc.) to be informed', ppp. विज्ञप्त.

request, याच्जा, f.

request, √याच् (याचित, class I); (with two acc., the person asked and the thing requested).

resin, निर्यास, m.

respected, adj. संमत.

rest (ease), विश्रम, m. 'in order to ~', विश्रमार्थम् or विश्रमाय ('dat. of purpose').

rest (remainder), शेष, m. 'for the ~ of one's life', जीवितशेषम्.

result, फल, n.; 'as a ~', अतः, ततः, तस्मात्, तस्मात् कारणात्.

return (go back), प्रति-√गम् (गच्छति, class I); gerund प्रतिगम्य or °गत्य; (give back), प्रति-√दा (ददाति, class III), gerund प्रतिदाय.

return (act of returning, coming back), प्रत्यागमन, n.

rich, adj., सधन, धनिन्.

ring, अङ्गुलीयक, n.

right, adv. may be expressed by एव following the emphasized word; e.g., अत्रैव (for अत्र एव), 'right here'.

river, नदी, f., सरित्, f., 'celestial ~', आकाशगा नदी.

road, मार्ग, m., रथ्या, f.

roam, परि-√भ्रम् (भ्रमति, class I or भ्राम्यति, class IV), gerund परिभ्रम्य.

rogue, धूर्त, m.

room (a chamber or dwelling), निवेशन, n.

rotate (cause to turn or revolve), परि-√वृत्, in caus. परिवर्तयति.

ruin, विनाश, m. 'go to ~', विनाशं +√गम्.

rule, राज्यं + √कृ (simplex or caus.), 'having ruled', राज्यं + √कृत्वा or कारियत्वा, '~ a kingdom', राज्यं + प्र-√शास् (शासित, class I); perf. प्रशशास.

rule (right way), न्याय, m. 'according to ~', यथान्यायम्.

run, √धाव् (धावति, class I), '~ after', अनु-√धाव् (+ acc.), '~ toward or against', अभि√द्र + acc.

Sacitirtha, शचीतीर्थ, n. 'the water of ~', शचीतीर्थसलिल, n.

sacrifice, यज्ञ, m. 'perform sacrifices', यज्ञै: +√यज् (यजित, °ते, class I).

sacrificial, adj. यज्ञिय, '~ enclosure', यज्ञवाट, m.

safe and sound, adj. सुस्थ.

Sagara, सगर, m. name of a king of Ayodhyā.

sage, ऋषि, m., मुनि, m., 'great  $\sim$ ', महामुनि, m.,

sake, कारण, n., हेतु, m., 'for the ~ of', -अर्थम् or -अर्थ as final member of a cpd.; 'for the ~ of offspring', प्रजार्थम् or प्रजार्थे.

Sakuntalā, মানুন্বাপা, f., name of the daughter of the sage Viśvāmitra and the apsaras Menakā.

same, 'in the ~ way' तथैव.

Sarayū, सरयू, f., name of the river alongside the city of Ayodhyā.

satisfied, ppp. संतुष्ट.

say, √वच् (विक्त, class II), gerund उक्त्वा; √वद् (वदति, class I), gerund उदित्वा; '~ to a person', + acc.

scatter, वि- $\sqrt{p}$  (किरति, class VI), ppp. विकीर्ण.

sea, समुद्र, m.

search for or after, अनु- $\sqrt{\xi}$ ष् (इच्छति, class VI) + acc., gerund अन्विष्य, infin. अन्वेष्ट्रम्. search, अन्वेषण, n. '~ for', + objective gen. instead of dat.

see, √पश् (पश्यति, class IV); अव-√लोक् (अवलोकयति, class X), gerund अचलोक्य, दृष्ट्वा. seeing (act of seeing), दर्शन, n.

seer, ऋषि, m., मुनि, m., 'great sage', महर्षि, m., महामुनि, m.

seize, √म्रह् (गृह्णाति, class IX), ppp. गृहीत, gerund गृहीत्वा, tut. म्रहीष्यति.

seized with, आक्रान्त (+ instr.).

select ,  $2\sqrt{q}$  (वृणीते, class IX), ppp. वृत.

-self, as an intensive adj. or pron. स्वयम्; as a reflexive pron. (for all persons and numbers, i.e., myself, yourself, himself, itself, ourselves, yourselves, themselves) आत्मन् in appropriate case of the sing.

sell, वि-√क्री (क्रीणाति, class IX); fut. क्रेष्यति.

send, प्र-√इष् (प्रेषयति, class X), ppp. प्रेषित.

sense organ, इन्द्रिय, n., 'with sense organs controlled', संयतेन्द्रिय, adj.

serpent, सर्प, m., उरग, m., भुजंगम m., 'the great ~' (Vāsukī), सर्पाणां राजन्.

several, adj. कतिपय.

severe (intense), adj. तीव्र, सुदारुण.

severely, adv. अतीव, गाढम्.

shade, छाया, f.

shoot, √व्यध् (विध्यति, class IV), with or without instr. of शर m., an arrow.

show, caus. √दृश् 'see', दर्शयति 'causes to see, shows'; '~ disrespect', अवमानं + caus. √दश.

side, पाश्व, n.; 'by the ~ of, beside', पाश्व + gen.

silence, मौन, n.

silver, रजत, n.; 'made of  $\sim$ ', रजतमय, रजतनिर्मित.

sin, पाप, n.

since, causal conj. यत:, यस्मात् [काराणात्], (usually taken up in the main clause by तत:, तस्मात् [काराणात्] respectively).

sit, √सद् (सीदति, class I), 'sit down' नि-√सद् (निषीदति), gerund निषद्य.

Siva, शिव, m.

skeleton, কঙ্কাল, m. or n.

skilled, adj. निपुण, कोविद.

sky, आकाश, m., गगण, m., दिव, n., द्यु, f./द्यो, f. (for the declensions of द्यु and द्यो v. Appendix II, under u-stems).

slay, √हन् (हन्ति, class II), ppp. हत, gerund हत्वा, gerundive हन्तव्य.

slowly, adv. शनै: शनै:, 'ever so ~', शनै: शनै: एव.

small, adj. अल्प.

smash, √चूर्णय (चूर्णयति, denom. verb), ppp. चूर्णित.

smear, वि-√लिप् (लिम्पति, class VI), ppp. विलिप्त, gerund विलिप्य.

so (in this or that way), adv. एवम्, तथा, '~ be it!', तथा भवतु; so (therefore), तत:, अत:.

someone, indet. pron. कश्चिद्, (in appropriate case and gender; v. Appendix II,

B.1.6.), ~ else, अन्यः कश्चिद्.

sometimes, adv. काले काले.

son, पुत्र, m., सूत (also सुत), m., आत्मज, m.

soon, adv. अचिरात्, 'as ~ as he saw', दृष्ट्वेव.

sorrow, शोक, m.

sort, v. under 'all sorts of'.

sound, शब्द, m.

source, समुद्भव, m., संभव, m., प्रभव, m.

southern, adj. दक्षिण, '~ forest', दक्षिणारण्य, n.

speak, √वच् (विक्त, class II), gerund उक्त्वा; √वद् (वदित, class I), gerund उदित्वा; √भाष् (भाषते, class I), gerund भाषित्वा.

spear, शक्ति, f.

spirit (as opposed to matter), पुरुष, m.

split, √भिद् (भिनत्ति, class VII), 'split open', निस्-√भिद् (निर्भिनत्ति), ppp. निर्भिन्न, gerund निर्भिद्य.

śrāddha (ceremony), প্রাব্ধ, m.

stand, √स्था (तिष्ठति, class I), '~ up', उद्-√स्था (note loss of स् in this *cpd*.: उत्तिष्ठति, उत्थाय, etc.).

star, तारक, n., तारका, f.

start, प्र-आ-√रभ् (प्रारभते, class I), आ-√रभ्, ppp. प्रारब्ध, आरब्ध.

start off, प्र-√स्था (तिष्ठति, class I), ppp. प्रस्थित.

stay, √स्था (तिष्ठिति, class I), infin. स्थातुम्, gerund स्थित्वा; √वस् (वसिति, class I), infin. वस्तुम्, gerund उषित्वा.

steal, √चुर (चोरयित, class X), infin. चोरियतुम्; अप-√ह् (हरित, class I), or uncompounded verb, ppp. अपहृत, हृत, infin. अपहृतुम्, हर्तुम्.

stealing, चौर्य, m., 'art of ~', चौर्यशास्त्र.

still (until now, even now), अद्ययानत्, अद्यावधि, अद्यापि; (nevertheless), तथापि.

stop, √स्था (तिष्ठति, class I), in caus. स्थापयति, literally, 'causes to stand', stops; gerund स्थापयित्वा.

street, मार्ग, m., रध्या, f.

strength, बल, n., ओजस्, n., 'of mighty ~', महौजस्.

stricken with, adj. आक्रान्त (+ instr. or in cpd.).

strike,  $\sqrt{q}$ द् (तुदित, class VI), ppp. तुदित;  $\sqrt{\xi}$ न् (हिन्त, class II), ppp. हत, gerund हत्वा. study, अध्ययन, n.

subsist, उप-√जीव् (जीवति, class I), '~ on', + instr.

Sudarśana, सुदर्शन, n., name of Vișņu's discus.

suddenly, adv. सहसा, सपदि.

Sumati, सुमति, f., name of a wife of King Sagara of Ayodhyā, who bore him 60,000 sons.

summon, आ-√ह्वा (ह्वयित, class I), perf. जुहाव, gerund आहूय; आ-√भाष् (भाषते, class I), perf. आबभाषे, gerund आभाष्य.

sun, आदित्य, m., सूर्य, m.

Suparṇa, सुपर्ण, m. name of the chief of birds, also called Garuḍa or by the metronymic Vainateya as the son of Vinatā.

superintendent (of the police), नागरिक, m.

support, √धृ (धारयति, caus. without caus. meaning).

supreme, adj. परम.

surely, adv. निश्चितम्, एव (placed after the emphasized word).

surface, तल, m. or n., '~ of the earth', महीतल.

surrounded, ppp. समानृत, '~ by the five fires', पश्चतपस्.

sustenance, जीवन, n.

swallow, √ग्रस् (ग्रसते, class I).

take, आ-√दा (ददाति, class III); √ग्रह् (गृह्णाति, class IX), '~ away', अप-√ह (हरति, class I), gerund अपहृत्य.

tell, √वद् (वदति, class I), with acc. of person and thing; (inform) नि-√विद् in caus. निवेदयति, ppp. निवेदित.

temple, मन्दिर, n., देवमन्दिर, n.

thankful, adj. अनुगृहीत.

that, demonstrative pron. or adj. तद् (for indeterminate distance); अदस् (for farther

distance); v. also comment under entry 'this'.

the, definite article, usually not to be translated, but if sufficiently deictic or emphatic, may be rendered by the appropriate form of तद्, much less commonly by a form of इदम्.

their, possessive adj., usually omitted in Sanskrit. When referring to the subject of the sentence, may be expressed by the gen. singular of आत्मन् or by the adjective स्व (usually in cpd.). When not reflexive, 'their' may be expressed by the gen. plural of तद्.

them, oblique (i.e., cases other than nom.) plural of third person pron., expressed by appropriate case and gender of plur. of तर्, but may be omitted if the

context is sufficiently clear.

then, adv. तदा, used absolutely and as correlative to यदा in the subordinate clause. thenceforth, adv. तत: परम्, तत: प्रभृति.

there, adv. तत्र.

thereafter, adv. ततः परम्, ततः प्रभृति.

therefore, adv. अतः, ततः, तस्मात्, तस्मात् कारणात्.

thereupon, adv. ततः, तदनन्तरम्, अनन्तरम्.

thief, चोर or चौर, m., स्तेन, m., तस्कर, m.

thing, द्रव्य, n.

think, √चिन्त् (चिन्तयति, class X), gerund चिन्तयित्वा; √मन् (मन्यते, class IV), ppp, मत, gerund मत्वा, 'think much of, esteem', बहु (acc. n. sing.) + √मन्.

thirst, तृष्णा, f.

though, concessive conj., v. under 'although'.

three, numerical adj. त्रि, (for declension v. Lesson Thirty-Two), 'the ~ worlds', त्रिलोक्य, n. or जगतां (or लोकानां) त्रय, n.

thrive, √वृध् (वधते, class I).

throat, कण्ठ, m.

through, prep. to be expressed by the instr.

throughout, prep. expressed by loc., thus 'throughout the world', सर्वस्यां पृथिव्याम्. thus, adv. इति (with verb of saying or thinking), 'in this or that way', एवम्, तथा, तेन प्रकारेण.

tie (fasten), नि- $\sqrt{a}$ न्ध् (बध्नाति, class IX), 'tied to', ppp. निबद्ध (+ loc.). tiger, व्याप्न, m.

time, काल, m., समय, m., 'sometimes', काले काले, 'at that  $\sim$ ', तदा, तस्मिन् काले, 'in the course of  $\sim$ ', कालेन गच्छता, 'for a long  $\sim$ ', चिरकालम्, दीर्घ कालम्; 'at the same  $\sim$ ', तस्मिन् एव काले.

to, prep. expressed by the dat. when used of a person as the recipient of something, e.g., 'the father gives a book to the child' (जनक: पुस्तकं बालाय यच्छति); when to is used with a verb of motion, e.g., 'the king goes to the city', to is expressed by the acc. of the noun following to, thus: नृप: नगरं गच्छति. If, however, the object of to is a person, not ■ thing, the locution to the vicinity or presence (समीपम्) is preferred, thus: 'the Twice-born goes to the king' (द्विज: नृपस्य समीपं गच्छति).

today, adv. अद्य.

together with, सहित as an adj. in appropriate case + instr.

too, adv. अपि (placed after the word that is limited).

top, शिखर, n.

tortoise, कूर्म, m.

touch, √स्पृश् (स्पृशति, class VI), gerund स्पृष्ट्वा.

town, नगर, m., नगरी, f.

transitory, adi. अनित्य.

traverse, 'difficult to ~', दुर्ग.

tree, वृक्ष, m., द्रुम, m., तरु, m.

trident, शूल, m., 'possesser of the ~', शूलिन्.

truce (cessation from battle), युद्धनिवृत्ति, f., युद्धविराम, m.

true, adj. सत्य, '~ to one's vows', सुन्नत, सत्यन्नत.

truth, सत्य, n.

Twice-born, द्विज, m., द्विजाति, m.

unfortunate, adj. मन्दभाग्य.

unknown, ppp., अविदित, '~ by ...' (+ instr.).

unseen, adj. अदृष्ट.

until, conj. यावत् ('as long as') with verb in negative, taken up by correlative तावत् ('so long') in main clause; thus, literally, 'as long as (यावत्) such-and-such does not ..., so long (तावत्) ...'; e.g., यावत् नृपः प्रासादात् न प्रत्यागच्छति, तावत्

सूत: रथे तं प्रतीक्षते 'Until the king returns from the palace, the charioteer waits for him in the chariot'.

up, adv. ऊर्ध्वम्, 'look ~', ऊर्ध्व + √दृश्.

up to, prep., use समीपम् + gen. of person or thing.

upraised, adj. 'with arms ~', ऊर्ध्वबाहु.

Urvasi, उर्वशी, f., the heavenly nymph who married Pururavas.

use, उप-र्युज् (युनिनत, class VII), infin. उपयोक्तुम्, gerundive उपयोक्तव्य.

use, उपयोग, m.

usually, adv. प्रायश:.

utensil, भाण्ड, n.

Vaikuṇṭha, वैकुण्ठ, m., name of Viṣṇu's abode.

Vainateya, बैनतेय, m., metronymic of Suparna (or Garuda), the chief of birds. various, adi. विविध.

Vāsava, वासव, m., a name of Indra as chief of the Vasus.

Vāsuki, नासुकि, m., name of the great serpent who served as the churning stick when the gods and demons churned the ocean for the Amrta.

venerate, प्र-नि-\पत् (प्रणिपतित, class I), literally 'fall down before', gerund प्रणिपत्य. very, adv. अतीव; often expressed by अति as a prefix to an adj., as: अतितीव्र,

sometimes by सु- as ■ prefix, as सुदारुण; also expressed by एव following the word.

vicinity, समीप, n.

village, ग्राम, m.

violate (a condition or contract), √लुप् (लुम्पित, class VI), 'break', ppp. लुप्त, gerund लुप्त्वा; अति-√क्रम् (क्रामित, class I), 'transgress'.

virtuous, adj. धर्म्य, धार्मिक, धर्मिन्, '~ by nature', धर्मात्मिक.

Virūpākṣa, विरूपाक्ष, m., guardian elephant of the eastern quarter.

visible, adj. दृश्य.

Viṣṇu, विष्णु, m.

Viśvāmitra, विश्वामित्र, m. name of a sage, father of Sakuntalā by the apsaras Menakā.

vow, ब्रत, n.

vulture, गुध, m.

wagon, शकट, m.

wait for, प्रति-√ईक्ष् (प्रतीक्षते, class I) + acc., gerund प्रतीक्ष्य.

walk, √गम् (गच्छति, class I), gerund गत्वा.

wander, √भ्रम् (भ्रमति, °ते, class I or भ्राम्यति, class IV), gerund भ्रान्त्वा; √चर् (चरति), gerund चरित्वा; '~ around', idem or with prefix परि-.

want (wish), इष् (इच्छति, class VI).

wash, प्र-√क्षल् (क्षालयति, class X), gerund प्रक्षाल्य.

watch, √रक्ष् (रक्षति, class I); 'to ~ their child', बालस्य रक्षार्थम्.

water, जल, n., तोय, n., सिलल, n., अम्भस्, n., 'the  $\sim$  of Sacitirtha', शचीतीर्थसिलल, 'the  $\sim$ -ceremony', जलक्रिया.

way, प्रकार, m., 'in this ~', अनेन (or एतेन) प्रकारेण.

wealthy, adj. सधन, धनिन्.

weapon, आयुध, n.

wear off (go away, disappear), अप-√गम् (गच्छति, class I), ppp. अपगत ('having worn off').

weep, √रुद् (रोदिति, class II), perf. रुरोद.

what, interr. pron. and adj., किम् in appropriate case, gender, and number; '~ is the use of', किम् + instr.

when, conj. यदा usually taken up by correlative तदा 'then' in main clause; 'when' may often be expressed by a locative absolute construction, e.g., 'When the battle was finished': युद्धे समाप्ते; often expressed by a gerund, e.g., 'When the king ascended his chariot, he said to the charioteer': रथमारुह्य नृप: सूतमवदत्.

where, interr. adv. क्त्र, क्व.

whenever, conj. यदा यदा, with correlative तदा तदा introducing main clause.

while (time), 'for a long ~', चिरकालम्.

who, interr. pron. किम् in appropriate case, gender and number.

why, interr. adv. कुत:, किमर्थम्.

wicked, adj. पाप.

wife, भार्या, f., पत्नी, f.

wish, √इष् (इच्छति, class VI), ~ to (+ infin.).

with, prep., in the sense of 'by means of' expressed by the instr.; in the sense of 'along with' the instr. with the postp. सह is generally used.

without (not having), often expressed by a cpd. beginning with अ-/अन्-, e.g., अप्रज, 'without offspring'; without, as a prep., विना (+ acc. or instr. placed after the noun, e.g., प्रयत्ने or प्रयत्ने विना 'without effort'.

withstand, √सहू (सहते, class I), fut. सहिष्यते.

woods, बन, n.

word, वाच्, f., वचन, n., (sing. may be used with plur. meaning).

world, लोक, m., '~ of heaven', स्वर्गलोक m., जगत्, n.; 'of this ~', लौकिक adj.

worship (with sacrifice), √यज् (यजति, on behalf of another, °ते, on behalf of oneself, class I); (venerate), √पूज् (पूजयति, class X), gerund पूजयित्वा; पूजनं + √कृ with objective gen.

worship, यज्ञ, m., पूजा, f., 'to ~', यज्ञार्थम्, पूजार्थम्, पूजनार्थम्.

worsted (defeated), adj. पराजित, ppp. परा-√जि (जयति, class I).

wound, त्रण, m.

year, वर्ष, m., संवत्सर m., 'every ~', adv. प्रतिवर्षम्; 'in a ~' (i.e., at the end of a ~) संवत्सरस्यान्ते.

yet (neverthless), conj. तथापि; (up to now), adv. अद्य यावत्.

you, pron. of the second person, त्वम् in sing., यूयम् in plur. in appropriate case, but often not expressed, if easily supplied from context; भवत्, with verb in third person, honorific pron. used in sing. or plur. (for decl. v. Appendix II.B.1).

young, adj. युवन् (v. declension, Appendix II, under consonant stems, 2.G.iii), as m. a young man, youth, कुमार, m.; 'the ~ of a bird', शावक, m.

youth, युवन् m., (v. under 'young'), young man, कुमार, m.

## Sanskrit-English Lexicon

The Lexicon that follows contains all the words that occur in the reading exercises and the Story of Nala and Damayanti in Appendix I. Words are arranged in the order of the Devanagari alphabet. In using this lexicon or any Sanskrit dictionary or glossary, however, there are several somewhat confusing points that must be borne in mind. The principal one concerns the placement of words that contain an anusvāra, which is always puzzling to beginning students of Sanskrit and occasionally also to those of advanced levels. The reason for the difficulty is that there are two types of anusvāra: the one appears before the semivowels (प, र, ल and ৰ), the sibilants (ম. ম and ম) and also before the aspirate (ই). This anusvāra may be original as, for example, in हंस, where it comes before the dental sibilant स (no other nasal being possible before a sibilant!), or it may be the result of the operation of sandhi, as in संयत, which is the product of सम् + यत, म् having to be replaced by anusvāra because of the following semivowel य. All these anusvāras are marks of the nasalization of the preceding vowel. The other type of anusvara, however, is simply an abbreviated or alternative way of writing one of the five nasal consonants (ङ, ञ्, ण, न् and म्) and for this reason takes the same sequence in alphabetization as do these nasals. In summary, then, the words संयम, संवर, संशय, संसार, संस्कार and संहार, for example, would all necessarily precede सकल because in these words the anusvāra is a true anusvāra, i.e., a sign nasalizing the preceding vowel (as -n or -m in French!), and not a mere substitute for one of the class nasals and so must take its proper alphabetical place after all the vowels and before क, the first consonant of the Devanāgari alphabet. On the other hand, the word संगम would take its place immediately after सङ्ग because the anusvāra in this instance stands for ङ.

Another point of confusion is the position of the visarga. The visarga occurs before the anusvara and after all the vowels in the alphabet. Thus, अन्त:करण

and अन्तः पर must precede अन्तकाल, and दुःख and दुःसह come before दुग्ध.

Generally speaking, verb forms are to be sought out under the root from which they are derived, but occasionally participles and gerunds are also given a separate entry when finding them under their root may cause difficulty; thus, भान्त्वा and उन्त are given separate entries in addition to their inclusion under √भम and √वच्.

Nouns and adjectives are listed under their stem form; so, कमीण will be found under कर्मन्, राज्ञा under राजन्, योगिनः under योगिन्, and so on. The abbreviations used in the Lexicon are few and self-explanatory.

An abbreviatory sign called śūnya, which has somewhat the form of a superscript zero (°), is frequently used throughout the *Lexicon* to avoid repeating a prefix or a portion of a word which is easily supplied from the entry. Thus, under the entry नि-√पत् (etc.) the perfect is given as °पपात (plur. °पेतु:), which is to be interpreted as निपपात (plur. निपेतु:); under the entry √स्था it suffices to write तिष्ठति. °ते for तिष्ठते.

A definition enclosed in single quotes is the literal or etymological meaning of a word, from which the meaning that follows in the entry is derived. Thus, the entry প্ৰত্ত্ত্ব reads: "adj. 'egg-born', as m. a bird." Often these literal definitions are intended only to show how a compound is to be analyzed; e.g., ক্ষম্ব্ৰুডিং, 'having an upward gaze' [i.e., as a bahuvrihi], looking upward.

When there are two or more homonymous roots, they are distinguished by a superscript numeral preceding the root-sign. Thus, there are two common roots *vid*, the one meaning 'know', the other 'find', which are respectively designated

 $1\sqrt{\text{a}}$  and  $2\sqrt{\text{a}}$  व.

Finally, under some of the especially common verb roots a fairly full set of the basic forms ('principal parts') has been presented in order to give a clear overview of how all these many and diverse forms are constructed from the simple root in accordance with the explanations in the grammar. Many of these forms, however, may not be found in the reading selections.

अ-

अंश, m. a portion or part.

अंशुमत्, adj. 'possessing beams or rays (अंशु)', radiant; as m. the sun; as proper name, Amsumat, grandson of King Sagara.

अकर्मन्, n. 'non-action', inaction.

अकीर्ति, f. 'non-fame' (opposite of कीर्ति).

अकीर्तिकर, adj. causing disgrace (अकीर्ति).

अक्लेद्य, negative gerundive of क्लेदयति, caus. √िक्लद् (िक्लद्यति, class IV, 'be moist'), not able to be made wet or moistened.

अक्ष, m. a die in the game of dice.

अक्षन्, n. the eye. [used only in weakest cases, strong and middle from i-stem अक्षि] अक्षप्रिय, adj. 'beloved of dice', fond of playing dice.

अक्षय, adj. imperishable.

अक्षर, adj. undying, imperishable; as n. a word; syllable, especially the sacred syllable om; a sound or letter.

अक्षरश:, adv. by syllables, syllable by syllable.

अक्षि, n. the eye. [used in place of strong and middle cases of अक्षन्]

अक्षौहिणीपति, m. 'lord or general of a complete army (अक्षौहिणी). [v. note in Nala story under this word, I.8]

अग्नि, m. Agni, the Vedic god of fire and center of the sacrifice.

अग्निपरोगम, adj. 'having Agni as leader', led by Agni.

अग्र, n. front; tip or end, top.

अङ्ग, n. limb; body.

अङ्गना, f. a woman.

अङ्गार, m. a coal.

अङ्गुलीयक, n. a ring.

अचल, *adj.* 'unmoving', immobile, motionless; *as m.* a mountain (as the 'unmoving one'). अचिन्त्य, *negative gerundive of* √चिन्त् (चिन्तयित), not able to be thought of,

unthinkable, incomprehensible.

अचिरात्, adv. soon.

अर्चिस्, n. a flame.

अच्छेद्य, negative gerundive of √छिद् (छिनत्ति, class VII), not able to be cut.

अच्युत, adj. 'not fallen', firm, steadfast, perhaps imperishable, epithet of Kṛṣṇa.

अज, adj. unborn. [अ- + ज 'born', verbal of  $\sqrt{3}$ जन् (जायते, class IV), 'be born']

সম্ভলি, m. the open hands hollowed, placed side by side and raised to the forehead in reverent salutation.

√अट् (अटति, °ते, class I), wander about.

अण्ड, n. an egg.

अण्डज, adj. 'egg-born', as m. a bird.

সব:, ablatival adv. 'from this' (sing., dual or plur.), spatially, from here, (i.e., from this place), hence; temporally, then, from that time; causally, therefore.

अतः परम्, adv. phrase, from then on, henceforth, hereafter.

अति, adv. prefixed to nouns and adjectives to express excess; thus, अतिदर्प 'excessive pride', अतिकृद्ध 'excessively angry'; as a verbal prefix beyond; thus अतिगच्छति goes beyond or past.

अति-√इ (एति, class II), go beyond (अति); ppp. अतीत, gone by, past.

अति-√क्रम् (क्रामित, class I), 'go beyond (अति)', exceed.

अतितीन्न, adj. extremely severe.

अतिथि, m. a guest.

अतिद्रुतम्, adv. extremely quickly.

अतिपाप, adj. extremely or very evil.

अतिमहत्, adj. extremely great.

अति- $\sqrt{\overline{\xi}}$  (रिच्यते, class IV), 'be left over', be more than, with negative connotation, be less than or inferior to.

अतिसंतुष्ट, adj. extremely pleased.

अतीत, ppp. अति-√इ (एति, class II), 'gone by (अति), gone beyond', passed on (as of time अतीव, adv. exceedingly, extremely, very.

সঙ্গ, locative adv. 'in this' (sing., dual or plur.), spatially, in this place, here; temporally, then; referentially, with regard to this or that point, in this or that case.

সথ, adv. then, (temporally or consecutively); now (as a mere continuative); before titles of books or episodes (like the Nala story) to mark their beginning, in which usage it is opposed to इति, q.v.

अथ कदाचित्, adv. phrase then one day.

अदाहा, negative gerundive of caus. √दह (दहति, class I), not able to be burned.

अदीनात्मन्, adj. 'having an undepressed spirit', cheerful, undaunted.

अदृढ, adj. 'unfirm', unsteady.

अदृष्ट, adj. unseen [ppp. √दृश् 'see' with negative prefix अ-].

अदृष्टपूर्व, adj. 'unseen before', previously unseen.

अद्भृत, adj. wonderful, remarkable.

अद्य, adv. now; today.

अधम, adj. lowest.

अधर्म, m. 'unrighteousness' [opposite of धर्म, q.v.].

अधस्तात, adv. below; as a postp. with the gen., under; beneath.

अधिक, adj. additional, extra.

अधिकार, m. concern, interest, business, affair.

अधि-√गम् (गच्छति, class I), go up to (अधि), arrive at, go to, go unto, approach; attain, obtain; ppp. °गत; gerund °गम्य, °गत्य.

अधिप, m. 'over-protector', ruler, overlord, lord; [अधि + verbal of √पा (पाति, class II, 'protect, keep')].

अधिपति, m. an 'overlord' or supreme head.

अधिष्ठान, n. 'a standing on', then, a place to stand on, a standing-place or base of support.

अधुना, adv. now.

अध्ययन, n. 'a going over' (from अधि-√इ), study.

अध्याय, m. a chapter, a lesson.

अनघ, adj. blameless, faultless.

अनिधगत, 'not approached', unapproached. [अन्- + ppp. अधि-√गम्]

अनन्त, adj. 'having no end', endless, infinite.

अनन्तरम् adv. immediately after, afterwards, thereupon; then (like तत:); [used as postp. at end of a cpd.].

अनन्तरोष, m. Anantaseșa, name of the great serpent that forms the bed or couch upon which Vișnu reclines during the periods of the dissolution of the universe.

अनन्य, adj. 'not having another', undeviating, unswerving.

अनपत्य, adj. 'not having offspring', childless.

अनल, m. fire.

अनवद्याङ्ग, adj. 'having ∎ faultless body or limbs'.

अनादि, adj. 'having no beginning', beginningless. [अन्- 'not' + आदि 'beginning']

अनामय, adj. 'not having a disease', free of disease, healthy; as n. freedom from disease, health.

अनाशिन्, adj. imperishable.

अनित्य, adj. non-eternal, transitory.

अनु, adv. prefix before verbs and verbal derivatives, after, along.

अनु-√इ (एति, class II), 'go along or after, accompany'; ppp. अन्वित accompanied by, filled with. (+ instr. or as final of a cpd.)

अनु-√इष् (इच्छति, class VI), look for, search after, seek after.

अनु-√गम् (गच्छति, class I), go after, follow; ppp. °गत.

अन्-√ज्ञा (जानाति, class IX), grant leave or permission to.

अनुज्ञा, f. approval, permission.

अनुताप, m. remorse, regret; [literally 'a burning or suffering after'].

अनुत्तम, adj. highest, best [superlative to अनुत्तर 'not having a better'].

अनु-√द्रु (द्रवित, class I), run after.

अनु-√धाव् (धावति, class I), run after, pursue; ppp. °धावित, infin. °धावितुम्.

अनु-√पश् (पश्यति, class I), discern, see.

अनु-प्र-√आप् (आप्नोति, class V), go up to, reach; ppp. अनुप्राप्त.

अनुभाव, m. dignity, authority.

अनु-√भू, (भवति, class I), experience, enjoy; bear; gerund °भूय.

अनुमति, f. approval, consent.

अनु- $\sqrt{\sqrt{1000}}$  (रज्यति, class IV), 'be afflicted with a strong feeling for', feel an affection for, be enamored of (+ loc.).

अनुराग, m. love, affection.

अन्रोध, m. regard; as final member of cpd. with regard to, according to.

अनुलेपन, n. an unguent.

अनु-वि-√धा (दधाति, class III), regulate; in pass. अनुविधीयते yields or conforms to (+ gen.).

अनुत्रत, adj. 'having one's will according to (another)'; obedient'; devoted to (+ acc.).

अनु-√शुच् (शोचिति, class I), grieve for, lament, be sorry for (+ acc.).

अनु-√श्रु (शृणोति, class V), hear repeatedly (अनु); °शुश्राव (plur. °शृश्रुवु:).

अनु-√सञ्ज् or सज् (सजिति, class I), stick to, be attached to. [The स becomes ष after अनु.] अनुसार, m. 'a going after', following, conformity, accordance; instr. (अनुसारेण)

with gen. as a quasi-postp. in accordance with, according to.

अनेक, adj. many. [literally 'not one', i.e., more than one]

अनेकधा, adv. in many ways.

अन्त, m. end, boundary, edge; limit, dividing line; finality; अन्ते 'in the end', finally. अन्तः करण, n. the inner organ.

अन्त:पर, n. 'inner stronghold', harem.

अन्तकाल, m. 'the final time', the final hour.

अन्तत:, adv. in the end, finally.

अन्तर, n. interval, juncture, distance or space between two things; occasion; difference; at end of a cpd., another, e.g., ग्रामान्तर 'another village'

अन्तरात्मन्, m. 'the within-soul or self', the heart or mind.

अन्तरिक्ष, n. the atmosphere, air.

अन्तरिक्षग, adj. 'going or moving in the atmosphere (अन्तरिक्ष)', as m. a bird.

अन्तर्धान, n. disappearance; in acc. with √गम्, disappear.

अन्तर्भौम, adj. 'being in the interior of the earth', subterranean.

अन्तवत्, adj. 'having or possessing an end', perishable.

अन्तिक, n. neighborhood or presence.

अन्तिम, adj. last.

अन्ध, adj. blind.

अन्धक, adj. blind.

अन्धकार, m. or n. darkness.

अन्न, n. food [really ppp. √अद् (अत्ति, class II, 'eat')].

अन्नरस, m. taste in (distinguishing) food.

अन्य, pron. and adj. another, other; अन्य ... अन्य 'the one ... the other'; in plur. 'the ones ... the others', 'some ... others'.

अन्यतम, adj. one (of several).

अन्यथा, adv. otherwise; with √भू, become otherwise, become altered.

अन्योन्य, reciprocal pron. 'one the other', one another.

अन्वित, ppp. अनु- $\sqrt{3}$  (एति, class II), followed by, accompanied by or endowed with (+instr.).

अन्वेषण, n. seeking or looking for, searching after.

अप्, f. plurale tantum, 1 water.

अप, verbal prefix, off, away.

अपगत, ppp. अप-√गम् (गच्छति, class I), having gone away (अप).

अप-√गम् (गच्छति, class I), go off or away (अप); ppp. °गत.

अपत्य, n. offspring, child.

अप-√दू (द्रवित, class I), run off or away (अप).

अप-√नुद् (नुदति, class VI), push or drive away (अप), dispel, remove.

अपर, adj. other.

अपरं च, conjunctive adv. 'and another (thing)', moreover.

अपराङ्मुख, adj. 'not having an averted face', with unaverted face.

अपराद्ध, adj. guilty [ppp. अप-√राध् (राध्नोति, class V), fail to succeed, do wrong].

अपरिहार्य, negative gerundive of परि-√ह (हरति, class I), 'not able to be gotten around', unavoidable.

अपवर्जित, ppp. of caus. अप- पवृज् (वृणक्ति, class VII), fulfilled.

अप-√वृज् (वृणक्ति, class VII), turn away; caus. अपवर्जयति, gets rid of; fulfils.

अपवृत, ppp. अप-1√वृ (वृणोति, class V), uncovered, opened up.

अप-√मृ (सिसर्ति, class III or सरति, class I), go off (अप); ppp. °सृत.

अप-√ह (हरति, class I), take off or away (अप), steal; perf. °जहार; ppp. °हत.

अपांपति, m. 'lord of the waters', the god Varuna, in the Rgveda a personification of truth, but later a god of the waters, similar to the Greek Poseidon and Roman Neptune.

अपाय, m. 'a going away', diminution, loss; what makes one go away, danger; disadvantage.

अपि, adv. also, even; often concessively after an adj. or part., though; अप्युत, also.

<sup>&</sup>lt;sup>1</sup>plurale tantum 'only plural', i.e., declined only in the plural.

अपि च, conjunctive phrase, and besides, moreover.

अप्रज, adj. 'having no offspring', without offspring.

अप्रतिम, adj. 'having no match', without a match or equal, unmatched.

अप्रतीकार, 'not having any counteraction or retaliation', hence defenseless.

अप्रमेय, negative gerundive of प्र-√मा (मिमीते, class III), not able to be measured, immeasurable, unlimited.

अप्सरस्, f. an Apsaras, name of one of a class of semi-divine beings, the wives of the Gandharvas.

अभय, n. 'non-fear', lack of fear.

अभाव, m. 'non-existence', non-being, not coming to be, absence.

अभिक्रम, m. attempt; effort.

अभि-√गम् (गच्छति, class I), go unto (+ acc.); perf. °जगाम (plur. °जगम्:).

अभि-√चर् (चरति, class I), 'go against (अभि)', do wrong; be unfaithful (of a wife).

अभि-√चिन्त् (चिन्तयित, class X), think or reflect on (अभि).

अभि-√चुद् (चोदित, class I), drive on, impel; caus. °चोदयित (without caus. meaning!); ppp. of caus. °चोदित.

अभि-√श्ना (जानाति, class IX), recognize.

अभित:, adv. on both sides, on all sides; near, up to (+ acc.).

अभि-√धा (दधाति, class III), call, designate, mention; intin. °धावितुम्.

अभि-√धाव (धावति, class I), run unto or against (अभि).

अभि-√नन्द् (नन्दित, class I), take pleasure in; delight in.

अभि-√पीड् (पीडयति, class X), press upon (अभि).

अभिभव, m. 'being against', an overpowering.

अभि-√भाष् (भाषते, class I), reply to (अभि), answer; say or speak to, address; say (absolutely, i.e., without an object).

अभिभाषित, ppp. अभि-√भाष् (भाषते, class I), spoken to, addressed, accosted.

अभिभाषिन्, adj. addressing, speaking.

अभि-√भू (भवति, class I), 'be against', overpower, control.

अभिमुख, adj. having the face toward, facing; acc. अभिमुखम्, as adv. towards, against (+ gen.).

अभि-√रुह (रोहति, class I), climb up, ascend.

अभि-√लिख् (लिखति, class VI), write upon (अभि); engrave; ppp. °लिखित.

अभि-√वद् in caus. अभिवादयित, greet someone.

अभि-√वन्द् (वन्दते, class I), greet, salute.

अभिवाद, m. greeting, salutation.

अभि-वि-√ज्वल् (ज्वलति, class I), flame away (वि) against or opposite (अभि).

अभि-√वृष् (वर्षति, class I), rain upon (अभि).

अभिषेक, m. sprinkling; consecration.

अभि-√सिच् (सिश्चति, class VI), pour upon (अभि); consecrate; gerund अभिषिच्य.

अभिस्नेह, m. desire.

अभिहित, ppp. अभि-√धा (दधाति, class III), declared, stated.

अभीप्सु, desiderative adj. 'desirous of obtaining' (+ acc.). [from अभीप्स, desiderative stem of अभि- √आप् (आप्रोति, class V)]

अभ्यधिक, adj. superior.

अभ्यन्तर, n. the interior or inside; interval, space.

अमर, adj. deathless, immortal; as m. an immortal, a god.

अमरवत्, adv. like a god.

अमरोत्तम, adj. best or chief of the gods.

अमरोपम, adj. 'having a likeness (उपमा) with an immortal', like a god.

अमित, negative ppp. 1√मा (मिमीते, class III), 'unmeasured', immeasurable, boundless, infinite.

अमृत, n. the nectar or drink of immortality. [Literally 'that which is immortal', the thing which produces a certain effect being said to possess it'; cf.

Shakespeare's 'all the drowsy syrups of the world', 'insane root' and 'sweet oblivious antidote']

अमृतत्व, n. immortality.

अम्बर, n. a garment.

अम्बुवेग, m. a torrent or stream.

अम्भस्, n. water.

अयोध्या, f. Ayodhyā, an ancient city of India, nowadays usually written Oudh by imitative spelling, located on the Sarayū (सर्यू) River. It was the capital of Rāma, hero of the Rāmāyaṇa. The name means literally 'the unfightable or irresistible one' (f. negative gerundive of √युध् 'fight').

अरण्य, n. a forest.

अर्चित्वा, gerund of √ऋच्, q.v.

अरि, m. an enemy.

अरिष्टनेमि, m. Aristanemi, name of a king.

अरिसूदन, m. a destroyer of the foe.

अर्क, m. the sun.

अर्जुन, m. Arjuna, a warrior in the Mahābhārata, one of the five sons of Pāndu; recoiling from battle, he questions his charioteer Kṛṣṇa (=Viṣṇu) on the purposefulness of slaying his kinsmen and the disastrous consequences

अर्थ, m. 'an aim', object, purpose, sake; acc. अर्थम् or loc. अर्थ at end of cpd. 'for the

sake of; thing, matter, affair; profit, wealth.

√अह (अहित, °ते, class I), deserve, have a right to, be worthy to, be obliged to, have to, should, must (+ infin.); be pleased to (+ infin.); be able, can (+ infin.).

अहं, adj. deserving, worthy; fit; (+ infin. 'fit to', i.e., 'should').

अलंकत, ppp. अलम्-√क (करोति, class VIII), made ready (अलम्), adorned.

अलम्, adv. enough; as adj. adequate, fitting, ready.

अलस, adj. lazy, indolent.

अलि. m. a bee.

अल्प. adi. small.

अव-√आप् (आप्नोति, class V), attain, obtain, incur; fut. आप्स्यति; gerund अवाप्य.

अव-√ईक्ष् (ईक्षते, class I), look after, look upon, see, regard; gerund अवेक्ष्य.

अव-√कत (कन्तति, class VI), cut down (अव).

अव-√गम (गच्छति, class I), understand, know.

अव-√चि (चिनोति, class V), collect, gather.

अव-√छिद् (छिनत्ति, class VII), cut down (अव), cut off; aorist अच्छैत्सीत्, अच्छित्त; ppp. अवन्छित्र.

अवतरण, n. the act of descending, descent.

अवतीर्य, gerund अव-√तृ (तरित, class I), having descended.

अव-√त (तरति, class I), descend, alight, get down, get down from, come down (to earth); ppp. अवतीर्ण; gerund अवतीर्य; caus. अवतारयति, causes to descend,

brings down; fut. of caus. तारियष्यति.

√अवधीर् (अवधीरयति, class X), disrespect, disregard, hold in contempt. अवध्य, negative gerundive of विध् (वधित, class I), not able to be slain.

अवनिपाल, m. 'earth-protector', a king.

अव-√प्ल (प्लवति, class I), jump down (अव); gerund अवप्लुत्य.

अवमान, m. disrespect, contempt.

अवर, adi. inferior.

अव-√लिप् (लिम्पति, class VI), smear; ppp. अवलिप्त.

अवलेपन, n. proud behavior, arrogance.

अव-√लोक् (लोकयित), see, perceive, look at, (strictly caus., but without caus. meaning); ppp. °लोकित.

अवलोकित, ppp. caus. अव-√लोक् (लोकते, class I), (but without caus. meaning!), having been seen, seen.

अवश्यम्, adv. of course, indeed.

अव-√सद् (सीदति, class I), settle or sink down (अव); come to naught.

अव-√स्था (तिष्ठिति, class I), 'stand off (अव)', stand, stand up. ppp. अवस्थित; infin. अवस्थातुम्.

अवस्थापयति, caus.of अव-√स्था, literally 'stand off or apart', hence as caus. 'causes (someone) to stand off or apart', leave behind.

अवस्थित, ppp. अव-√स्था (तिष्ठति, class I), arrayed, standing.

अवाच्य, negative gerundive of √वच् (विक्त, class II), 'not to be spoken', unspeakable, what should not be said.

अवाश्च्, adj. turned or bent down (अव), downward; southern.

अविकार्य, negative gerundive of वि-√कृ (करोति, class VIII), not able to be changed, unchangeable.

अवित्त्वा, negative gerund of 2√विद् (विन्दति), not having found.

अविदूरत:, adj. not very (वि) far away.

अविद्या, f. 'non-knowledge', ignorance.

अविनाशिन्, adj. imperishable.

अविरत, adj. uninterrupted, continuous.

अविलम्बम्, adv. without delay.

अन्यक्त, adj. unmanifest.

अन्यय, adj. not subject to change, imperishable.

अन्यवसायिन्, adj. 'not possessing resolution (न्यवसाय)', irresolute.

अशक्त, *adj*. unable. [अ- 'not' + शक्त, *ppp*. √शक् (शक्नोति, class V), 'be able'] अशन, n. food.

अशस्त्र, 'not having a sword', without a sword, unarmed.

अशिव, adj. unkind; unfriendly; inauspicious.

अश्चि, adj. 'not pure', impure; as n. impurity.

अशुभ, adj. 'not pleasant', unpleasant, disagreeable; evil.

अशेष, adj. without a remainder, entire.

अशोच्य, negative gerundive of शोचयति, caus. √शुच् (शोचित, class I), not to be lamented.

अशोष्य, negative gerundive of शोषयति, caus. √शुष् (शुष्यति, class IV), not able to be dried.

अश्रु, n. a tear.

अश्व, m. a horse.

अश्वमेघ, m. the horse-sacrifice, an ancient sacrifice reaching back to the late Vedic period, involving the sacrifice of a horse that had been allowed to roam about for a year, all the land so traversed being claimed by the king or potentate who instituted the sacrifice. [for details v. note 3, Lesson 21]

अश्विन्, adj. 'possessing horses', as m. a horseman; as m. dual, the Aśvins, a pair of Rgvedic deities, famous for helping those in need; also called the Nāsatyas (नासत्यो).

अष्ट, numeral adj. eight.

√अस् (अस्ति, class II), be, exist; perf. आस.

असत्, negative pres. part.  $\sqrt{3}$  स्त, class II), not being or existing; as n. that which is not or does not exist; the non-existent.

असपत्न, adj. without a rival or adversary.

असमञ्ज, m. Asamañja, the son of Sagara by Keśini. [The name means 'unbecoming, good-for-nothing'(!).]

असमर्थ, adj. unable.

असमाप्य, negative gerund of सम्-√आप् (आप्नोति, class V), not having attained or gotten.

असि, m. a sword.

असिद्धि, f. non-attainment, failure.

असु, m. the spirit or soul.

असुर, m. a god; later a demon, an enemy of the gods (a meaning in part suggested by a wrong analysis into अ-सुर 'a non-god', whence was extracted सुर 'a god', although in the later hymns of the Rgveda असुर had begun to take on a negative meaning).

असौ, nom. m. and f. sing. of the demonstrative pron. अद: that; so-and-so.

अस्तङ्गमन, n. 'going home', setting (of a celestial object such as the sun).

अस्पृशत्, negative pres. active part. of √स्पृश् (स्पृशति, class VI), not touching.

अस्मदीय, possessive adj. of first person plur. our.

अस्वर्ग, adj. not leading to heaven.

अस्वस्थ, adj. not in one's own condition, not feeling oneself, unwell.

अस्वेद, adj. 'having non-perspiration', not having perspiration, devoid of perspiration.

√अह् (only used in some forms of the perfect, viz., second sing. अतथ dual आह्यु:, third sing. आह, dual आहतु: and plur. आहु:), say.

अहंकार, m. the I-principle in the Sāṃkhya philosophy. [v. note 2, Lesson 32] अहन, n. day.

अहम्, nom. of the pron. of the first person, I.

अहर्निशम्, adv. night and day.

अहिंसा, f. non-injury.

अहित, m. an enemy, foe; n. evil.

अहो, interjection, expressive of various emotions and so variously to be translated: ah! oh! what a! how (+ adj.).

अहो बत, cpd. interjection alas!

## आ-

√आकर्णय (आकर्णयति, denom. verb from adj. आकर्ण), 'have the ear (कर्ण) to (आ)', lend an ear to, listen to, hear; ppp. आकर्णित; gerund आकर्ण्य.

आकार, m. shape, appearance.

आकारवत्, adj. 'possessing a form or shape', shapely, well-formed.

आकाश, n. sky, heaven.

आकाशग, adj. 'going or moving in the heaven'. [आकाश + ग, verbal of √गम्] आकीर्ण, ppp. आ-√क (किरति, class VI), scattered, bestrewn.

आक्ल, adj. confused, agitated.

आकृति, f. make; form; shape; appearance.

आ-र्यकष (कर्षति, class I; कृषति class VI), draw toward, attract; ppp. आकृष्ट.

आ-√क्रम् (क्रामित, class I), come upon, attack; ppp. आक्रान्त; gerund आक्रम्य.

आक्रान्त, ppp. √आ-√क्रम् (क्रामित, class I), literally come to, approached, then, attacked, overcome, seized or filled with (+ instr.).

आ-√क्षिप् (क्षिपति, class VI), throw at, cast at; figuratively, fling at, deride, put to shame.

आ-√ख्या (ख्याति, class II), tell, mention; ppp. आख्यात.

आगत, ppp. आ-√गम् (गच्छति, class I), having come (active in meaning because the verb is intransitive).

आ-√गम् (गच्छति, class I), come; perf. °जगाम (plur. °जग्मु:); ppp. °गत; gerund °गम्य, °गत्य.

आगम, m. 'a coming', approaching.

आगमन, n. the act of coming, coming, arrival.

आगमापायिन्, adj. 'coming and going', transitory.

आगम्य, gerund आ-√गम् (गच्छति, class I), having come.

आ-√चर् (चरति, class I), go to, set about, practise, engage in; perf. °चचार.

आचरितव्य, gerundive of आ-√चर् (चरति, class I), to be practised, should be practised.

आचार्य, m. a teacher, preceptor.

आ-√ज्ञा (जानाति, class IX), notice; caus. आज्ञापयति, orders, commands.

आज्ञा, f. order, command.

आज्ञापयति, commands; caus. आ-√ज्ञा (जानाति, class IX).

आढच, adj. wealthy, rich.

आततायिन्, adj. 'having or holding a drawn (bow)', hence as m., a warrior.

आतिथ्य, n. hospitality.

आत्मज, m. 'born of oneself', a son.

आत्मन्, m. soul, individual soul, spirit; breath; used commonly also as a reflexive pronoun in the singular of all numbers, persons and genders.

आत्मप्रभ, adj. 'having one's own or his own splendor.

সান্দেমৰ, m. the existence of oneself (as Canto V.63 of Nala story is specifically meant 'the existence of himself', viz., Agni, the subject of the verb; i.e., the existence of fire wherever and whenever needed).

आरिमक, as final element of bahuvrihi cpd. 'having . . . as its nature', i.e., characterized by or based on . . .

आ-√दा (ददाति, class III), receive; gerund आदाय, having taken; often as a virtual postp. in the sense of with. [The prefix आ-reverses the meaning of the root.]

आदि, m. a beginning; used at the end of a bahuvrihi cpd. 'having . . . as the beginning, beginning with . . .', hence 'so-and-so, etc.'; loc. आदौ at first.

आदित्य, m. son of Aditi; in plur. the Adityas, sons of Aditi; a name applied to a group of gods in the Rgveda who are personifications of abstractions; among the most important of the Adityas are Varuna and Mitra; the sun.

आदिदेव, m. 'god of the beginning', the first or primal god.

आ-√दिश् (दिशति, class I), point out, direct.

आदेश, m. order, command.

आदा, adj. being at the beginning, primal, first; like आदि at the end of a bahuvrihi cpd. 'having . . . as first, i.e., beginning with, so-and-so, etc.

आ-√धा (दधाति, धत्ते, class III), place or put on (+ loc.), entrust to; take on, assume; gerund आधाय.

आधिपत्य, n. overlordship, sovereignty.

आधुनिक, adj. present, current.

आ-√ध्मा or √धम् (धमित, class I), blow up or puff up; ppp. ध्मात.

आध्मात, puffed up; ppp. आ-√ध्मा or धम् (धमति, class I).

अानन, n. the mouth; the face.

आनन्द, m. joy, bliss.

आ-√नी (नयति, class I), bring, bring to (+ acc.) [On the reversive use of आ-, v. note under आ- √या].

√आप् (आप्नोति, class V), reach, attain; perf. आप; aorist आपत्; fut. आप्स्यति; ppp. आप्त; infin. आप्तुम्; gerund आप्त्वा, -आप्य; desiderative ईप्सति.

आपूर्यमाण, pres. pass. part. of √पृ (पृणाति, class IX), being filled up.

आ-√पृ (पृणाति, class IX), fill up; gerund आपूर्य.

आप्त, ppp. √आप् (आप्नोति, class V), reached, attained; reaching, adequate, suitable.

आप्तदक्षिण, adj. 'having proper or suitable gifts', i.e., involving suitable gifts to the officiating Brahman priests.

आभरण, n. an ornament or (collectively) ornaments, i.e., jewels, etc.

आ-√भाष् (भाषते, class I), call on (आ), call upon, invite; perf. आबभाषे; gerund आभाष्य.

अभि-√चर् (चरति, class I), act wrongfully to (अभि) anyone, be unfaithful.

आमय, m. disease.

आयत, ppp. आ-√यम् (यच्छति, class I) 'held toward', extended, hence elongated.

आ-√या (याति, class II) 'come'; ppp. आयात. [The adverbial prefix आ-, as often with verbs of motion, reverses the meaning of the root √या 'go'.]

आयुध, n. a weapon; an implement.

आयु:, m. Ayus, name of the first son born of Urvasi to Purūravas.

आरब्ध, ppp. आ-√रभ् (रभते, class I), (having been) begun.

आ-√रभ् (रभते, class I), grasp, take hold of, then undertake, make an effort to do something, hence begin; perf. °रेभे, (plur. °रेभिरे); ppp. °रब्ध.

आ-√राध् (राधयति, caus. राधते, class I), propitiate; honor; ppp. आराधित, propitiated, honored.

आ-√रुहू (रोहति, class I), rise up to (आ), mount, ascend; aorist अरुहत् and अरुक्षत्; gerund आरुह्य.

आर्त, adj. afflicted, distressed, fallen into misfortune. [ppp. आ-√ऋ (ऋच्छति, class VI), literally 'come to', but pregnantly with negative implication, 'come to misfortune, get into trouble' etc.]

आ-√लोच् (लोचयति), consider, reflect; ppp. °लोचित; gerund °लोच्य. (a caus. torm,

but without caus. meaning!)

आलोच्य, gerund आ-√लोच् (लोचयित, class X), having reflected.

आ-√विश् (विशति, class VI), enter into or upon (आ); ppp. °विष्ट, entered by, filled with (+ instr.); gerund °विश्य.

आविष्ट, ppp. आ-√विश् (विशति, class VI), entered by, filled with (+ instr.).

आविस्, adv. before the eyes, in view; (commonly compounded with roots  $\sqrt{4}$ म्,  $\sqrt{4}$ कृ and  $\sqrt{3}$ स्).

आविस् -  $\sqrt{\frac{1}{2}}$  (भवित class I), 'be before the eyes or in view', be or become manifest. [ct. use of synonymous adv. प्रादुस् with  $\sqrt{\frac{1}{2}}$  ]

आ- 1√वृ (वृणोति, class V), cover, encompass, surround; ppp. आवृत.

आवृत, ppp. आ-√वृ (वृणोति, class V), covered over, obscured; surrounded.

आशा, f. hope.

आशीर्वाद, m. a blessing, benediction.

आश्, adv. quickly.

आश्चर्य, n. a wonder, marvel.

आश्चर्यवत, adv. 'like a miracle', by a miracle, by a lucky chance.

आश्रम, m. a hermitage.

आ-√श्रि (श्रयति, class I), lean *or* rest on (आ); happen to, befall, come to, accrue to. आ-√श्वस् (श्वसिति, class II), get one's breath, become quiet; *caus*. आश्वासयति, 'causes someone to become quiet', comforts.

√आस् (आस्ते, class II), sit; abide, stay; periphrastic perf. आसां चक्रे; aorist आसिष्ट; tut. आसिष्यते; ppp. आसित; intin. आसितुम्; gerund आसित्व, -आस्य.

आसक्त, ppp. आ- $\sqrt{सञ्ज् or}$  सज् (सजित, class I), attached to (+ loc.).

आसन, n. the act of sitting, sitting; posture; a posture in Yoga, one of the limbs or angas of the Yoga system; a seat.

आसीत्, 'there was', imperfect third sing. of √अस् (अस्ति, class II), q.v., be.

आसीन, pres. middle part. of √आस् (आस्ते, class II), sitting, seated.

आ-√स्था (तिष्ठति, class I), stand on (आ); mount, ascend; resort to.

आस्थित, ppp. आ-√स्था (तिष्ठति, class I), mounted.

आहति, f. a blow or stroke.

आहव, n. a challenge; war, battle.

आहार, m. food.

आ-√ह्, also listed as ह्वा and ह्वे, (ह्वयित, class I), call to, summon, invite; perf. °जुहाव. [for principal parts, v. under √ह्वा ]

आह्वान, n. an invitation.

इ-

√इ (एति, class II), come; pert. इयाय (plur. ईयु:); tut. एष्यति; ppp. इत; intin. एतुम्; gerund इत्वा, -इत्य.

इঙ্বাৰু, m. Ikṣvāku, name of the founder of the so-called 'solar' race of kings who ruled Ayodhyā; used in the plural to denote the descendants of Ikṣvāku, among whom were Sagara and his lineage.

इङ्गित, n. movement, gesture; sign, hint, indication.

इच्छा. f. desire.

इच्छ, adj. desirous.

इज्या, f. sacrifice.

इत:, ablatival adv., 'from this', spatially, from here, hence, from this (world); temporally, from this time, now.

इतस्तत:, adv. phrase, here and there.

इति, adv. so, thus; used to mark the end of someone's thoughts or words, like the inverted commas or quotation marks at the beginning and end of direct speech or thought in English; also used to mark the end of a chapter or a book (ct. reverse use of अथ as a mark of the beginning).

इत्थम, adv. thus, so (synonym of एवम्).

হন্দ্ৰ, m. Indra, the chief deity of the Rgveda, who by means of his thunderbolt and with the help of enormous draughts of soma conquered Vrtra and many other demons; in post-Vedic times no longer head of the gods, but a rain-god like Poseidon of Greek mythology and Neptune in the Roman pantheon.

इन्द्रलोक, m. 'Indra's world', Indra's heaven.

इन्द्रिय, n. a sense organ.

इला, f. Ilā, name of the mother of Purūravas.

इव, enclitic particle, as, like; sometimes equivalent to एव as an emphatic marker; often used to soften an expression, hence almost, as it were.

1√इष् (इच्छति, class VI), wish, desire; pert. इयेष (plur. ईषु:); aorist ऐषीत्; tut. एषिष्यति; ppp. इष्ट; intin. एष्टुम्; gerund -इष्य.

2√इष् (इष्यति, °ते, class IV), send; impel; ppp.इषित; gerund -इष्य; caus. इषयति

(without caus. meaning!); infin. of caus. इषिवतुम्. [In the classical language almost always with the prefix प्र]

इष्ट, ppp.  $\sqrt{3}$  ष् (इच्छति, class VI), desired; desirable; also ppp. of  $\sqrt{4}$  प् (यजित, class I), (having been) sacrificed.

इह, adv. here; in this world; (synonym of अत्र).

ई-

√ईक्ष् (ईक्षते, class I), see, look at; periphrastic pert. ईक्षां चक्रे); aorist ऐक्षिष्ट; tut. ईक्षिष्यति; ppp. ईक्षित; intin. ईक्षित्मु; gerund ईक्षित्वा, -ईक्ष्य.

ईक्षण, n. the eye.

ईज, pert. middle third person sing. √यज् (यजित, class I), (having been) sacrificed. ईडच, gerundive of √ईड्, (ईट्टे, class II) to be praised, worthy of praise.

ईदृश, adj. of this sort, such.

ईप्सित, ppp. of the desiderative of √आप् (आप्नोति, class V), sought after, desired, (literally, 'desired to be obtained').

√ईर् (ईते, class II), move; caus. ईरयित , 'causes to move', sets in motion; causes to go forth; utter (of sounds); ppp. of caus. ईरित.

ईर्ष्या, f. jealousy.

ईश, m. a lord.

ईश्वर, m. a lord.

उ-

उक्त, ppp.  $\sqrt{a}$ च् (विक्त, class II), (having been) said, spoken. उक्त्वा, gerund  $\sqrt{a}$ च् (विक्त, class II), having said or spoken. उम्र, adj. mighty; terrible; strict, severe.

उग्रशासन, *adj.* 'having strict rule', ruling strictly *or* severely. उच्छोषण, *adj.* causing to dry up (उद्), drying up, desiccating.

उच, adj. high, tall.

उम्रै:, adv. aloud, loud, clear; [really an instrumental plural of उच्च 'high'. There are also other adverbs made by inflecting an adjective in the instrumental plural; for example, शनै: 'slowly', q.v.]

उच्चै:श्रवस्, m. Uccaiḥśravas, the name of a horse, prototype of all horses.

उज्ज्वल, adj. blazing up.

उत, conj. and, also; even; pleonastically after अपि.

उत्तम, adj. highest, best; at the end of a tatpuruṣa, best of . . .

उत्तमगन्धाढ्य, adj. rich in excellent scents.

उत्तमाङ्ग, n. 'the highest or chief part (of the body)', the head.

उत्तर, adj. 'upper, higher'; northern.

उत्पत्ति, f. 'arising'; birth, origin.

उत्सन्न, ppp. उद्-√सद् (सीदित, class I), decayed, ruined.

उत्सृष्ट, ppp. उद्-√सृज् (सृजित, class VI), let go, release.

उद्, prefix, mostly before verbs, up, forth, off, out; occasionally before nouns, e.g., उन्मार्ग, 'an off-way', i.e., a wrong way.

उदक. n. water.

उदश्, adj. turned or bent up (उद्), upward; northern.

उदिध, m. the ocean, sea.

उदर, n. the belly.

उदार, adj. noble, excellent.

उद्-आ-√ह (हरति, class I), bring out (उद्), express, say.

उद्-√गम् (गच्छति, class I), go up (उद्), rise.

उद्-√पद् (पद्यते, class IV), go forth (उद्), arise, come into existence, be produced; caus. उत्पादयित, 'causes to go forth', causes to come into existence, produces, ppp. °पादित.

उद-√भ (भवति, class I), rise up (उद्).

उद्-√मद् (मदित, class I, also माद्यति, class IV), bubble over (उद्) with emotion or excitement.

उद्यत, ppp. उद्-√यम् (यच्छति, class I), held up, raised; prepared, intent on (+ infin.). उद्-√यम् (यच्छति, class I), hold up (उद्), raise; ppp. उद्यत; gerund उद्यम्य .

उद्यान, n. a garden.

उद्विग्न, ppp. उद्-√विज् (विजते, class VI), frightened, distressed; perturbed, agitated. उद्-√सद् (सीदित, class I), sink, settle down; go to ruin, decay; caus. उत्सादयित, brings to ruin, destroys.

उद्-√सह (सहते, class I), hold out, endure; be able, can (+ infin.).

उद्-√सृज् (सृजति, class VI), let go, release; perf. °ससर्ज.

उद्-√स्था (तिष्ठति, class I), stand up (उद्), arise; ppp. उत्थित; gerund उत्थाय .

उद्-√हू (हरति, class I) take up (उद्), lift up, raise; infin. उद्धर्तुम्; gerund उद्भृत्य. उन्मत्त, ppp. उद-√मद (मदति, class I), out of one's senses with emotion, frantic.

उन्मत्तदर्शन, adj. 'having ∎ frantic (उन्मत्त) look', looking or appearing as though out of one's senses.

उन्मार्ग, m. 'an off-way', a wrong or evil way.

उप, vbl. prefix, to, toward; as prior element of a karmadhāraya cpd., denoting something subsidiary or subordinate, as in उपाख्यान, q.v.

उप-आ-√गम् (गच्छति, class I), come up to (उप), approach; gerund उपागम्य.

उपकार, m. help, assistance.

उपकारिन्, adj. helping, assisting.

उप-√क्रम् (क्रामित, क्रमते, class I), step up to (उप), approach, step toward or near (उप); begin; perf. °चक्रमे, (plur. °चक्रमिरे).

उप-√क्री (क्रीणाति, class IX), buy; gerund उपक्रीय.

उपक्रीय, gerund उप-√क्री (क्रीणाति, class IX), buy.

उप-√गम् (गच्छति, class I), go to (उप), approach.

उप, सम् or अभि-√जन् (जायते, class IV), be born, arise.

उप-√जीव् (जीवति, class I), live on (+ instr.)

उप-√दिश् (दिशति, class VI), point out, teach, instruct; infin. उपदेष्टुम्.

उपदेश, m. instruction.

उप-√धाव् (धावति, class I), run up to (उप).

उप-√नी (नयति, class I), bring to (someone).

उप-√पद् (पद्यते, class IV), be fit for (+ loc.).

उपपन्न, ppp. उप-√पद् (पद्यते, class IV), having come to (उप), approached; 'approached with', i.e., provided with (+ instr. or in tatpuruṣa cpd.).

उपबृंहण, n. 'the act of making strong', invigoration.

उपमा, f. comparison; likeness; at end of a bahuvrihi cpd. 'having a likeness with . . . ', like . . .

उपयोग, m. use.

उपरत, ppp. उप-√रम् (रमति, class I), having ceased or desisted from (+ abl.).

उपरि, adv. above, over; as postp. with the gen. above, on, upon.

उप-√लक्षय (लक्षयित, a denom. verb from लक्ष 'a mark'), mark, notice; ppp. उपलक्षित.

उपलक्षित, ppp. उप-√लक्षय (लक्षयित, denom. verb), (having been) noticed.

उपवन, n. a small (उप) forest or woods, ■ grove.

उप-√विश (विशति, class VI), sit down, be seated; ppp. °विष्ट.

उपहत, ppp. उप-√हन् (हन्ति, class II), afflicted, affected, stricken, distressed.

उप-√हन् (हन्ति, class II), hit, hurt; afflict, pain; ppp. उपहत.

उपाख्यान, n. a 'subsidiary narrative', an episode (of a larger work).

उपाध्याय, m. a teacher or preceptor.

उपाय, m. an approach; a means; an advantage.

उभ, adj. both.

उभय, adj. both.

उमा, f. Umā, name of the daughter of Himavat, also called Pārvatī, Durgā, etc., wife of Śiva and sister of Gaṅgā.

उरग, *adj.* 'going on its breast', *as m.* a serpent. [उर is an abbreviation of उरस् 'breast'.]

उरण. m. a ram.

उरणयुग, n. a pair of rams.

उरस्, n. the chest (of the body).

उर्वशी, t. Urvaśi, name of an Apsaras.

उषित्वा, gerund of  $3\sqrt{a}$ स् (वसति, class I), having stayed or remained, having abided. उष्ण, adj. hot.

ऊ-

ऊर्ध्व, adj. upright; elevated; ऊर्ध्वम्, acc. as adv., upwards.

ऊर, m. the thigh.

ऊर्ध्वदृष्टि, adj. 'having an upward gaze', looking upward.

उठमप, m. plur. the Fathers or deceased ancestors as 'imbibers of the hot vapors' of the food offered to them in ritual observances.

邪-

√ऋ (ऋणोति, class V and ऋच्छति, class VI), go to, reach, attain; pert. आर; aorist आरत्; tut. अरिष्यति; ppp. ऋत; gerund ऋत्वा, -ऋत्य; caus. अर्पयति.

**新智**, *m*. a bear.

√ऋच (अर्चित, class I), praise, honor; gerund अर्चित्वा.

ऋते, prep. without; except (+ acc.).

ऋत्विज्, m. a priest.

√ऋध् (ऋध्नोति, class V), thrive; be prosperous; ppp. ऋद्ध.

ऋद्ध, ppp. √ऋध् (ऋध्नोति, class V), prosperous.

ऋषि, m. a seer or sage.

ए-

एकदा, adv. at one time or one day, at a certain time, once upon a time.

एकस्थ, adj. standing in one (and the same) place.

एकाकिन्, adj. alone, by oneself.

एकार्थसमवेत, adj. 'come for one (and the same) purpose'.

एकैकश:, adv. one by one, one at a time.

एतदर्थम्, adv. for this purpose.

एतावत्, adj. this (एत-) much, so much (and no more!).

एरण्ड, m. the castor-oil plant, Ricinus Communis or Palma Christi...

एवंरूप, adj. 'having a thus-form', having such a form, provided with such a form. एवंनिध, adj. of such sort, such. [एवम्, 'so, thus' as a quasi-adj. + विधा 'sort, kind',

hence literally 'having a thus-sort, or kind'; cf. तथाविध]

एवम्, adv. so, thus, in this way.

ऐ-

ऐरावत, m. Airāvata, name of Indra's elephant.

ऐश्वर, adj. pertaining to or relating to a lord, lordly.

ऐश्वर्य, n. 'condition or state of being a lord (ईश्वर)', supremacy, power.

ओ-

ओजस् *n*. strength, power. ओषधी, *f*. an herb *or* plant.

क-

कक्भ, f. a region.

कक्ष्या, f. a wall, enclosure or inner apartment (v. also under सुमहाकक्ष्य, adj.).

कङ्काल, m. or n. a skeleton.

कचिद्, adv. an interrogative marker.

कच्छप, m. a tortoise.

कट, m. a mat.

कण्ठ, m. the throat or neck.

कण्व, m. Kanva, name of a sage, foster father of Sakuntalā.

कतर, interr. adj. which (of the two)?

कतिपय, indet. adj. several, some, a few.

कथंचन, indef. adv. in some way. [कथम् + चन as indefinite marker].

कथम्, interr. adv. in what way? in what manner? how?

√कथय (कथयति, °ते), talk, say, talk about, tell, narrate [a denom. verb from the interr. adv. कथम् 'how', hence, literally 'do the how, tell how' etc.]

कथा, f. a story, fable.

कदाचन (or कदा चन, thus often written as two words), indef. adv. at any time, ever. कदाचिद् (or कदा चिद्, as two words), indef. adv. one day, once upon a time, at any time, ever.

कनक, n. gold.

कनीयस्, comparative adj. younger; superlative कनिष्ठ, youngest.

कन्दर, n. a cave.

कन्दर्प, m. Kandarpa, the god of love.

कन्या, f. a young girl.

कन्यारत्न, n. a gem of a young girl, i.e., a most excellent young girl.

कपट, m. fraud, trickery.

कपर्क, m. kapardaka, ∎ small sea-shell used as a coin in barter.

कपि, m. a monkey.

कपिल, m. Kapila, name of a great sage, identified with Viṣṇu.

कमण्डल्, m. a pitcher or water-jar.

कमल, n. a lotus.

कम्प, m. a trembling, shaking, quaking.

कर, m. 'a doer', the hand; the trunk (of an elephant); ray (of a celestial body).

कराल, adj. dreadful.

करिन्, adj. 'possessing a hand'; as m. an elephant (with reference to its trunk). [cf. हस्तिन्]

करण, adj. mournful, pitiable; lamentable.

कर्कश, adj. harsh.

कर्ण, m. the ear.

कर्तन्य, gerundive of र्कृ (करोति, class VIII), having to be done, needing to be done; as n. what has to be done.

कर्तुकाम, adj. desiring to do or perform.

कर्मज, adi. born of or originating in action.

कर्मन्, n. action; work; action with implied reference also to the 're-action' or consequences universally believed in India to be an inseparable aspect of

every action; the re-action of an action may be felt in the present life or in a future rebirth.

कहिं, interr. adv. when?

कहिचिद्, indef. adv. at any time, ever.

कल, adj. indistinct; inarticulate.

कलह, m. quarreling, contention, strife.

कलि, m. Kali, the fourth of the Four Ages, viz., the present age [v. n. 7, Lesson 32]. कलिल, m. quagmire.

कल्प, m. age or period, epoch.

कल्मष, n. a spot, stain; impurity.

कल्याण, adj. (f. कल्याणी), fair, lovely; as n. goodness, auspiciousness.

कवि, m. a poet.

कश्मल, n. consternation, faint-heartedness, pusillanimity.

कस्मात्, abl. of interr. pron. किम्, why? for what reason?

√काङ्क्ष् (काङ्क्षति, ते, class I), desire, long for; perf. चकाङ्क्ष; ppp. काङ्क्षित.

काङ्क्षिन्, adj. desiring, wishing (also as final member of an acc. tatpurusa).

काच, m. glass.

काञ्चन, n. gold.

कान्ति, f. loveliness, beauty.

काम, m. desire, love.

कामकामिन्, adj. 'possessing a desire of desires', desiring desires; as m. one who desires desires.

कामदुह, adj. yielding or granting wishes.

काय, m. the body.

कारक, adj. making or causing.

कारण, n. cause (as opposed to कार्य 'effect'), reason; abl. कारणात् + gen. 'on account of, for the sake of'.

कारित, ppp. of caus. √कृ (करोति, class VIII), 'caused to be made'.

कारण्य, n. compassion, kindness.

कार्पण्य, n. compassion, pity.

कार्य, gerundive of  $\sqrt{7}$  (करोति, class VIII), 'going to be done, having or requiring to be done'; as n. 'what has to be done', business, work, task; duty; matter; an effect (as opposed to a cause, in philosophic texts).

काल, m. time (in general); the appointed time.

कालधर्म, m. the law of time; with र्गम् (गच्छति, class I), die (literally 'go to the law of time').

काले काले, reduplicated adv. from time to time, sometimes.

কাড, n. a piece of wood, a stick or log; firewood.

किं नु interr. phrase, to say the least of.

किन्तु, conj. but. [also written किं तु]

কিল্লং, m. a kind of heavenly musician, often associated with the Gandharvas.

किम्, interr. pron. who, which, what ? acc. n. sing. (किम्!) why? sometimes used as a question-marker without meaning; + instr. what's the use of . . .? (literally what's with . . . , as in vulgar English); किं न्, to say the least of; किं पुनर्, how much more . . .?; किं तु or किन्तु but; various cases of किम् when combined with one of the particles चिद्, चन, अपि or च are converted into an indefinite adj. or pron., 'some(one), any(one), a certain, a/an'.

किमर्थम्, interr. adv. why?

किरीतिन्, adj. 'possessing a diadem'.

कीट, m. a worm or caterpillar.

कीर्ति, f. mention, good report, then fame, glory, reputation.

कुक्कुर, m. a dog.

कृटिलम्, adv. crookedly, in a meandering fashion.

कुण्डल, n. a ring or earring.

কুন:, ablatival interr. adv. from what (place), from where, whence? causally why? কুন, loc. interr. adv, in what or which (place), where?; to what or which (place), where, whither?

क्तृहल, n. eagerness; abl. as adv. क्तृहलात्, eagerly.

कुमार, m. a child, a boy, a youth, young man.

कुम्भकार, m. a maker of pots.

क्र, m. plur. the Kurus, name of people of northwest India, descended from their eponymous ancestor Kuru. They are also called by the patronymic Kauravas. As Kuru was the great grandfather of Pāṇḍu as well as of Dhṛtarāṣṭra, both brothers and their descendents might be called Kurus or Kauravas, but in practice these names are reserved for Dhṛtarāṣṭra and his sons.

कुरक्षेत्र, n. Kurukṣetra, name of an extensive plain near Delhi, where the great battle described in the Mahābhārata took place.

कर्नन्दन, m. scion or offspring of the Kurus.

कुल, n. a family.

कुलघ्न, adj. slaying or destroying a family.

कुशल, n. welfare, well-being.

कुशलिन्, adj. 'possessing welfare or well-being', well, healthy; prosperous.

कूप, m. a well.

कूर्म, m. a tortoise.

√कृ (करोति, कुरुते, class VIII), do, make (in the most varied application of these words); perf. चकार (plur. चक्रुः), चक्रे; fut. करिष्यति, °ते; ppp. कृत; infin. कर्तुम्; gerund कृत्वा, -कृत्य; pres. pass क्रियते; caus. कारयति; gerund of caus. कारयत्वा; gerundive कर्तव्य, कार्य, करणीय, कृत्य; रूपं + कृ 'assume a form'.

-কুর্, verbal of √কু 'do' at end of a tatpuruṣa cpd., doing . . . or performing . . .

কুন, n. Kṛta, first of the Four Ages into which the Hindus divide the age of the world. [v. note 7, Lesson 32]

কুনাখলি, adj. 'having a made añjali', by whom an añjali (= a gesture of reverence) has been made.

कृतार्थ, adj. 'having one's object or goal made', having attained one's object.

कृति, f. a work; a literary work.

কুন, postp. on account of, for the sake of, for (+ gen. or as final of a cpd.). [really loc. of কুন, ppp. √কু 'do' used as a neuter noun ('that which has been done, a matter'), hence literally 'in the matter of']

कृत्रिम, adj. artificial, not natural; adopted, foster-.

कृत्स्न, adj. whole, entire, all.

कृपण, adj. wretched.

कृपा, f. pity, compassion.

कृमि, m. a worm.

कृषीवल, m. a cultivator, farmer, peasant.

কুন্স, adj. black, dark; as m. Kṛṣṇa, name of a form of the god Viṣṇu, who in the Bhagavadgitā serves as Arjuna's charioteer and preceptor.

कृष्णसर्प, m. 'black serpent', a cobra.

कृष्णाय (कृष्णायते, denom. verb from कृष्ण 'black'), 'make black', blacken.

कृश, adj. haggard.

√कृप् (कल्पते, class I), be in order, be well ordered or regulated, conduce to, be fit or suitable for (+ dat.).

केवलम्, adv. only; न केवलं ... परन्तु, not only ... but also.

केशव, m. 'long-haired', Keśava, epithet and name of Kṛṣṇa.

केशिनी, f. Keśini, the wife of King Sagara of Ayodhyā, daughter of the king of Vidarbha and mother of the wicked Asamañja. [The name means 'she who has (fine) hair'.]

केसर, m. the hair, a mane.

केलास, m. Kailāsa, name of a mountain peak in the Himālaya range.

केलासस्थ, adj. 'being or situated on Kailāsa', a mountain peak of the Himālaya.

कैवर्त, m. a fisherman.

कोटर, m. a hollow (of a tree).

कोप, m. anger.

कोलाहल, m. a confused noise, din, hubbub.

कोविद, adj. clever, skilful, skilled in (+ loc. or as final of a cpd.).

कौन्तेय, m. a son of Kunti, mother of Yudhisthira, Bhimasena and Arjuna.

कौमार, n. childhood.

कौशल, n. skillfulness.

कौस्तुभ, n. Kaustubha, the name of a jewel worn by Viṣṇu on his chest.

कत्, m. power, might; a sacrifice.

क्रम् (क्रामित, क्रमते, class I), step, go; perf. चक्राम, चक्रमे (plur. चक्रमिरे); aorist अक्रमीत्; fut. क्रमिष्यित, क्रंस्यते; ppp. क्रान्त; infin. क्रमितुम्, क्रान्तुम्; gerund क्रमित्वा, क्रान्त्वा, -क्रम्य.

क्रम, m. a step; order, sequence.

क्रमशः, adv. in order, consecutively.

क्रिया, f. action, performance; rite, ceremony.

√क्री (क्रीणाति, क्रीणीते, class IX), buy; fut. क्रेष्यिति; ppp. क्रीत; infin. क्रेतुम्; gerund क्रीत्वा, -क्रीय.

√क्रीड् (क्रीडित, °ते, class I), play; perf. चिक्रीड; fut. क्रीडिष्यित; ppp. क्रीडित; infin. क्रीडित्म्; gerund -क्रीडच.

क्रीत्वा, gerund √क्री (क्रीणाति, class IX), having bought.

कुद्ध, ppp. √कुध् (कुध्यति, class IV), angered.

√कुध् (कुध्यति, class IV), become angry, be angry at (+ dat.); perfect चुक्रोध; aorist अकुधतु; ppp. कृद्ध; infin. क्रोद्धम्; gerund कुद्ध्वा.

√कृश् (क्रोशति, class I), cry; lament, weep; perf. चुक्रोश.

क्रीडा, f. play.

क्रोध, m. anger, wrath.

√क्लिट् (क्लिद्यति, class IV), be or become wet; ppp. क्लिज्ञ, moistened; caus. क्लेदयित, 'causes to be wet', makes wet, moistens.

क्लिन्न, ppp. √क्लिद् (क्लिद्यति, class IV), wet.

क्लैब्य, n. impotence, unmanliness.

क्व, loc. interr. adv. in what (place), where? to what (place), where, whither? क्वचिद् (or क्व चिद् as two words), indef. adv. anywhere.

क्वचिद् .. क्वचिद् adv. in one place . . in another place.

क्षण, m. an instant, moment.

धान, n. the second or princely caste, more commonly called the 'Ksatriya class'.

क्षत्रिय, m. a Kṣatriya or member of the second or princely class of Hindu society.

√क्षम् (क्षमते, class I), forgive, pardon; fut. क्षमिष्यते; perf. चक्षमे; ppp. क्षान्त; infin. क्षन्तुम्; pres. pass. क्षम्यते.

क्षमा, f. pardon; with प्र-रअर्थय (अर्थयते), seek, request, beg one's pardon.

क्षय, m. ruin, decay, loss, destruction; acc. क्षयं with √कृ 'make a destruction of', bring to an end, exhaust.

क्षिति, f. 'dwelling', abode; piece of ground or land; the earth.

√िक्षप् (क्षिपति, °ते, class VI), throw, cast, toss; perf. चिक्षेप, चिक्षिपे; fut. क्षेप्स्यित, °ते; ppp. क्षिप्त; infin. क्षेप्तुम्; gerund क्षिप्त्वा, -िक्षिप्य; caus. क्षेपयित.

क्षुद्र, adj. small, tiny; trifling, petty.

क्षुधा, f. hunger.

क्षेत्र, n. a field.

क्षेम, n. peace, tranquillity; happiness; a state of comfort; क्षेमतर, n. comparative of क्षेम, a greater peace (etc.).

## ख

खग, adj. 'going in the sky', as m. a bird.

खगम, m. 'going in the sky', as m. a bird. [same as खग, which is a shorter form] खण्ड, m. a piece.

खण्डशः, adv. in pieces.

√खन् (खनित, class I), dig, dig up; perfect चखान (plur. चख्नु:), ppp. खात; gerundive खनितव्य.

खनित्र, n. u digging implement, u spade or shovel.

खात, ppp. √खन् (खनित, class I), dug, dug up.

√खाद् (खादित, class I), eat, chew; perf. चखाद; fut. खादिष्यते; ppp. खादित; infin. खादितुम्; gerund खादित्वा,

खेद, m. fatigue.

√ख्या (ख्याति, class II), be known, be named; ppp. ख्यात, named, called.

ग-

गगन, n. the sky, heaven.

गङ्गा, f. the river Ganges, also frequently called भागीरथी (Bhāgirathi), because, according to legend, it was brought from heaven to earth by the extreme asceticism of Bhagiratha in order to purify the ashes of his ancestors. In its descent from heaven it was supported by the great god Siva who is, in consequence, often called by the epithet गङ्गाधर 'bearer of the Ganges'. The well-known Indian scholar Bal Gangadhar Tilak had this as his middle name.

गङ्गाधर, m. Gangādhara, epithet and name of Siva as 'Upholder of Gangā'.

गज, m. an elephant.

गण, m. crowd, host, group or mass; troop; flock, herd.

गत, ppp. √गम् (गच्छति, class I), gone, then come to, arrived at, situated in, contained in; मनोगत 'contained in the mind', in the mind.

गतकल्मष, adj. 'having one's sins gone', whose sins are gone.

गतसंकल्प, adj. 'having one's will or purpose gone', whose will or purpose has gone.

गति, f. 'a going', a way, path; way of going, gait.

गदिन्, adj. 'possessing a cudgel'.

गन्ध, m. perfume.

गन्धर्न, m. Gandharva, name of one of a class of heavenly musicians.

√गम् (गच्छति, °ते, class I), go; perf. जगाम (plur. जग्मु:); aorist अगमत्; fut. गिमष्यिति; ppp. गत; infin. गन्तुम्; gerund गत्ना, -गम्य, -गत्य; caus. गमयति 'causes to go', passes (of time).

गम्भीर्, adj. deep.

गरीयस्, comparative of गुरु ('heavy, venerable'), heavier; greater; dearer, more precious, better.

गरूमत्, adj. winged; as m. a bird. [for meaning cf. पक्षिन्]

गर्दभ, m. an ass, donkey.

गर्भ, m. womb, embryo; child, offspring.

गहर, adj. thick, impenetrable.

√गा (गायति, class IV), sing.

गान्धर्न, adj. 'pertaining to a Gandharva or the Gandharvas'; with विवाह, of a marriage arranged by mutual consent.

गाण्डीव, n. Gāṇḍīva, the name of Arjuna's bow.

गात्र, n. a limb; the body.

गामिन्, adj. going.

गिर्, f. speech, words; voice.

गिरि, m. a mountain.

गुडाकेश, m. 'thick-haired', an epithet of Arjuna.

गुण, m. quality, good quality, virtue; in the Sāṃkhya system, one of the constitutents or characters of primal matter and hence of all the material world; [v. summary of the Sāṃkhya system, Lesson 32, note 1].

गुणवत्, adj. 'possessing (excellent) qualities', virtuous, excellent.

गुरु, m. a teacher, preceptor.

गुल्म, m. a cluster or clump of trees, thicket.

√गृह् (गूहति, class I), hide, conceal; pert. जुगृह, जुगुहे; aorist अघुक्षत्; ppp. गूढ; infin. गूहितुम्; gerund -गुहा.

गुहा, f. a cave.

√ग (गुणाति, class IX), praise.

गृध्र m. a vulture.

गृह, n. a house.

गृहिणी, f. the mistress of the house. [literally 'possessing a house']

गृहीत, ppp. √ग्रह् (गृह्णाति, class IX), (having been) seized.

गृहीत्वा, gerund √ग्रह् (गृह्णाति, class IX), having grasped or taken.

गो, f. a cow; as m. a bull.

गोकर्ण, m. Gokarṇa, name of a place of pilgrimage sacred to Siva on the Malabar coast.

गोप्तृ, m. a protector, guardian.

गोविन्द, m. Govinda, a name of Kṛṣṇa. [possibly 'cow-finder' from गो 'cow' + verbal of <sup>2</sup>√विद् 'find', or a borrowing from Prakrit गोविन्द (Sanskrit गोपेन्द्र) 'lord of cow-herds' (from गोप 'cow-protector' + इन्द्र 'lord, chief')]

ग्रन्थ, m. a book.

√ग्रस् (ग्रसते, class I), swallow, devour; pert. जग्रसे, aorist अग्रसीत्; tut. ग्रसिष्यते; ppp. ग्रस्त; gerund ग्रसित्वा.

√ग्रह् (गृह्णाति, class IX), get, seize, grasp, take, take hold of; pert. जग्राह, जगृहे, aorist अग्रहीत्, अग्रहीष्त; tut. ग्रहीष्यति, °ते; ppp. गृहीत; intin. ग्रहीतुम्, gerund गृहीत्वा, -गहा.

ग्राम, m. a village.

ग्रावन्, m. a stone. ग्लौ, f. a ball or globe.

घट, m. a clay pot or jar.

घातय, (denom. verb from घात 'a slaying'), 'bring about or cause a slaying'.

घृत, n. clarified butter or ghee.

घोर, adj. awful, dreadful.

घोष, m. noise.

ਚ-

च, enclitic conj. and; occasionally mildly asseverative, but; very rarely conditional, if. चक्र, n. a wheel; a discus, the circular weapon of Visnu.

चक्रिन्, adj. 'possessing a discus'.

चक्षुस्, n. the eye.

चतुर्, numeral adj. four.

चतुर्भुज, adj. 'having four arms', fourarmed.

चन्द्र, m. the moon.

चन्द्रमुस्, m. the moon.

√चर् (चरति, class I), go; wander, move; act on; graze; pert. चचार (plur. चेरु:); aorist अचारीत्, अचरिष्ट; tut. चरिष्यति; ppp.चरित; intin. चरितुम्; gerund चरित्वा, -चर्य; caus. चारयति; भैक्षं + √चर्, go about begging.

चरम, adj. last.

चराचर, *adj.* moving and not moving; *as n.* the moving and not moving, *i.e.*, all living things, animal and vegetal.

चर्चा, f. trouble, concern; + √क, concern oneself with.

चर्या, f. occupation with or concern for a thing.

√चल् (चलति, class I), move, move about; pert. चचाल (plur. चेलु:); tut. चलिष्यति; ppp. चिलत; intin. चिलतुम्; caus. चालयित, causes to move, moves (trans.). चाण्डाल, m. a Cāndāla, a person of the lowest caste of Hindu society.

चातक, m. a particular bird (the Cucculus melanoleucus), which is said to subsist on the raindrops.

चाप, m. or n. a bow.

चार, adj. pleasant, fair.

चारुहासिन्, adj. sweetly laughing.

√चि (चिनोति, चिनुते), gather, collect; perf. चिक्ये (with replacement of च्- by क्-!); aorist अचेत्; fut. चेष्यति, °ते; ppp. चित; infin. चेतुम्; gerund चित्वा, -चित्य; pres. pass. चीयते.

चिकीर्षमान, pres. middle part. of the desiderative of √कृ (करोति, class VIII), desiring to make (in the various senses of 'make').

चिकीर्ष, adj. desiring to do, ready to do [desiderative adj. of प्कृ].

चित्त, n. the mind or heart; thought.

चित्तप्रमाथिन्, adj. agitating the mind.

चित्तहारिन्, adj. mind- or heart-captivating.

चित्र, adj. bright, bright colored; variegated.

√चिन्त् (चिन्तयित, °ते, class X), think, reflect; periphrastic perf. चिन्तयामास; fut. चिन्तयिष्यति; ppp. चिन्तित; gerund चिन्तयित्वा.

चिन्ता, f. thought; sad or anxious thought, concern.

चिन्तापर, adj. 'having sad thought or sorrow as the principal thing', sunk in sad thought or sorrow.

चिरकालीन, adj. of a long time, long standing.

चिरगत, adj. gone for a long time.

चिरात adv. for a long time.

√चर् (चोरयति, class X), steal.

चुडामणि, m. a crest jewel.

चूर्णय (चूर्णयित, denom. verb from चूर्ण 'powder'), 'turn or reduce to powder', crush. च्रिंग, ppp. √चूर्णय (चूर्णयित), 'powdered', crushed, smashed, broken to pieces.

चेतस्, n. the mind or heart.

चेद, enclitic postpositive conj. if; synonym of यदि 'if' [at Canto IV.8 of Nala story both यदि and चेद् are joined redundantly].

चोरित, ppp. √चुर (चोरयति, class X), stolen.

चौर, m. a thief.

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छन्द, m. pleasure, desire, will.

छाग, m. a goat.

छाया, f. shade; shadow.

छायाद्वितीय, adj. 'having one's shadow as second', accompanied by one's shadow, casting a shadow.

√िछद् (छिनत्ति, class VII), cut, hew, split; perf. चिच्छेद; aorist अच्छैत्सीत्; fut. छेतस्यित; ppp. छिन्न; infin. छेत्तम; gerund छित्त्वा, -िछद्य.

ভির, n. hole; gap.

ভিন্ন, ppp. √ভিব্ (ভিনির্মি, class VII), cut; nibbled.

छेद, m. dearth, want, lack.

ज

जगत्, n. the world.

जटा, f. a twist or coil of matted hair (such as worn by ascetics).

√जन् (जायते, class IV), be born, arise; be born of (+ loc.); the active forms of this verb, like the fut. जनिष्यति, are transitive, hence 'beget, bring forth, produce', perf. जजान, जज्ञे; aorist अजनिष्ट; caus. जनयति, 'causes to be born', produces, creates; aorist of caus. अजीजनत्.

जन, m. a person, man; in plur. people.

जनक, m. a father.

जनाधिप, m. 'lord of the people', a king.

जनार्दन, m. Janārdana, a name of Kṛṣṇa (apparently meaning 'agitator or tormentor of people', but the application is unclear).

जन्त, m. a creature, ■ living being.

जन्म, m. or n. birth.

जन्मन्, n. birth.

जम्बूद्वीप, m. Jambūdvipa, name of one of the seven continents of Indian tradition; India.

जय, m. victory.

जरा, f. old age.

जल, n. water

जलक्रिया, f. a water ceremony offered to the dead.

जलचर, adj. 'going in the water', as m. any aquatic creature.

जलाशय, m. a 'water-abode', a lake, a pond.

जब. m. speed.

जह, m. Jahnu, name of a sage who swallowed the river Gangā when it flowed over his sacrificial ground in its descent from heaven. Subsequently he discharged the great river from his ears, in consequence of which Ganga is said to be his daughter; v. जाह्नवी.

जागरयति, awakens [caus. of √जागृ (जागति, class II, 'be awake'].

√जाग (जागति, class II), be awake (strictly, an intensive form of 3√ग 'be awake'); caus, जागरयति 'causes to be awake', awakens (trans.).

जातरूप, adi, 'having born or native beauty', splendid; as n. gold.

जाति. f. birth: caste.

जात, adv. at all, ever.

जाल. n. a net.

जाह्नवी, f. Jāhnavi, name of the Ganges or Gangā as the daughter of the sage Jahnu. √जि (जयति, °ते, class I), conquer, perf. जिगाय, जिग्ये; aorist अजैषीत्, अजेष्ट; fut. जेष्यति, °ते; also जयिष्यति, °ते; ppp. जित; infin. जेतुम्; gerund जित्वा, -जित्य.

जिज्ञासा, f. 'a desire to know or find out', hence an investigation.

जीमत. m. a cloud.

जीर्ण, ppp. √ज (जीर्यते), grown old; worn out.

√जीव् (जीवित, °ते, class I), live; perf. जिजीव, जिजीवे; aorist अजीवीत्; fut. जीविष्यति, °ते; ppp. जीवित; infin. जीवितुम्; gerund जीवित्वा, -जीव्य; desiderative जिजीविषति, wishes to live.

जीवन, n. 'living', existence; subsistence.

जीवित, n. life. [strictly, ppp. √जीव् (जीवित, class I, 'live')]

ज़ष्ट, adj. acceptable [strictly, ppp. रज़ष् (ज़्षते, class VI), 'taste, relish; accept with pleasure'].

जैन, adj. 'pertaining to or relative to the Jinas, viz., a teacher of the Jaina religion; as m. a Jaina or follower of the Jaina religion.

√ज्ञा (जानाति, जानीते, class IX), know; perceive, come to know, learn; notice; perf. जज्ञौ (plur. जज्जु:); aorist अज्ञासीत्, अज्ञास्त; fut. ज्ञास्यति, °ते; ppp. ज्ञात; infin. ज्ञातुम्; gerund ज्ञात्वा; caus. ज्ञापयति, °ते, or ज्ञपयति, °ते (ppp. ज्ञप्त).

ज्ञान, n. knowledge.

ज्ञेय, gerundive of √ज्ञा (जानाति, class IX), to be known, having to be known. ज्यायस्, comparative adj. older, elder; superlative ज्येष्ठ, oldest, eldest.

ज्येष्ठ, superlative adj. eldest; best, principal.

ज्योत्स्ना, f. moonlight.

ज्बर, m. fever; pain; grief.

√ज्वल् (ज्वलति, °ते; class I), flame, blaze; perf. जज्वाल aorist अज्वालीत्, fut. ज्वलिष्यति, ppp. ज्वलित; gerund -ज्वल्य.

ज्वलन, m. a fire.

झ-

झटिति, adv. instantly, at once.

ਰ

√तड् (ताडयित, class X), strike, beat; periphrastic perf. ताडयामास; ppp. ताडित; gerund ताडच.

तत, ppp. र्तन् (तनोति, class VIII), extended, spread, diffused.

বব:, ablatival adv. 'from that', then, spatially, from that place or there; temporally, from that time, then; inferentially, from or resulting from that, due to that, therefore.

ततः प्रभृति, adverbial phrase, from then on, from that time on.

तत्क्षणे, adv. instantly.

तत्त्व, n. 'that-ness', essence, reality, truth; a real (in philosophy), a category; तत्त्वेन, in reality, really.

तत्त्वदर्शिन्, adj. seeing the truth; as m. one who sees the truth (i.e., the true nature of reality).

तत्र, loc. adv. in or to that (place), there.

तथा, adv. in that manner, so, thus, as well as, and so often equivalent to 'and'; with एव (तथैव) in the same way; as a particle of assent or agreement usually with भवतु, yes, so be it.

तथापि, conjunctive adv. even so, nevertheless.

तथानिध, adj. of such sort, such. [तथा 'thus' as a quasi-adj. + निधा 'sort', hence literally 'having a thus-sort', of such sort]

तथ्य, adj. true.

तदनन्तरम्, adv. after that, thereupon. [literally, 'in a manner having that as non-interval']

तदा, adv. at that time, then.

तदीय, possessive adj. of third person sing. and plur., referring to all genders, his, her. its, their.

√तन् (तनोति, तनुते, class VIII), stretch; perf. ततान, तेने; aorist अतानीत्; fut. तंस्यते; ppp. तत; infin. तन्तुम्; gerund तत्वा, -तत्य; pres. pass. तायते.

तन्, adj. thin, slender.

तनुमध्य, adj. 'having a slender waist', slender-waisted.

तन्मात्र, ... 'a mere that', a mere essence, a potential or subtle element (in the Sāṃkhya philosophical system).

√तप् (तपति, °ते, class I), burn (transitively and intransitively); perf. तताप, तेपे; aorist अताप्सीत्; fut. तप्स्यित; ppp. तप्त; infin. तप्तुम्; gerund तप्त्वा, -तप्य.

तपस्, n. heat, fire; deep concentration or meditation; asceticism, mortification, self-inflicted torture, religious austerity. [from  $\sqrt{\pi}$ प्, 'burn, give out heat'; cf. Latin tepidus 'warm', whence English 'tepid']

तपस्विन्, m. an ascetic.

तपोधन, adj. 'having austerities (तपस्) as one's wealth', rich in austerities.

तमस्, n. darkness.

तमोभूत, adj. 'being darkness', hence, in the dark, dark.

तर, m. a tree.

√तर्क् (तर्कयित, class X), turn over (in the mind), deliberate on, ponder; periphrastic perf. तर्कयामास; fut. तर्कियष्यित; ppp. तर्कित; infin. तर्कियतुम्; gerund तर्कियत्वा.

तर्हि, adv. then, at that time; correlative to यदि in a conditional sentence.

বল, m. or n. the surface (of anything); often used redundantly at end of cpd., as in নামবাল literally, 'surface of the sky', i.e. 'sky'.

तस्कर, m. a thief.

तस्मात्, abl. of तद् 'on account of this', therefore.

तादृश्, adj. such.

ताप, m. heat.

तापस, m. an ascetic.

तारा, f. a star.

तारित, ppp. of caus.  $\sqrt{q}$  (तरित, class I), rescued, saved, liberated.

तावच्छत, adj. 'having or containing so many hundreds' (तावत् + शत).

तावत्, adj. so much, so many.

√तिज् (तेजते, class I), be or become sharp; desiderative तितिक्षते, 'desires to become sharp or firm', then bear with firmness, suffer or endure patiently.

तिथि, f. a lunar day (for further details v. Lesson 32).

तिरस्, adv. across, sideways, aside.

तिरस्-√कृ (तिरस्करोति, class VIII), 'put aside', scold, upbraid; ppp. तिरस्कृत.

तिरस्- 🗤 in caus. तिरोभावयति, 'causes to disappear', conceals; intin. तिरोभावयितुम्.

तिर्यञ्च्, adj. 'bent or directed across', horizontal; as m. a beast (as moving horizontally). [Middle stem तिर्यक् /-ग्, weakest stem तिरश्च ]

तीक्ष्ण, adj. sharp.

तीर, n. a bank or shore.

तीर्थकर, m. 'maker of the ford', a Tirthamkara, one of the 24 teachers of the Jaina religion, the last of whom, Vardhamāna Jñātaputra, called Mahāvira, was a contemporary of Gautama Buddha.

तीत्र, adj. severe; violent; intense; fierce, rigorous (of austerities); तीत्रम्, acc. n. sing. as adv. severely.

d, enclitic conj. but; often as a mere continuative, like Eng. now; sometimes a verse-filler, i.e., without meaning.

तुङ्ग, adj. tall.

तुम्ब, m. a gourd.

तूरग, adj. 'swiftly going', as m. a horse.

तुल्य, adj. like or equal to.

तुल्याकृति, adj. 'having the same appearance', alike.

√तुष् (तुष्यित, °ते, class IV), be satisfied or pleased; pert. तुतोष; ppp. तुष्ट; infin; तोष्टुम्; gerund -तुष्य; caus. तोषयित 'causes to be satisfied or pleased', satisfies, gratifies; periphrastic pert. of caus. तोषयामास.

तुष्ट, ppp. √तुष् (तुष्यति, class IV), satisfied, content.

त्णीर, m. a quiver (for holding arrows).

तष्णीम, adv. silently, in silence; +  $\sqrt{4}$  be silent, remain silent.

तृष्णा, f. thirst.

√तॄ (तरित, °ते, class I and तिरित, °ते, class VI), cross over, get across, hence escape; pert. ततार (plur. तेरुः); aorist अतारीत्; fut. तरिष्यित, °ते; ppp. तीर्ण; infin. तर्तुम्; gerund तीर्त्वा, -तीर्य; caus. तारयित, 'causes to get across or escape', liberates.

तेजस्, n. 'point or tip', then, tip of flame, flame; glow, brilliance, lustre; splendor; majesty.

तोय, n. water.

तोरण, n. an arch.

त्यक्तजीवितयोधिन्, adj. fighting at the risk of life.

त्यक्ता, gerund √त्यज् (त्यजित, class I), having abandoned, having left aside.

√त्यज् (त्यजित, °ते, class I), leave, leave off, give up, abandon; set aside, risk (one's life); perf. तत्याज, तत्यजे; aorist अत्याक्षीत्; fut. त्यक्ष्यित, °ते; ppp. त्यक्त; infin. त्यक्तुम; gerund त्यक्त्वा, -त्यज्य.

त्रय, n. a triad, group of three.

√त्रा (त्राति, त्राते. class II and त्रायते, class IV), save, rescue; perf. तत्रे; aorist. अत्रास्त; fut. त्रास्यते; ppp. त्रात; infin. त्रातुम्; gerund त्रात्वा.

त्रि, numeral adj. three.

त्रिंशत्, f. thirty.

সিবেস, adj. (in plur. only), 'the three (times) ten', thirty, a name loosely applied to the gods as a whole, though the exact number specified in the Rgveda is 33.

त्रिदिन, m. the third or highest heaven.

रेता, f. Tretā, the second of the Four Ages into which the Hindus divide the age of the world. [ $\nu$ . note 7, Lesson 32]

त्रैलोक्य, n. the three worlds.

त्वच्, f. the skin.

त्वत्कृते, adverbial phrase for your sake.

त्वदीय, possessive adj. of second person sing. your.

√त्वर् (त्वरते, class I), hurry, hasten; perf. तत्वरे; caus. त्वरयति; ppp. of caus. त्वरित (without caus. meaning!).

त्वरित, ppp. of caus. √त्वर् (त्वरते, class I), 'having hastened', in haste. त्वरितम, adv. quickly.

द-

 $\sqrt{\dot{\epsilon}}$ श् (दशति, class I), bite; perf. ददंश; fut. दिशष्यित; ppp. दष्ट; gerund दंष्ट्वा, -दश्य. दंष्ट्रा, f. a large tooth or tusk.

दक्षिण, adj. clever, able; then (of the 'able' hand) right (as opposed to the left); southern (the south being on the right in the attitude of prayer); as f. (दक्षिणा), with गो 'cow' understood, an 'able' cow, i.e., one that is productive of milk and progeny; such a cow as a gift to an officiating Brahman; then any gift.

दग्ध, ppp. √दहू (दहति, class I), (having been) burned.

√दण्डय (दण्डयति, denom. from दण्ड, 'stick'), 'apply a stick' (दण्ड)', punish; gerundive दण्डयितन्य.

दण्डिन्, adj. 'possessing a stick'; as m. a guard or watchman.

दत्त, ppp. √दा (ददाति, class III), given.

दम, m. Dama, name of one of Bhima's sons.

दमन, m. Damana, name of a sage; Damana, as the name of a son of Bhima.

दमयन्ती, f. Damayanti, the daughter of King Bhima of Vidarbha.

दमयन्त्यर्थम्, adverbial phrase, for Damayanti's sake.

दियत, adj. beloved, dear.

दरिद्र, adj. 'wandering about', poor. [from the intensive stem of √द्रा (द्राति, class II 'wander')]

दर्प, m. imprudence, pride, arrogance.

दर्शन, n. the act of seeing, seeing, a thing seen, an aspect; a looking at, view; a way of looking at the world, then a philosophical system.

दर्शयति, 'causes to see', i.e., shows; caus. √दृश् 'see'.

दवाग्नि, m. a forest-fire.

दश, numeral adj. ten.

दशन, m. a tooth.

√दह् (दहति, °ते, class I), bum; perf. ददाह, देहे; aorist अधाक्षीत्; fut. धक्ष्यित; ppp. दग्ध; infin. दग्ध्म; gerund दग्ध्ना, -दह्य.

√दा (ददाति, दत्ते, class III), give; entrust; with श्राद्धं, perform a śrāddha; perf. ददौ (plur. ददुः), ददे; aorist अदात्; fut. दास्यित; ppp. दत्त; infin. दातुम्; gerund दत्त्वा, -दाय; pres. pass. दीयते.

दान, n. 'the act of giving'; a gift; charity.

दानव, m. Dānava, name of one of class of demons.

दान्त, m. 'tamed or subdued', Danta, name of one of Bhima's sons.

दासी, f. a female slave or servant.

दिद्शु, desiderative adj. of √दृश् 'see', desirous of seeing.

दिन, n. a day.

दिलीप, m. Dilipa, name of the son of Amsumat and father of Bhagiratha.

√िदव् (दीव्यति, class IV), play; perf. दिदेव; aorist अदेवीत्; fut. देविष्यति; ppp. दूत; infin. देवितुम्; gerund -दीव्य.

दिव, n. the heaven, sky.

दिवस, m. a day.

दिवा, adv. by day, during the day.

दिवि, loc. sing. of द्यु, q.v.

दिवौकस्, adj. 'having the sky as home', dwelling in the sky; as m. a god.

दिव्य, adj. heavenly, divine.

दिश, f. cardinal point or direction.

दिशा, f. cardinal point or compass direction. [an extension of दिश्]

√दिहू (देग्धि, class II), smear, besmear; perf. दिदिहे; ppp. दिग्ध; gerund -दिह्य. दीन, adi. sad. wretched.

√दीप् (दीप्यते, class IV), gleam, shine; perf. दिदीपे; ppp. दीप्त; intensive middle देदीप्यते (pres. part. देदीप्यमान).

दीप्त, ppp. रिदीप (दीप्यते, class IV), ablaze, flaming, shining.

दीप्तिमत्, m. 'possessing brilliance or radiance', brilliant, radiant.

दीर्घ, adj. long.

दीर्घकालम, adv. for a long time.

द:ख. n. pain, sorrow.

दु: खित, adj. pained, grieved.

द:सह. adi. 'difficult to bear', intolerable.

दुग्ध, n. milk. [ppp. √दूह (दोग्धि, class II 'milk'), used as a neuter noun; cf. जीवित, चित्ता for similar use of the ppp.]

दुरात्मन्, adj. ill-natured.

दर्जन, m. 'an evil person', scoundrel.

दुर्जेय, adj. 'difficult to be known', difficult. [ज्ञेय gerundive of √ज्ञा 'know']

दुर्निरीक्ष्य, adj. difficult to look upon. [निरिक्ष्य gerundive of निस-√ईक्ष]

दबीद्ध, m. ill-natured, malignant.

दर्लभ, adj. difficult to attain.

द्वांसस्, m. Durvāsas, a sage famous for his irascible nature and predilection for imposing curses for slight offences.

दुर्वत, adj. ill-behaved.

√दुष् (दुष्यति, class IV), spoil; aorist अदोषीत्; ppp. दुष्ट; caus. दुषयति.

दुष्कर, adj. 'difficult to do', difficult.

दष्कत, adj. 'ill-done', evil.

दुष्ट, ppp. रदुष् (दुष्यति, class IV), spoiled.

द्रष्प्राप. adi. difficult to reach or attain.

दुष्पन्त, m. Dussanta, an ancient Indian king, husband of Sakuntalā.

दुस्, prefix, before nouns characterizing a person or thing as evil, bad, or difficult.

[Due to the operation of sandhi, दुस् appears as दु:, दुष् and दुर.]

√दुह् (दोग्धि, दुग्धे, class II), milk; perf. दुदोह, दुदहे; aorist अधुक्षत, अधुक्षत; fut. धोक्ष्यते; ppp. दग्ध; infin. दोग्धम; gerund दग्ध्वा; caus. दोहयति.

दुहितृ, f. a daughter.

दूत, m. a messenger or emissary.

दूर, adj. far; as n. distance; acc. दूरम् and loc. दूरे far away, in the distance; instr. दूरेण by far.

दृढम्, adv. firmly.

√दृश् (not conjugated in the present system, where √पश् replaces it), see; perf. ददर्श (plur. ददृश्:) ददृशे; aorist अद्राक्षीत्; fut. द्रक्ष्यिति; ppp. दृष्ट; infin. द्रष्ट्रम्; gerund दृष्ट्वा, -दृश्य; pres pass. दृश्यते 'is seen', appears; caus. दर्शयिति, 'causes to see', i.e., shows.

दृश्य, gerundive of √दृश्, 'to be seen', worth seeing; splendid.

दृष्ट, ppp. √दृश् (no present!), having been seen, seen.

दृष्टपूर्व, adj. seen before or previously.

दृष्टि, f. seeing; sight; glance.

दृष्ट्वा, gerund √दृश् (no present!), having seen.

देदीप्यमान, pres. middle part. of the intensive of √दीप् (दीप्यते, class IV), radiant.

देव, m. a god; a king.

देवत्व, n. state or condition of being a god, godhead.

देवपति, m. 'lord of the gods', i.e., Indra.

देवमन्दिर n. 'dwelling-house of a god or gods', a temple.

देवराज, m. king of the gods, epithet of Indra.

देववत्, adv. like a god or gods.

देश, m. region, country, area; place.

देह, m. or n. the body.

देहिन्, adj. 'having or possessing a body'; as m. the spirit or soul (as enveloped in the body); a living being, a person, an individual (as possessing a spirit or soul).

दैत्य, m. Daitya, name of one of a class of demons.

दोष, m. a fault, defect; sin; harm; evil.

दोषरहित, adj. devoid of fault. [दोष, 'fault, defect' + रहित ppp. √रह् (रहित, class I), 'separate, leave', hence literally 'abandoned by faults'].

दौर्बल्य, n. weakness.

द्यानापृथिनी, f. dual the heaven and earth.

द्यु, f. sky, heaven.

द्यति, f. lustre, gleam, brilliance.

द्यो, f. sky, heaven.

द्रव्य, n. a thing (in the most general sense), article, object, property.

द्राघीयस्, adj. longer; comparative of दीर्घ, 'long',

√द्रु (द्रवित, °ते. class I), run; perf. दुद्राव, (plur. दुद्रुवु:), दुद्रुवे; fut. द्रोष्यित; ppp. द्रुत; infin. द्रोतुम्; gerund द्रुत्वा, -द्रुत्य.

द्रुम, m. a tree.

हुमाय (हुमायति, denom. verb from हुम 'tree'), 'pass for or be regarded as a tree (द्रम)'.

द्रोण, m. Drona, the name of the preceptor of the Pāṇḍavas and Kauravas.

द्रोह, m. injury, treachery.

इ, numeral adj. two.

द्वन्द्व, n. a pair or couple; a quarrel.

द्वापर, m. Dvāpara, the third of the Four Ages [v. note 7, Lesson 32].

द्वार, n. a door.

ন্ধিস, m. 'Twice-born', a term applied to a member of the upper three classes of Hindu society, viz., Brāhmaṇas, Kṣatriyas and Vaiśyas, so-called because, upon their investiture with the sacred thread, they are said to go through a second birth. Usually, however, দ্বিস is used of the priestly caste of the Brāhmaṇas. Any animal born of an egg, i.e., any oviparous animal, is also called দ্বিস 'twice-born'.

द्वितीय, ordinal numeral adj. second.

द्विधा, adv. 'in two ways', in two parts, in twain.

द्विष्, m. an enemy.

√द्विष् (द्वेष्टि, द्विष्टे, class II), hate, loathe; perf. दिद्वेष; aorist अद्विक्षत्, अद्विक्षत; ppp. द्विष्ट; infin. द्वेष्टम्.

द्वेष, m. hatred (as opposed to राग, q.v.).

ध-

धन. n. wealth.

धनंजय, adj. Dhanamjaya, literally 'winner of booty', an epithet and name of Arjuna.

धनिन्, adj. 'possessing wealth', wealthy; virtuous.

धनुस्, n. a bow.

धन्वन्तरि, m. Dhanvantari, name of the physician of the gods.

धन्विन्, adj. 'possesssing a bow', as m. a bowman.

-धर, verbal, holding, bearing; wearing, used in the sense of a pres. part. at the end of an acc. tatpuruṣa cpd., e.g., सुरिभसग्धर 'wearing fragrant garlands'.

धरणी, f. the earth.

धर्म, m. usage, custom, practice, observance, duty; virtue; righteousness.

धर्मज्ञ, adj. dharma-knowing.

धर्मविद्, adj. dharma-knowing.

धर्मशास्त्र, n. a dharmaśāstra or treatise on dharma, i.e., the whole body or system of Hindu customary law, compendium of Hindu law, a law book.

धर्मात्मिक, adj. virtuous by nature.

धर्म्य, adj. righteous, proper.

धर्षित, ppp. caus. र्धृष् (धृष्णोति, class V), (having been) overcome, overpowered.

√धा (दधाति, धत्ते, class III), put, place; perf. दधौ (plur. दधु:), दधे; aorist अधात्; fut. धास्पति; ppp. हित; infin. धातुम्; gerund धित्वा, -धाय; pres. pass. धीयते; caus. धापयति.

धाम, n. a dwelling-place, abode.

धारण, n. 'the act of holding', holding; wearing.

धार्तराष्ट्र,m. a son of Dhitarāṣṭra.

√धाव् (धावित, °ते, class I), run; aorist अधावीत्; fut. धाविष्यित; ppp. धावित; gerund धावित्वा, -धाव्य.

धी, f. thought, mental attitude; intelligence.

धीमत, adj. 'possessing intelligence or wisdom', intelligent, wise.

1धीर, adj. thoughtful, wise.

2धीर, adj. steadfast, resolute.

धीवर, m. a fisherman [literally 'a very clever man'].

√धू (धुनोति, धुनुते, class V), shake, cause to shake; shake off, remove; perf. दुधाव, दुधुवे; aorist अधूष्ट; fut. धविष्यति; ppp. धूत; gerund धूत्वा, -धूय.

ध्तपाप, adj. 'having one's sins shaken (off)', whose sins are removed.

धूम, m. smoke.

धूर्त, m. a rogue, rascal or thief.

√धृ (धारयित, no pres., caus. धारयित without caus. meaning!), hold, hold in; perf. दधार; periphrastic perf. धारयामास; fut. धारियष्यित; ppp. धृत, held, restrained, kept; infin. धारियतुम्.

धृति, t. firmness, firm bearing, steadiness.

√धृष् (धृष्णोति, class V), be bold or courageous, dare, venture; venture to attack; caus. धर्षयति 'causes to venture to attack', possibly then, provokes, offends; overpowers, overcomes; ppp. धर्षित, overpowered, overcome.

धेनु, t. a cow.

धैर्य, n. fortitude, courage.

√ध्या (ध्यायित, class IV), think on, meditate; perf. दध्यौ;; aorist अध्यासीत्; fut. ध्यास्यित; ppp. ध्यात; gerund ध्यात्वा, -ध्याय.

ध्यान, n. meditation.

ध्यानिमग्न, adj. immersed or sunk in meditation. [ध्यान, 'meditation' + निमग्न, 'sunk', ppp. नि- $\sqrt{+}$ मज़् (मज़ित, class I) 'sink down']

ध्यानपर, *adj.* 'having (deep) thought *or* meditation as the chief thing', sunk in deep thought *or* contemplation.

ध्रुव, adj. certain, sure.

ध्वज, m. a banner or standard.

न.

न, negative adv. not.

न . . . न वा, adv. neither . . . nor.

नक, n. the night; acc. as adv. by night, during the night.

नक्षत्र, n. a star.

नगर, n. a city or town; नगरी, t. a city or town.

नग्न, adj. naked, bare.

निचरात्, adv. soon.

 $\sqrt{\text{नद}}$  (नदिति, class I), sound; perf. ननाद; caus. नादयित, causes to sound or resound.

नदी, f. a river.

नप्तृ, m. grandson.

नभस्, n. the sky.

ন্সামনল, n. the surface of the sky, simply the sky. [तल is meaningless here.]

√नम् (नमित, °ते, class I), bow; perf. ननाम, नेमे; aorist अनंसीत्; fut. नंस्यित; ppp. नत; infin. निमतुम्, नन्तुम्; gerund नत्वा, -नम्य.

नमस्, n. homage; नमस् $\sqrt{p}$ , do homage to, worship; ppp. नमस्कृत; gerund नमस्कृत्य. नमस्कार, m. 'the making of homage (नमस)', offering of respect or reverence.

नयन, n. 'leader', the eye.

नर, m. a man.

नरक, m. or n. hell.

नरशार्द्ल, m. 'a man like a tiger', i.e., a courageous man.

नराधिप, m. 'overprotector of men', a king.

नरेश्वर, m. 'lord of men', a king.

नरोत्तम, adj. best of men.

বল, m. Nala, name of a king of Niṣadha, chosen by Damayanti in preference to the gods Indra, Varuṇa, Yama and Agni to become her husband.

निलनी, f. Nalini, name of a mythical river, 'The Reedy One'.

नव, adj. new, fresh; unbaked (of a clay pot).

नव, numeral adj. nine.

√नश् (नश्यति, class IV), perish; perf. ननाश (plur. नेशु:); aorist अनशत्; fut. नङ्क्ष्यति; ppp. नष्ट; caus. नाशयति; aorist of caus. अनीनशत्.

नष्ट, ppp. √नश् (नश्यित, class IV), vanished, perished, died away; as prior member of cpd. without, devoid of.

নম্বুম, m. Nahuṣa, name of an ancient Indian king, who took Indra's throne, but was later dethroned and changed into a serpent. He was the father of Yayāti who succeeded him.

नाग, m. a serpent; Nāga, as a name of a class of demons (not necessarily of malignant nature) whose capital city was the subterrestrial Bhogavatī.

नागरिक, m. an inhabitant of a city or town (नगर), a citizen; a policeman, police superintendent.

नाना, adv. variously, differently; as an adj. as prior member of cpd., various, different.

नानाविध, adj. of various sorts or kinds.

नाभि, f. the navel.

नाम, acc. of नामन् as adv. by name.

नामधेय, n. name, designation.

नामन्, n. a name.

नारद, m. Nārada, a great sage.

नारी, f. a woman; wife.

नारीरत्न, n. 'a gem of a woman or wife', an excellent woman or wife.

नाश, m. destruction, loss.

नासा, f. the nose.

नाहुष, adj. 'descended or sprung from Nahuṣa', descendant or son of Nahuṣa [a secondary derivative of নहुष].

नि, verbal prefix, down; away; in, into.

नि-√अस् (अस्यति, class IV), cast or throw down (नि); ppp. न्यस्त.

नि:श्वासपरम, adj. 'having sighs as the chief thing', addicted to sighs.

नि:स्पृह, adj. free of or without desire or longing.

नि-√क्षिप् (क्षिपति, class VI), throw down (नि), hurl down.

नित्य, adj. constant, eternal, everlasting; नित्यम्, acc. as adv. always, ever.

नित्यजात, adj. 'always born', constantly born.

निद्रा, f. a dream; sleep.

निधन, m. or n. end, death.

नि-√धा (दधाति, class III), put or place down; gerund निधाय.

নিঘান, n. 'a putting down', then a place where something is put down, a foundation, resting-place.

निधाय, gerund नि-√धा (दधाति, class III), having put down (नि).

निनद, m. a sound, noise.

निनाद, m. a sound, noise.

√निन्द् (निन्दित, class I), blame, find fault with.

नि-√पत् (पतित, class I), fall down (नि); fly down; perf. °पपात (plur. °पेतुः); gerund °पत्य.

निपुण, adj. clever; skilful, sharp, acute, keen.

निबद्ध, ppp. नि-√बन्ध् (बध्नाति, class IX), tied to, fastened onto.

नि-√बुध् (बोधति, class I), know.

नि-√मज् (मज़ित, class I), sink down (नि), immerse; dive; ppp. निमग्न.

निमित्त, n. a sign, indication.

निमेष, m. u winking of the eyes.

नियत, ppp. नि- $\sqrt{4}$ म् (यच्छति, class I), held down (नि), checked, controlled; fixed, certain, sure.

नि- $\sqrt{4}$ युज् (युनिक्त, class VII), enjoin something (acc.) upon (नि) someone (loc.); fasten on; caus. set (a trap or snare).

नियोग, m. 'what is enjoined upon someone', a task, duty.

निरन्तरम् adv. without interval, continously.

निरपाय, adj. 'not (निस्) having danger', without danger, safe.

निरस्त, ppp. निस्-2√अस् (अस्यति, class IV), thrown out (निस्), rooted out.

निरहंकार, adj. 'free of or without the I-principle (अहंकार)', devoid of the sense of ego.

निरामय, m. 'freedom from illness (आमय)', health, welfare.

निराहार, adj. 'having no food', abstaining from food.

निरीक्ष्य, gerund निस्-√ईक्ष् (ईक्षते, class I), having contemplated.

निर्गम्य, gerund निस्-र्गम् (गच्छति, class I), having gone out.

निर्णीत, ppp. निस्-√नी (नयति, class I), (having been) decided.

निर्धनिन्, adj. without wealth, poor.

निर्भरम्, adv. in full measure, completely.

निर्मम, adj. 'free of or without (the sense of) mine or belonging to me (मम)', free or devoid of possessiveness.

निर्मल, adj. without impurity, pure.

नियसि, m. exudation, resin (from trees).

निर्लक्ष्मीक, adj. without or devoid of splendor, lustre.

निर्वाण, n. 'a blowing out or going out' (as of a candle or lamp), being extinguished; extinction; cessation of worldly attachments, passions, etc.

निविशेष, adj. 'having a non-difference', without difference, not having a distinction, without distinction, same, alike.

निर्विशेषाकृति, adj. 'having the same (निर्विशेष) appearance'; alike in appearance.

निर्वंत, ppp. निर्- $1\sqrt{q}$  ('uncover'), contented, free from care [the exact semantic development from 'uncovered' to 'content' is unclear].

निर्वेद, m. indifference.

निर्वेर, adj. without enmity.

निवास, m. a dwelling-place or abode.

निवासिन, m. an inhabitant.

नि-1√विद् (वेत्ति, class II), caus. निवेदयति, causes to know, informs (+ dat.); infin. निवेदयित्म्.

नि-√वृत् (वर्तते, class I), turn back or away (नि), or desist from (+ abl. ); ppp. °वृत्त; infin. °वर्तितुम्.

निवृत्त, ppp. नि- $\sqrt{a}$ ृत (वर्तते, class I), turned back or away, desisting from (+ abl.).

निवृत्ति, f. a 'turning away from', abstention, cessation.

निवेदयति, caus. नि-√विद् (वेत्ति, class II), causes to know, informs.

निवेशन, n. a dwelling, abode; a room or chamber.

नि- $4\sqrt{\pi}$ म् (शमयति, class X), v. under निशम्य.

निशम्य, gerund of नि- $4\sqrt{\eta}$ म् (शमयित, class X), having perceived or heard. [This root is used only with the prefix नि.]

निशा, f. night.

निश्चय, m. determination, resolve; decision.

निश्चल, adv. 'not moving', immobile, firm.

निश्चितम्, adv. surely, certainly, positively.

निश्चित्य, gerund निस्- $\sqrt{}$ चि (चिकेति, class III), having ascertained or determined.

निषध, m. plur. Nişadhans, name of a people and their country, south of Agra [v. note to निषधेषु महीपति: in Nala story I.7].

निष्दन, m. an ender, destroyer.

निस्, prefix, mostly before verbs, out, forth; and in verbal derivatives, as in निष्क्रमण 'a stepping' out; very often as a negative prefix, the equivalent of अ-/अन्-, as निर्मल 'without impurity', निरपाय 'without danger', निर्लक्ष्य 'not to be perceived'.

नि-√सद् (सीदित, class I), sit down (नि), be seated. [The स् becomes ष् after the इ of

the prefix.]

निस्-√ईक्ष् (ईक्षते, class I), look upon, survey.

नि-√सूद् (सूदयति, class X), 'finish', put an end to, destroy.

निस्-√कृष् (कर्षति, class I or कृषति, class VI), pull out (निस्); gerund निष्कृष्य.

निस्-√गम् (गच्छति, class I), go out (निस्), issue forth.

निस्-√चि (चिकेति, class III), decide, settle, conclude as certain; ppp. निश्चित, acc. as adv. surely, certainly, positively.

निस्-√नी (नयति, class I); decide; ppp. निर्णित '(having been) decided' [substitution of ण for न of the root due to the cerebralizing influence of the ₹].

निस्-√भिद् (भिनत्ति, class VII), split open (निस्); ppp. निर्भिन्न; gerund निर्भिद्य.

निस्- 1√मा (मिमीते, class III), form, make; perf. निर्ममे.

निस्-√वस् (वसति, class I), stay or dwell abroad (निस्); caus. निर्वासयित, 'causes to stay abroad', expels; ppp. निर्वासित.

निस्-√वा (वाति, class II), blow out (निस्), go out, be extinguished; caus. निर्वापयति,

'causes to blow out', extinguishes.

निस्-√वृत् (वर्तते, class I), turn or roll out, evolve, develop; be effected or accomplished or completed; caus. निर्वर्तयति, causes to be accomplished, accomplishes, finishes, completes; ppp. of caus. निर्वर्तित; infin. of caus. निर्वर्तियतुम्.

नि-√हन् (हन्ति, class II), strike down (नि), kill; infin. °हन्तुम्; gerund °हत्य.

√नी (नयति, °ते, class I), take, lead; perf. निनाय, निन्ये; aorist अनैषीत्, अनेष्ट; fut. नेष्यति, °ते; ppp. नीत; infin. नेतुम्; gerund नीत्वा, -नीय; caus. नाययति.

नीड, m. or n. a nest.

नीति, f. conduct, esp. right and proper behavior; political and social ethics. न्, emphatic particle, surely, indeed.

 $\sqrt{-1}$ नुद् (नुदित, °ते, class VI), drive away, dispel; pert. नुनोद, नुनुदे; fut. नोत्स्यित, °ते; ppp. नुत्त, नुन्न; gerund -नुद्य.

नृ, m. a man; usually replaced by the fuller नर [declined like a noun of relationship, but lacking some cases]

न्प, m. a king.

नृपति, m. 'lord of men', a king.

नुलोक, m. the world of men.

नेत्र, n. the eye; a cord or rope (by which a churning-stick is made to turn). [Literally, 'leader or conductor', from  $\sqrt{-1}$  (नयति, class I) 'lead']

नैषध, adj. pertaining to Niṣadha (q.v.); as m. King of the Niṣadhans, i.e., Nala. नौ. f. a ship.

न्यग्रोधपादप, m. a banyan tree.

न्यञ्च्, *adj*. 'turned or bent down (नि)', downward. [middle stem न्यक्/-ग्, weakest नीच]

प-

पक्ष, m. a wing.

पक्षिन्, adj. 'possessing wings (पक्ष)', winged; as m. a bird.

पङ्क, m. or n. mud.

पङ्काज, adj. 'born in the mud', as n. a lotus.

√पच् (पचित, °ते, class I), cook; pert. पपाच, पेचे; aorist अपाक्षीत्; fut. पक्ष्यिति, °ते; infin. पक्तुम्; gerund पक्त्वा.

पचन, n. the act of cooking; baking (of a raw clay pot to render it hard and permanent).

पञ्च, numerical adj. five.

पञ्चतपस्, *adj*. 'having five (पञ्च) fires', *i.e.*, of an ascetic who sits amid four fires arranged at the cardinal points, with the sun overhead.

पश्चशीर्ष, adj. 'having five heads', five-headed.

√पठ् (पठित, class I), recite; perf. पपाठ; ppp. पठित; gerund पठित्वा.

पठन, n. the act of reciting, recitation.

पण्डित, m. a learned man, scholar.

पण्डिततम, superlative adj. most learned; as m. most learned one.

√पत् (पतित, °ते. class I), fall; fly; perf. पपात (plur. पेतुः); aorist अपप्तत्; fut. पतिष्यित; ppp. पतित; infin. पतितुम्; gerund पतित्वा, -पत्य; caus. पातयित, 'causes to fall', fells.

पतङ्ग, m. 'that which goes a-flying', any flying thing: a bird, a moth, etc.

पतन, n. the act of falling, a fall.

पति, m. a lord or master, ruler; husband.

पतित्व, n. 'husband-ness', condition of being a husband.

पন্ন, n. a feather; wing; leaf (of a plant or tree); leaf (of paper or manuscript); page (of a book). [usually incorrectly written पत्र i.e., with one  $\overline{\zeta}$ ]

पत्नी, f. a wife.

पथि, on the way (loc. of पन्थन्).

√पद् (पद्यते. class IV), go, step; fall, sink down; perish; perf. पपाद, पेदे; aorist अपत्त्; fut. पत्स्यते, °ित; ppp. पन्न; infin. पत्तुम्; gerund -पद्य; caus. पादयति.

पद्, m. the foot (of the body).

पद, n. a place.

पन्थन्, m. path, way.

पन्नग, m. a serpent or serpent demon. [literally, 'going fallen down ( पन्न, ppp. √पद् in sense of "fall')']

पयस्, n. milk.

पर, adj. highest, supreme, extreme, chief; at end of a bahuvrihi 'having . . . as chief thing, wholly devoted to or absorbed in . . .'; as n. (or m.?), the Supreme Being; other (as adj. and noun); a stranger, foe; acc. n. परम् as postp. with abl., after.

परंतप, adj. 'scorching the foe or scorcher of the foe (पर)', epithet of Arjuna.

परन्तु, conj. but.

परम, adj. highest, supreme, most excellent; farthest, extreme; like पर, q.v., also used at end of a bahuvrihi 'having ... as highest or chief thing', devoted to or absorbed in ...

परमशोभन, adj. supremely (परम as adv.) beautiful.

परमाङ्गना, f. a most excellent woman.

परशु, m. an axe.

परस्परम्, reciprocal adv. one another; mutually.

परा, adv. away, off, mostly as a verbal pretix.

परा-√इ (एति, class II), go off (परा), go away.

पराग, m. the pollen of a flower.

परा-√जि (जयते, class I), be conquered or overcome; ppp. पराजित.

पराजित, ppp. परा-√जि (जयित, class I), (having been) conquered, overcome.

पराश्च्, adj. turned away, averted.

परार्थम्, adv. for the sake of others.

परि-अव-√स्था (तिष्ठते, class I), stand or be firm, become steady.

परि-उप-√आस् (आस्ते, class II), sit around, surround.

परि-√क्रम् (क्रामित, class I), step or go around; ppp. °क्रान्त; gerund °क्रम्य.

परिघ, m. an iron bar used for locking a gate.

परिच्छद, m. a covering; a garment.

परि-√दह (दहति, class I), burn thoroughly (परि), scorch; in pass. be on fire.

परिदेवना, f. lamentation, grief, sorrow; concern.

परिदेवित, n. lament.

परि-√नी (नयति class I), lead around, esp. lead a bride around the sacred fire, hence, marry. [present stem परिणय, gerund परिणीय with न् → ण् due to cerebralizing influence of रू]

परि-√पत् (पतति, class I), fly around (परि).

परि-√पाल् (पालयति, denom. verb from पाल 'protector'), 'be a protector'. [परि is an intensive prefix here.]

परि-√प्रक् (पृच्छति, class VI), ask about (परि), inquire about; pert. °पप्रच्छ.

परि-√प्लु (प्लवति, class I), swim around (परि); gerund °प्लुत्य.

परि-√भ्रम्, (भ्राम्यति, class IV), wander about (परि), roam around; pert. °बभ्राम (plur. °बभ्रम्:).

परिवत्सर, m. a full year.

परि-√वृत् (वर्तते, class I), turn around (परि) (intrans. ); caus. °वर्तयते, 'causes to turn around', rotates, churns.

परिवेष्टित, ppp. of caus. परि-√विष्ट् (वेष्टित, class I, 'wind around, envelope'), (having been) enveloped, surrounded; caus. परिवेष्टयित, surrounds (without caus. meaning).

परिव्राज्, m. a mendicant.

परि-√शुष् (शुष्यति, class IV), become completely (परि) dry or parched.

परि-√श्रम् (श्राम्यति, class IV), tire oneself, become completely (परि) weary or fatigued; ppp. परिश्रान्त, fatigued.

परिश्रान्त, ppp. परि-√श्रम् (श्राम्यति, class IV), fatigued or tired out.

परि-√स्पृश् (स्पृशति, class VI), touch.

पणेशाला, f. a leaf-hut, i.e., a hut made of leaves (used by ascetics living in the forest).

पर्यन्त, m. edge, outskirts.

पर्याकुल, adj. agitated.

पर्यालोचना, f. a plan.

पर्वत, m. a mountain; also Parvata, as the name of a sage.

पर्वतवासिन्, adj. dwelling in the mountain.

पर्वतस्थ, adj. standing on or in the mountain(s), situated on the mountain(s).

√पलाय् (पलायते, class I), run away, depart, flee; ppp. पलायित; periphrastic perf. पलायां चक्रे; aorist अपलायिष्ट; fut. पलायिष्यति, °ते; infin. पलायितुम्; gerund पलाय्य.

√पश् (पश्यति, class IV; replaces √दृश् 'see' in the present system), see.

पश्चात्, postp. behind, after, in back of (+ gen. ).

1√पा (पिबति, °ते, class I), drink; perf. पपौ, पपे; aorist अपात्; fut. पास्यति; ppp. पीत; infin. पातुम्; gerund पीत्वा, -पाय, -पीय.

2√पा (पाति, class II), protect; aorist अपासीत्; infin. पातुम्.

पाटलिपुत्र, n. Pāṭaliputra, the name of an ancient city of India, capital of the Kingdom of Magadha. It is situated on the confluence of the Soṇa and Gangā (Ganges) rivers and corresponds to Palíbothra of Ptolemy. It is now called Patna.

पाठक, m. a reader.

पाणि, m. the hand.

पाण्डव, m. a son of Pāṇḍu.

पाण्डुर, adj. white.

पाण्डुरवासिन्, adj. wearing a white (garment).

पातक, n. a sin, crime.

पाद, m. the foot; the foot (of a tree); limb of quadruped, then a quarter (of anything), esp. the quarter of a stanza, a (poetical) verse (including a verse of a three-versed stanza); a ray or beam.

पादप, m. 'drinking (-प from  $1\sqrt{41}$ ) with its feet, i.e., roots', a tree.

पादरजस्, n. foot-dust.

पाप, adj. evil, bad; as n. evil deed, sin.

पार्थ, m. son of Pṛthā, metronymic of Arjuna.

पार्थिव, m. a king or prince.

पार्श्व, n. side.

पार्श्वनाथ, m. Pārśvanātha, the twenty-third Tirthamkara of the Jaina religion [v. note 6, Lesson 32].

√पालय (पालयति, denom. verb from पाल 'protector'), 'be a protector', protect; ppp. पालित.

पाल, m. a protector.

पालन, n. the act of protecting, protection.

पालित, ppp. √पालय (पालयति, 'protect, watch over').

पावक, m. fire.

पानन, m. the act of cleansing, purification.

पावनी, f. Pāvani, name of a mythical river, 'The Purifier'.

पाश, m. a bond, snare or trap; पाशं +  $\sqrt{4}$  y set a trap.

पाषाण, m. a stone.

पिण्ड, m. a ball; a ball of rice.

पितामह, m. a grandfather, grandsire.

पित्, m. a father; in plur. forefathers, ancestors.

पिशाच, m. a kind of demon or goblin, often mentioned along with  $r\bar{a}k$ , sas and other demons.

√पी or प्या (प्यायते, class IV), swell; aorist अप्यासीत्; ppp.पीत, पीन.

पीड् (पीडयति, class X), oppress, torment; periphrastic perf. पीडयामास; ppp. पीडित; infin. पीडियतुम; gerund पीडियत्वा, -पीड्य.

पीडित, ppp. र्पीड् (पीडयित, class X), oppressed, pained, tormented.

पीन, adj. swollen; thick, brawny. [strictly ppp. √पी or √प्या (प्यायते, class IV), swell]

पुण्यश्लोक, adj. 'having good fame (श्लोक)'; as m. Puṇyaśloka, an epithet and name of King Nala.

पुच्छ, m. a tail.

पुत्र, m. a son.

पुत्रक, m. a little son or dear son.

पुनर्जन्मन्, n. rebirth.

पुनः (for पुनर्), adv. again, further, moreover; besides, in turn; but; on the other hand; पुनः पुनः, again and again.

पुनःप्राप्ति, f. 'gaining again', regaining.

पुमन्, m. a man.

पुर, n. 11 city.

पुरत:, adv. before, in the presence of; as postp. with gen.

पुरस्कर्तुम्, infin. पुरस्-√कृ (करोति, class VIII), to put in front (पुरः), appoint, enlist. पुरस्तात्, adv. in front, before; as a postp. with gen.

पुराण, adj. old, ancient, age-old.

पुरूप्तर्, m. Purūravas, name of an ancient king of Pratiṣṭhāna; son of Budha and Ilā, and so also called Aila.

पुरुष, m. a man; the self, soul or spirit; soul (of the universe), supreme spirit.

पुरुषच्याघ, m. a man-tiger, i.e., a man like a tiger, a man of courage.

पुरोगम, adj. 'going before (पुर:)', leading, preceding; then as m., a leader; at end of appositional bahuvrihi 'having . . . as leader', i.e., led by . . .

√पुष् (पुष्यति, °ते class IV), thrive; unfold, display; perf. पुपोष; aorist अपुषत्; ppp. पुष्ट. पष्कल, adj. much, many.

पुष्प, n., a flower.

पृष्पित adj. flowered, bearing flowers, in bloom.

पुस्तक, n. a book.

√पू (पुनाति, पुनीते, class IX), cleanse, purify; perf. पुपाव; aorist अपावीत्; ppp. पूत; gerund -पूय.

√पूज् (पूजयति, °ते, class X), honor; worship; fut. पूजियष्यति; ppp. पूजित; gerund पजियत्वा.

पুजन, n. the act of worshipping; honoring, reverencing, worship.

पूजा, f. honor, respect, worship.

पूजित, ppp. √पूज् (पूजयित, class X), honored, worshipped.

पूज्य, gerundive of √पूज् (पूजयित, class X), to be worshipped or venerated, worthy of worship, venerable.

पूर्ण, adj. filled with or full of (+instr.). [strictly, ppp. of  $1\sqrt{q}$  (पृणाति, class IX]

पूर्व, adj. former, previous, prior, preceding [declined according to the pronominal declension, i.e., like तद्, except for the nom./acc. n. sing., which is पूर्वम्, not \*पूर्वद् ]; पूर्वम्, acc. as adv. previously, before.

पृथिवी, f. the earth, literally 'the broad one', being the f. of the adj. पृथु 'broad'.

[Strictly the f. should be पृथ्वी, but very early an excrescent short -i- came to be inserted between थ् and वी, much like the extra vowel in the vulgar pronunciation 'athəletic' in English. But पृथिवी is correct Sanskrit, whereas athəletic has not become generally accepted in English.]

पृथिवीक्षित्, adj. 'earth-ruling', as m. a king.

पृथिवीपाल, m. 'earth-protector (पाल)', a king.

पुष्ट, ppp. √प्रछ (पुच्छति, class VI), (having been) asked.

पुष्ठ, n. the back.

पुष्टतस्, adv. from the back or behind, behind, in the rear; as postp. with gen.

पौत्र, m. a grandson.

पौर, m. a townsman, citizen.

√प्या, v. under √पी.

प्र-√अर्थय (अर्थयति, denom. verb trom अर्थ 'object', literally 'make an object of something', objectify), desire, wish.

प्र-√आप् (आप्नोति, class V), obtain, attain, get; perf. प्राप; infin . प्राप्तुम्; gerund प्राप्य. प्र-√इ (एति, class II), go forth (i.e., from this world, hence) die; gerund प्रेत्य 'having gone forth', having died, hence in the next world (opposed to इह, q.v.).

प्र-√इष् (इष्यति, °ते, class IV), send forth (प्र), send; ppp. प्रेषित; intin. ot caus. प्रेषयितुम् (without caus. meaning!).

प्रकार, m. sort, kind; way, manner; एतेन प्रकारेण 'in this way'.

प्र-√काश् (काशते, class I), become visible, appear, shine; caus. °काशयति, causes to become visible, makes visible, illuminates.

प्रकृति, f. original state, ordinary state or condition; primal matter (as opposed to परुष 'soul or spirit').

प्र-√क्षिप् (क्षिपति, class VI), throw or cast out or away (प्र).

प्र-√चुद् (चोदित, class I), drive or press on (प्र), impel, urge; caus. °चोदयित (without caus. meaning!).

√प्रख् (पृच्छिति, °ते, class VI), ask; perf. पप्रच्छ; aorist अप्राक्षीत्; tut. प्रक्ष्यिति; ppp. पृष्ट; intin. प्रष्टुम्; gerund पृष्ट्वा, -पृच्छ्य.

ম্বা, f. offspring, children; subject (of a prince or king).

प्रजाकाम, adj. 'having a desire of (i.e., for) offspring', desirous of offspring.

प्रजापति, m. 'lord of creatures', name of the supreme creator-god of the latest stratum of the Rgvedic period.

प्रजार्थ, adv. for the sake of offspring.

प्रज्ञा, f. wisdom, knowledge; mental attitude or disposition, outlook, mentality.

प्रज्ञावाद, m. a word of wisdom.

प्र-√ज्वल् (ज्वलति, class I), flame forth (प्र), begin to blaze, burst into flames.

प्रणय, m. 'a bringing oneself forward', an expressing of one's feelings; a manifestation of one's affection.

प्र-नि-√पत् (पतित, class I), fall down (नि) before (प्र) someone out of respect; gerund प्रणिपत्य. [The prefix नि becomes ण due to the cerebralizing influence of the र of प्र].

प्र-√तप् (तपति, class I), burn away (प्र), continue to burn.

प्रति, prep. in a reversed direction, back to, against, toward, vis à vis; with respect or regard or reference to (+ acc.); as a verbal prefix, back, re-; toward, against.

प्रति-आ- $\sqrt{e}$ या (ख्याति, class II), repulse, reject; fut. प्रत्याख्यास्यति; ppp. प्रत्याख्यात. प्रति-आ- $\sqrt{1}$ म् (गच्छति, class I), come back (प्रति), return; perf. प्रत्याजगाम; fut.

प्रत्यागमिष्यतिः, gerund प्रत्यागम्य, प्रत्यागत्य.

प्रतिकृलम् adv. contrarily, in the opposite direction.

प्रति-√गम् (गच्छति, class I), go back (प्रति), return; perf. °जगाम, (plur. °जग्मु:).

प्रतिज्ञा, f. a promise.

प्रति-√शा (जानाति, class IX), promise.

प्रतिदिवसम्, adv. every day.

प्रति-नि-√वृत् (वर्तते, class I), return.

प्रति-√पद् (पद्यते, class IV), step toward (प्रति), attain, get; receive, recover; pert. °पपाद, °पेद; ppp. °पन्न.

प्रतिबिम्ब, m. a reflection.

प्रति-√भाष् (भाषते, class I), 'speak back' (प्रति), answer.

प्रतिमा, f. an image or likeness; a statue; at the end of bahuvrihi cpd. 'having a likeness with', like.

प्रति-√युध् (युध्यते, class IV), 'fight against' (प्रति) (+ acc.); fut. °योत्स्यति (active!).

प्रति-√लभ् (लभते, class I), get back (प्रति), regain.

प्रति-√वच् (विक्त, class II), 'say back (प्रति)', answer; perf. प्रत्युवाच; ppp. प्रत्युक्त.

प्रति-√वद् (वदति, class I), 'say back (प्रति)', respond to, reply to, answer.

प्रतिवर्षम्, adv. every year.

प्रतिष्ठा, f. stability.

প্রনিষ্ঠান, n. Pratisthāna, name of an ancient town, at the confluence of the Gangā (Ganges) and the Yamunā (Jumna) rivers, capital of King Purūravas.

प्रतिष्ठित, ppp. प्रति-√स्था (तिष्ठित, class I), standing, standing firm, fixed, established, set up.

प्रति-√हन् (हन्ति, class II), 'strike back' (प्रति), impede; ppp. प्रतिहत.

प्र-√तृ (caus. तारयति), deceive, trick, mislead.

प्रत्यक्षेत्र श्रीन, n. 'the act of seeing before one's eyes', seeing with one's own eyes (v. note on Canto V.61 of Nala story).

प्रत्यश्च्, adj. 'turned or bent back (प्रति)', backward; western.

प्रत्यवाय, m. 'a going backward', backsliding, reversal.

प्रत्यहम्, adv. every day, daily.

प्रत्यागमन, n. return.

प्रत्युक्त, ppp. प्रति-√वच् (विक्त, class II), (having been) answered.

प्रत्युष, m. the daybreak, dawn.

प्रथम, ordinal numeral adj. first; प्रथमम्, acc. n. s. as adv. firstly, first of all.

प्रदक्षिण, adj. 'moving to the right', प्रदक्षिणम्, acc. n. sing. as adv. with  $\sqrt{2}$  'make (an object to be venerated) to the right', i.e., circumambulate it, keeping it to the right.

प्र-√दा (ददाति, class III), give, grant.

प्रदिग्ध, ppp. प्र-√दिह् (देग्धि), (having been) smeared, besmeared.

प्र-√दिश (दिशति, class VI), point out, designate.

प्र-√दिह (देग्धि, class II), smear, besmear; ppp. प्रदिग्ध.

प्रदीप्त, ppp. प्र-√दीप् (दीप्यते, class IV), blazing.

प्र-√दुष् (दुष्यति, class IV), 'decay or spoil completely' (प्र), deteriorate, be defiled.

प्र-√नम् (नमति, class I), 'bow before' (प्र), make obeisance before (+ acc.). [न् cerebralized after प्र; hence, प्रणम°]

प्र-√नश् (नश्यति, class IV), 'die away' (प्र), perish. [न् cerebralized after प्र; hence, प्रणश°]

प्र-नि-√धा (दधाति, class III), put down (नि) before (प्र). [न cerebralized after प्र; hence, प्रणि°]

प्र-√नी (नयति, °ते, class I), bring forward (प्र); in middle 'bring oneself forward', express oneself. [न cerebralized after प्र; hence, प्रणि°]

प्र-√पत् (पतित, class I), fall forward or down; ppp. °पतित, fallen down.

प्र-√पद् (पद्यते, class IV), 'step forth' (प्र), set out for, go unto; reach, enter; resort to; perf. °पपाद, °पेदे; ppp. °पन्न.

प्रपन्न, ppp. प्र-√पद् (पद्यते, class IV), having come to, approached.

प्र- $\sqrt{9}$ पश् (पश्यित, class IV), see or look ahead (प्र), see before one's eyes, discern, perceive.

प्रपितामह, m. great-grandsire, great-grandfather; epithet of Brahmā, the later creator-god.

प्र- प्बध् in caus. प्रबोधयित, awakens (trans.), gerund प्रबोध्य.

प्रभा, f. splendor, radiance; beauty.

प्रभाव, m. power, might.

प्र-√भाष् (भाषते, class I), speak.

प्रभु, m. a ruler or lord, master.

प्र-√भू (भवति, class I), be forth, ahead or dominant (प्र), dominate, prevail.

प्रभूत, adj. much, abundant; in plur. many, numerous.

সমূনি, t. 'a carrying forward', continuance from; as adv. from; v. note on Canto II.3 of Nala story.

प्रमिथत, ppp. प्र-√मथ् (मथ्नाति, class IX), (having been) agitated, stirred up.

प्रमदावन, n. a pleasure grove for royal women. [The feminine प्रमदा- for the expected प्रमद- is intended to suggest that this pleasure grove is reserved for women, a प्रमदवन being for men.]

प्रमाथिन्, adj. stirring or agitating.

प्रमाण, n. measure; scale, standard; authority.

प्रमुखत:, postp. in front of, before (+ gen.).

प्रमुखे, adv. opposite, in front.

प्र-√मुद् (मोदते, class I), become joyful, rejoice greatly (प्र), be glad or delighted.

प्रमुदित, ppp. प्र- रमुद् (मोदते, class I), delighted, pleased; ppp. प्रमुदित.

प्रयत्न, m. effort; abl. प्रयत्नात् with effort, with care.

प्र-√युज् (युनिक्त, class VII), apply, use; with नमस् offer respect or homage to; infin. °योक्तुम्; gerund °युज्य.

प्रलय, m. dissolution (of the world).

प्रवर, adj. most excellent, chief, best.

प्र-वि-आ-√ह (हरति, class I), 'bring forth (प्र) indistinctly or at intervals (वि)', utter indistinctly or hesitantly.

प्रविभक्त, ppp. प्र-वि-र्भज् (भजित, class I), (having been) divided up. [प्र has intensive

meaning here.]

प्र-√विश् (विशति, class VI), enter; perf. °विवेश (plur. °विविशु:); fut. °वेक्ष्यित; ppp. °विष्ट; infin. °वेष्टुम्; gerund °विश्य.

प्रविष्ट, ppp. प्र-√विश् (विशत्ति, class VI), having entered.

प्रवीर, m. a hero, prince.

प्र- $\sqrt{2}$ वृत् (वर्तते, class I), 'turn or move or roll forward (प्र)', then start, take place, occur, happen; ppp. प्रवृत्त.

प्रव्यिषत, ppp. प्र-√व्यथ् (व्यथते, class I), perturbed, disturbed.

प्र-√शंस् (शंसति, class I), praise highly; perf. °शशंस (plur. °शशंसु:). [प्र is an intensive prefix here.]

प्र-√शास् (शास्ति, class II), rule, govern.

प्र-√सद् (सीदिति, class I), be favorable or gracious, be pleased or glad, be favorably disposed to, have pity on [literally 'sit forward', as of one listening and hence kindly disposed to]; ppp. प्रसन्न favorably disposed to; hence, caus. प्रसादयित 'causes or makes glad or gracious to one, appeases, propitiates, asks the favor or grace of (+ acc.).

प्रसन्न, ppp. प्र-√सद् (सीदित, class I), tranquil; kindly disposed to (+ dat.).

प्रसभम्, adv. forcibly, violently.

प्रसाद, m. tranquillity.

प्रसुप्त, ppp. प्र-√स्वप् (स्विपिति, class II), sound asleep.

प्र-√स्था (तिष्ठति, class I), stand or be forth (प्र), go forth.

प्रस्थित, ppp. प्र-√स्था, 'having stood forth', then having gone forth.

प्र-√सु (सवित, class I), flow forth (प्र), flow.

प्र-√स्वप्, (स्विपति, class II), go to sleep; ppp. °सुप्त.

प्र-√हस् (हसति, class I), burst into laughter, laugh aloud (प्र); gerund प्रहस्य.

प्र-√हा (जहाति, class III), abandon, cast aside, leave, give up, get rid of; fut. °हास्यति.

प्र-√हृष् (हृष्यति, class IV), rejoice, be glad or delighted; ppp. प्रहृष्ट.

प्रहष्ट, ppp. प्र-√हृष् (हृष्यति, class IV), delighted.

प्रहृष्टमनस्, adj. 'having a delighted mind', delighted at heart, happy.

प्राक्, adv. before; as postp. + abl., rarely gen.

प्रागृदञ्च, adj. northeastern.

प्राङ्गण, n. a forecourt, courtyard.

प्राज्ञ, adj. wise; as m. a wise man.

प्राञ्च, adj. turned or bent forward (प्र), forward; eastern; प्रान्, acc. n. sing. as adv. and prep. and postp. (+ abl., rarely gen.) before.

प्राञ्जलि, adj. 'having an añjali (gesture of reverence) before one', i.e., greeting reverently, having the hands uplifted in reverent salutation. [v. अञ्जलि]

प्राण, m. breath; in plur. life.

प्राणिन्, m. a living creature; an animal.

प्रातर् (-:) adv. early in the morning.

प्रादुस्-√भू (भवति, class I), be in view or visible.

प्राप, perf. third sing. प्र- $\sqrt{3}$ मप् (प्राप्नोति, class V), q.v.

प्राप्त, ppp. प्र-√आप् (आप्नोति, class V), (having) arrived; gotten, acquired.

प्राप्तकाल, m. 'the arrived time', the favorable time.

प्राप्तयौवन, adj. 'having arrived at marriageable age', whose marriageable age has been attained.

प्राप्ति, f. the act of gaining, getting, obtaining, attaining, acquisition.

प्रावृष्, f. the rains, the rainy season or monsoon.

प्रासाद, m. a palace.

प्रिय, adj. dear, loving, pleasing; loved, as final of a tatpuruṣa cpd. 'beloved of, fond of'; as m., a friend; a lover; a husband; as f. a wife; as n. a favor; comparative प्रेयस्, dearer, superlative प्रेष्ठ, dearest.

√प्री (प्रीयते, class IV and प्रीणाति, प्रीणीते, class IX), propitiate; be glad or content; perf. पिप्राय, पिप्रिये; aorist अप्रैषीत्; ppp. प्रीत; gerund प्रीत्वा.

प्रीत, ppp. √प्री (प्रीणाति, class IX), pleased, glad.

प्रीति, f. pleasure, joy; friendship.

प्रीयमाण, pres. middle part. of √प्री (प्रीयते, class IV), being pleased or glad.

प्रेषित, ppp. प्र-2√इष् (इषयति, class X), (having been) sent forth, sent.

प्लानित, ppp. of caus. र्प्लू (प्लनते, class I), submerged, inundated.

√प्लु (प्लवते, °ित, class I), float, swim; perf. पुप्लाव, पुप्लुवे; aorist अप्लोष्ट; fut. प्लोष्यिति, °ते; ppp. प्लुत; gerund. -प्लुत्य, -प्लूय; caus. प्लावयित.

ब-

√बन्ध् (बध्नाति, बध्नीते, class IX), bind, tie, fasten; catch (with a trap); perf. बबन्ध, बेधे; fut. बन्धिष्यति, भन्त्स्यति; ppp. बद्ध; infin. बन्धितुम्, बन्द्धुम्, बद्धुम्; gerund बद्धवा, -बध्य.

बन्ध, m. a bond; bondage.

बन्धन, n. the act of binding, then concretely something bound, e.g., the binding (of a book).

बन्ध, m. a relative, kinsman.

बल, n. strength, power; in plur. military forces, troops; abl. बलात्, forcibly.

बलवत्, adj. 'possessing strength (बल)', strong, mighty.

बलवृत्रनिष्दन, m. slayer of Bala and Vrtra. [synonym of बलवृत्रहन्].

ৰপৰুসন্ত্ৰ, adj. slaying Bala and Vṛtra; as m. slayer of Bala and Vṛtra. [A frequent epithet of Indra as the slayer of these two demons; v. note at Canto II.32 of Nala story]

बलिन, adj. 'possessing strength (बल)', strong, mighty.

बहि:, adv. outside; as postp. + gen.

बहिस्-√कृ (करोति, class VIII), 'put outside', expel; ppp. बहिष्कृत (बहिस् becomes बहिष् before क्).

बहिष्कृत, ppp. बहिस्-/कृ (करोति, class VIII), (having been) expelled.

बहु, adj. much, in plur. many.

बहुधा, adv. in many ways; variously; many times, repeatedly.

बहुमत, adj. highly regarded. [literally 'much thought of', as ppp. √मन् with adv. बहु] बहवारम, adv. many times, often.

बान्धव, m. a relative.

बाल, m. a boy, child.

बाला, f. a girl.

बाष्प, m. tears.

बाष्पकल, adi. 'inarticulate due to tears', agitated by tears.

बाह, m. the forearm, arm.

बीज.n. a seed.

बुद्धि, f. mental attitude; mind, resolve, decision; the intellect in the Sāṃkhya system; बुद्धिं √क, make up one's mind.

बुद्ध्वा, gerund √बुध् (बोधित, class I), having become awake.

√बुध् (बोधित, °ते, class I and बुध्यते, °ति, class IV), wake up, awaken (intrans.); perf. बुबोध, बुबुधे; aorist अबुद्ध; fut. भोत्स्यति, °ते; ppp. बुद्ध; infin. बोद्धम्; gerund बुद्ध्वा, -बुध्य; caus. बोधयति, 'causes to be awake', awakens (trans.).

ब्ध, m. Budha, name of the planet Mercury; father of Pururavas.

बुध, adj. wise; as m. a wise man, a sage.

बुध्न, n. the bottom.

बृहत्, adj. lofty, high. [etymologically pres. active part. of √बृह् (बृहति, class VI) 'be strong or tall', which, like महत्, has lost its verbal character]

बहाण्य, adj. 1. pertaining to or related to बहान्, n. 'prayer, holy life, devotion', hence, pious; 2. pertaining to or related to बहान्, m. 'a Brahman priest', hence, friendly to Brahmans. [v. note to Nala story I.7]

बहान, m. the god Brahmā; the universal impersonal spirit Brahman manifested as the creator of the world; the 'grandsire' of the world and member of the त्रिमूर्ति or triad, the other members of which are Siva and Viṣṇu; a Brahman priest.

ब्रह्मन्, n. prayer, holy life, devotion; the absolute or substrate of the universe.

बहार्षि, m. a priest-sage, priestly sage.

बाह्म, adj. of or relating to Brahman, concerned or connected with Brahman in either of its two genders; hence, if from the n., divine, holy; if from the m., of or pertaining to Brahman priests, or pertaining to Brahma, the Creator.

बाह्मण, m. a Brahman (priest).

√बू (ब्रवीति, बूते, class II), say.

भ-

भक्त, ppp. √भज् (भजित, class I), devoted to.

भक्ति, f. devotion.

√भक्ष् (भक्षति, °ते, class I), eat; ppp. भिक्षत; infin. भिक्षतुम्; gerundive भिक्षतिव्य; caus. भक्षयित (without caus. meaning), infin. of caus. भक्षयितुम्.

भक्षित, ppp. √भक्ष् (भक्षति, class I), eaten.

भगवत, adj. 'possessing (good) fortune', fortunate; prosperous, glorious; blessed, heavenly, venerable, august, holy; lordly, (applied to Brahmā and other deities).

भगीरथ, m. Bhagiratha, son of Dilipa and great grandson of Sagara.

भग्न, ppp. √भञ्ज् (भनक्ति, class VII), broken.

মন্ত্ৰ, m. the act of breaking, breaking.

√भज् (भजित, °ते, class I), share, give out, apportion; in middle, have as one's share, receive; give oneself to, prefer; turn to, go to; perf. बभाज, भेजे; aorist अभाक्षीत्, अभक्त; fut. भजिष्यिति, °ते; ppp. भक्त; infin.भक्तुम्; gerund भक्त्वा, -भज्य.

√भञ्ज् (भनिक्त, class VII), break; perf. बभञ्ज, aorist अभाङ्क्षीत्, fut. भङ्क्ष्यति, ppp. भग्न; gerund भङक्त्वा, -भज्य.

भद्र, adj. blessed, fortunate; as n. happiness, good fortune; भद्रं व:, if you please (used parenthetically).

भद्र, m. Bhadra, name of the elephant guardian of the western quarter.

भय, n. fear.

भयंकर, adj. causing or inspiring fear, fearful, fearsome.

भयानक, adj. formidable, terrible.

भरत, adj. 'to be or having to be supported or maintained', especially 'to be kept alive' as an epithet of Agni. [v. also under भारत]

भर्तृ, m. 'a bearer', one who bears or maintains, a supporter, a husband.

भवत्, pron. of the second person in respectful address, you, sir, etc.

भवन, n. abode, dwelling place.

भस्मन्, n. ashes.

भस्मराशीकृत, adj. made into or reduced to a heap of ashes.

√भा (भाति, class II), shine; perf. बभौ, fut. भास्यति, ppp. भात.

भस्मीभूत, ppp. भस्मी- पभू (भवति, class I), become or turned to ashes.

भाग, m. a part.

भाजन, n. a vessel, receptacle, pot.

भाण्ड, n. a vessel, pot or dish.

भामिन्, adj. 'possessing radiance or brilliance', radiant, splendid.

भामिनी, f. a passionate woman. [apparently unrelated to the f. of भामिन् 'possessing radiance', radiant, but the two feminines are identical; v. note on Nala story, Canto V.25]

भारत, adj. descended from Bhărata; as m. a descendant of Bhărata, the son of Sakuntalā and King Duṣṣanta, also an epithet of various men of antiquity, as of Arjuna and Yuddhiṣṭhira, Arjuna's brother. [भरत (Bhărata) is originally an epithet of Agni, god of fire, meaning literally 'having to be nourished or maintained', as an old gerundive formation of √भ 'bear; nourish maintain'.]

भार्या, f. a wife. [literally 'she who is to be supported', f. of भार्य, gerund र्भृ (बिभर्ति,

class III, 'bear, support')]

भान, m. (a way of) being, coming to be; a condition or state.

भावना, f. 'a causing to be or become', effecting; cultivating.

√भाष् (भाषते, class I), speak, say; perf. बभाषे; aorist अभाषिष्ट; ppp. भाषित; infin. भाषितुम्; gerund भाषित्वा, -भाष्य.

भाषा, f. speech, language; description, definition.

भास्, f. light, brilliance, effulgence. [an unchangeable s-stem]

भिक्षा, f. alms; +  $\sqrt{=}$ र् (चरति, class I), go a-begging, ask for alms.

√भिद् (भिनत्ति, भिन्ते, class VII), split, break in two; perf. बिभेद (plur. बिभिदुः); fut. भेत्स्यति, °ते; ppp. भिन्न; infin. भेत्तुम्; gerund भित्त्वा, -भिद्य.

भिषज्, m. a physician.

भी, f. fear.

√भी, (बिभेति, class III), fear, with abl. of thing feared; perf. बिभाय; aorist अभैषीत्; fut. भेष्यति; ppp.भीत; infin. भेतुम्.

भीत, ppp. र्भी (बिभेति, class III), literally 'having feared', afraid.

भीम, adj. fearful, frightening, awesome; as m. Bhīma, name of a king of Vidarbha and father of Damayantī.

भीमपराक्रम, adj. 'having awesome courage'.

भीमशासन, n. command of Bhima.

भीष्म, m. Bhisma, name of the son of Śāṃtanu and Gaṅgā, who fought on the side of the Kauravas in the great war with the Pāṇḍavas.

√भुज् (भुनिक्त, भुङ्क्ते, class VII), enjoy; perf. बुभोज, बुभुजे; aorist अभुजत्; fut. भोक्यित, °ते; ppp. भुक्त; infin. भोक्तुम्; gerund भुक्त्वा.

भुज, m. an arm (of the body).

भूजंगम, adj. 'going in curves or coils (भूज)'; as m. a serpent.

भूवन, n. the world. [A synonym of लोक, but literally 'being' from √भू, then a 'living creature, man, mankind']

भू, f. the earth.

√भू (भवति, °ते, class I), be; perf. बभूव (plur. बभूवु:); aorist अभूत्; fut. भविष्यति, °ते; ppp. भूत; infin.भवितुम्; gerund भूत्वा, -भूय; caus. भावयति 'causes to be or become', effects, cultivates.

भूत, n. a being, person; creature.

भतल, n. 'the surface (तल) of the earth', the earth. [v. तल]

भूपति, m. 'lord of the earth', a king.

भूमि, f. ground, earth.

भूमिपति, m. 'lord of the earth', a king [= भूपति].

भूमिष्ठ, adj. standing (स्य) on the ground (भूमि).

भूयस्, comparative adj. more, greater; भूयस्, acc. n. sing. as adv. again.

√भूष् (भूषति, class I), adorn; ppp. भूषित.

भूषित, ppp. √भूष् (भूषति, class I), adorned.

√भृ (बिभर्ति, class II, or भरति, °ते, class I), bear, carry, support; perf. बभार; fut. भरिष्यति; ppp. भृत; infin. भर्तुम्; gerund -भृत्य.

भूग, m. Bhrgu, name of a famous sage.

भूत्य, m. a servant. [a gerundive, literally, 'one who is to be supported']

भूश, adj. strong, mighty, powerful; भूशम् acc. as adv. strongly, vehemently; exceedingly, greatly as prior member of a cpd.

भैंस, n. asking alms, begging; + √चर् (चरति, class I), go about begging.

भैमी, f. 'descended from Bhima', i.e., Damayanti.

भो, particle of address, O, sir. [for भोस् which loses -स् before vowels and voiced consonants]

भोग, m. enjoyment, joy; enjoyment of food, eating.

भोगवती, f. Bhogavati, the subterranean city of the Nāgas or serpent-demons.

भोजन, n. food.

√भंश or भश् (भंशते, class I or भश्यते, class IV), fall; aorist अभशत्; ppp.भष्ट.

भंश, m. fall; ruin; loss.

√भ्रम् (भ्रमति, °ते, class I or भ्राम्यति, °ते, class IV), move about, roam, roam about aimlessly, wander; be in a whirl; be agitated or confused; perf. बभाम (plur. बभम:); fut. भ्रमिष्यति; ppp.भ्रान्त; gerund भ्रान्त्वा, -भ्रम्य, -भ्राम्य.

भ्रमण, n. turning around, revolution.

भष्ट, ppp. √भंश or भश् (भंशते, class I or भश्यते, class IV), fallen.

√भाज (भाजते, class I), shine, be radiant.

भात, m. a brother.

भान्त्वा, gerund √भम् (भमति, °ते, class I or भाम्यति, °ते, class IV), having roamed.

П.

मघवन्, adj. 'possessing liberal gifts (मघ)', then bestowing liberal gifts, an epithet applied in the Rgveda to the patron of the sacrifice for his dispensations to the priests officiating at sacrifices instituted by him; applied to Indra for his

generosity and later his exclusive epithet and virtually an alternative name. [v. note on मघवन् at Canto II.30 of Nala story]

मङ्गल, n. welfare, luck.

र्भिज्ञ (मज्जित, °ते, class I), sink, submerge; perf. ममज्ज; aorist अमज्जीत्; fut. मङ्क्ष्यित, °ते, and मज्जिष्यित; ppp. मग्न; infin. मज्जितुम्; gerund -मज्य.

मणि, m. a gem or jewel.

मण्डपिका, f. a shed.

मण्डल, n. a bunch or quantity of anything (as of the hair).

मत, ppp. √मन् (मन्यते, class IV), (having been) thought, regarded.

मति, f. an opinion or notion.

मत्स्य, m. a fish.

√मथ् or मन्थ् (मथित, °ते, class I or मथ्नाति, मथ्नीते, class IX), agitate, stir or churn, (as a firestick to produce fire, or a rod to make butter); perf. ममाथ (plur. ममथु:, ममन्थु:, मेथु:); aorist अमथीत्; fut. मथिष्यित, °ते, and मन्थिष्यित; ppp. मिथित; infin. मथितुम्; gerund मथित्वा, -मथ्य; √मथ् + अग्निम् 'produce fire by churning sticks of attrition'.

मदीय, possessive adj. of first person sing. my.

मध्, adj. sweet; as n. honey.

मधुर, adj. honeyed, sweet.

मध्लिह, m. honey-licker', a bee.

मध्सदन, m. 'slayer of Madhu', an epithet of Kṛṣṇa.

मध्य, m. or n. the middle; loc. मध्ये in the middle, among, in (+ gen.).

मध्यम, adj. middling, middlemost; as m. or n. the middle of the body, waist.

√मन् (मन्यते, class IV), think, imagine; perf. मेने; aorist अमंस्त; fut. मंस्यति, °ते; ppp. मत; gerund मत्वा, -मन्य, -मत्य.

मनस्, n. the mind.

मनीषिन्, adj. wise.

मन्, m. a man; Manu, name of the father of mankind.

मनुज, m. 'born of Manu (q.v.)', a man.

मनुजेन्द्र, m. 'lord (इन्द्र) of men', a king.

मनुष्य, adj. pertaining to man, human; as m. a human being, a man.

मनोरथ, m. a wish, desire.

मनोविशुद्धि, f. purity of mind.

मनोहर, adj. 'stealing the heart', captivating, charming.

मन्त्रिन्, m. a counsellor or minister.

मन्थान, m. a churning-stick.

मन्द, adj. slow, weak, little.

मन्दभाग्य, adj. 'having little (मन्द-) luck', unfortunate.

मन्दर, m. Mandara, the name of a sacred mountain.

मन्दादर, adj. indifferent to (+ loc.).

मन्दिर, n. a temple.

मन्मथ, m. 'the agitator', love; the god of love.

मरण, n. death.

मरुत, m. in plur. the Maruts, name of ∎ group of storm gods in the Rgveda, the sons of Rudra, also called the 'Rudras'.

मर्त्य, adj. mortal; as m. a mortal, a man.

मर्दन, n. crushing; grinding; friction.

मस्तक, n. the head.

महत्, adj. great. [In origin an old pres. part. from √मह् 'be great', but with the participial meaning attenuated simply to 'great' without verbal force; for parallel development, cf. बृहत् ]

महत्तर, adj. greater (comparative of महत्).

महर्षि, m. a great or mighty seer (ऋषि).

महा-, adj. great, only as first member of a karmadhāraya cpd., not used separately.

महातपस्, adj. 'having great austerities', practicing great austerities.

महात्मन्, adj. 'having a great soul', of noble nature, noble.

महादेव, m. 'great god', applied to both Visnu and Siva.

महापदा, m. Mahāpadma, name of the elephant that supports the southern quarter of the earth.

महाबाह, adj. 'having great or stout arms', great-armed, stout-armed.

महाभाग, m. 'having a great lot or portion', fortunate, illustrious; venerable.

महाभूत, n. ■ gross element, of which there are five, viz., ether, air, fire, water and earth.

महामति, adj. 'having great understanding', wise.

महायशस्, adj. 'having great glory or whose glory is great'; glorious.

महारङ्ग, m. a great amphitheatre.

महारथ, m. a great warrior.

महाराज, m. 'a great king', a supreme sovereign.

महावन, n. a great forest, jungle.

महाबीर, m. 'great hero', Mahāvira, as the title of the twenty-fourth Tirthamkara of the Jaina religion. [v. note 6, Lesson 32]

महात्रत, adj. 'having a great vow (त्रत)', having undertaken a great vow.

महिषी, f. 'the mighty or powerful one', the first wife of a king. [f. of महिष, mighty] मही, f. the earth [literally 'the mighty one', f. of मह 'mighty'].

महीक्षित्, m. 'earth-ruler', a king or prince.

महीतल, n. the surface of the earth.

महीपति, m. 'lord of the earth', a king.

महीपाल, m. 'earth-protector (पाल)', a king.

महौजस्, adj. 'having great strength (ओजस्)', mighty.

मा, adv. not (used with the imperative or unaugmented imperfect or agrist to express a prohibition).

1√मा (मिमीते, class III), measure; form; perf. ममौ, ममे; aorist अमास्त; ppp. मित; infin. मातुम्; gerund मित्वा, -माय.

मांस, n. meat.

माचिरम्, adv. right away, immediately.

मातुल, m. a maternal uncle.

मात्रा, f. measure; at end of bahuvrihi cpd. 'having ... as measure', hence, so long, high, large, etc., but generally implying a limited measure; thus, 'having ... as limit' and so 'just so much and no more, merely that' [in this usage oftenest as a noun, e.g., जलमात्र, n. mere water, just water]; a material object; v. मात्रास्पर्श.

मात्रास्पर्श, m. material contact, contact with material objects.

माधव, m. Mādhava, a name of Kṛṣṇa.

√मानय (मानयित, denom. from मान, m. honor), honor; gerund मानयित्वा.

मानवधर्मशास्त्र, n. the Code or Lawbook of Manu, one of the chief manuals of Hindu jurisprudence. [v. note 7, Lesson 32]

मानस, n. the mind, heart; Mānasa, name of a large lake or pond in the Himālaya.

मानससरोवर, m. Lake Mānasa, in the Himālaya. [v. note 11, Lesson 32]

मानुष (f. मानुषी), adj. pertaining to man, human; as m. a human being, a man.

माम्, acc. sing. of pron. अहम् 'I'.

माया, f. supernatural or magical power, illusion.

मारण, n. the act of killing, killing.

मास्त, m. the wind.

√मार्ग्, (मार्गते, class I), seek after, look for; pres. middle part. मार्गमान 'seeking after, looking for'.

मार्ग, m. a road.

मार्जार, m. a cat.

मालवदेश, m. the Malava country (in west-central India).

माला, f. a garland.

माल्य, n. a garland.

मास, m. a month.

मासाहार, adj. 'having (i.e., taking) food [once] a month', eating but once a month.

मित्र, m. Mitra, name of a Vedic god, the personification of the compact or agreement between two parties; as n. (!) a friend.

मिथन, m. a pair (of children).

मिश्रित, adj. mixed.

मिश्री-√भू (भवति, class I), become mixed, mingle.

मुक्त, ppp. √मुच् (मुश्रक्ति, class VI), (having been) released; uttered (of a sound).

मुक्ति, f. release from rebirth, salvation.

मुख, n. the mouth.

मुख्य, adj. chief, principal, most excellent.

र्मुच् (मुञ्जति, °ते, class VI), release, emit, let go; perf. मुमोच, मुमुचे; aorist अमुचत्; fut. मोक्स्यति, °ते; ppp. मुक्त; infin. मोक्तुम्; gerund मुक्त्वा, -मुच्य; caus. मोचयित, °ते.

√मृद् (मोदते, class I), be glad or delighted, rejoice; perf. मुमुदे; fut. मोदिष्यते; ppp. मदित, glad, joyful.

√मुष् (मुष्णाति, class IX), rob, steal; perf. मुमोष; aorist अमोषीत्; ppp. मुषित; gerund मृषित्वा, -मुष्य.

√मृह (मुहाति, °ते, class IV), be confused or bewildered, lose one's senses; perf. मुमोह, मुमुहे; aorist अमृहत्; fut. मोहिष्यति; ppp. मुग्घ, मूढ; caus. मोहयति, 'causes someone to be confused or lose his senses', hence, deceives, tricks; ppp. of caus. मोहित.

मुहर्मुह:, again and again, repeatedly.

मुहु:, adv. suddenly, in a moment; repeatedly.

मूर्ति, f. corporeal form, shape, body.

मृतिकार, m. a maker of images or statues, sculptor.

मूर्तिवत्, adj. possessing bodily form.

मुर्ख, m. a fool.

मुर्धन्, m. the head.

मूल, n. a root.

मूषक, m. a mouse.

मूषिक, m. a mouse.

√मृ (म्रियते, probably in origin a passive), die; perf. ममार; aorist अमृत; fut.

मरिष्यिति; ppp. मृत; infin. मर्तुम्; gerund मृत्वा; caus. मारयित, 'causes to die', i.e., kills; infin. of caus. मारियतुम्.

√मृग् (मृगयति, class X), hunt, chase.

মুগ, m. an animal; often, especially in later texts, specifically a 'deer'. [For an exactly parallel example of this specialization, cf. modern English 'deer' from Old English deor 'animal' and further note that the meaning 'animal' was still current in Shakespeare's time, as may be seen in King Lear III. 4. 128: 'rats and mice and such small deer'.]

मगया, f. hunting.

मृज् (मार्ष्टि, class II), rub, clean, polish; perf. ममार्ज; aorist अमार्जीत्, अमार्क्षीत्; fut. मार्क्यते; ppp. मृष्ट; infin. मार्ष्ट्रम्; मार्जितुम्; gerund मृष्ट्वा, मार्जित्वा, -मार्ज्य.

मृत, ppp. √मृ (म्रियते), dead.

मृत्यु, m. death.

मृष्ट, ppp. √मृज् (मार्ष्टि, class II), (having been) rubbed, polished.

मेघ, m. a cloud.

मेदिनी, f. the earth.

मेनका, f. Menakā, an apsaras, mother of Śakuntalā by the sage Viśvāmitra.

मेलक, n. an assembly.

मोक्ष, m. release from rebirth; liberation, salvation, freedom.

मोह, m. confusion, loss of one's senses; bewilderment, delusion; infatuation.

मोहित, ppp. of caus. रमुह् (मुह्मति, class IV), deluded, deceived, befuddled.

मौन, n. silence.

 $\sqrt{\text{+}}$ ला (म्लायित, class IV), wither; perf. मम्लौ; aorist अम्लासीत्; ppp. म्लान.

म्लान, ppp. √म्ला (म्लायति, class IV), withered.

म्लानस्रग्रजःस्वेदसमन्वित, adj. 'provided with withered garlands, dust and perspiration'.

य-

যম্ভা, m. Yakṣa, name of one of a class of semi-divine beings, usually, but not invariably, of a benevolent nature; often regarded as attendants of the god Kubera, but also of Visnu.

√यज् (यजित, °ते, class I), sacrifice, worship; perf. इयाज, ईजे; aorist अयाक्षीत्, अयष्ट; fut. यक्ष्यित, °ते; ppp. इष्ट; infin. यष्ट्म; gerund इष्ट्वा; caus. याजयित.

यज्ञ, m. worship, sacrifice.

यज्ञिय, adj. 'belonging to or connected with the sacrifice', sacrificial.

√यत् (यतते, °ित, class I), strive after, try, make an effort; perf. येते; aorist अयतिष्ट; fut. यतिष्यति, °ते; ppp. यतित; infin. यतितुम्; gerund -यत्य.

यत: . . . तत: 'since . . . therefore'.

यत्न, m. effort, exertion.

यत्र, relative loc. adv. in which place, where.

यथा, conj. as, just as; in order that (+ opt.), so that (+ fut.); according to or as (as prior member of an avyayibhāva cpd.).

यथाकल्पम्, adv. according to or in conformity with the ritual (कल्प).

यथाकामम्, adj. according to one's pleasure (काम), at will.

यथाक्रमम् adv. according to order (काम), in succession.

यथागतम्, adv. 'as come (आगत)', by the way one came.

यथातथम्, adv. as it really is, truly.

यथान्यायम्, adv. according to rule (न्याय), rightly, fittingly.

यथायोग्यम्, adv. according to propriety (योग्य), properly, suitably.

यथावृत्तम्, adv. 'as happened (वृत्त)', i.e., as it happened or took place; as n. the actual occurrence of something.

यथाश्रद्धम्, adv. 'according to one's belief (श्रद्धा)', according to one's feeling or inclination.

यथोक्तम्, adv. as said (उक्त) or told (previously).

यद्, relative pron. who, which, what, that.

यदि . . . तदा, conj. if . . . then.

यदच्छ्या, adv. by chance, perchance.

यद्यपि ... तथापि, concessive conj. although ... nevertheless.

यद्भत् ... तद्भत्, conj. just as ... so.

यद्वा ... यदि ना, alternative conditional conj. if ... or if, whether ... or.

यन्त्र, n. a means or implement for holding, a prop.

√यम् (यच्छति, °ते, class I), hold; hold out, offer, give; perf. ययाम, येमे; aorist अयांसीत्, अयंस्त; fut. यंस्यित; ppp. यत; infin. यन्तुम्; gerund यमित्वा, -यम्य.

यम, m. the god Yama, the ruler of the departed spirits or dead. In the Rgveda he is not called a god, but a king of the dead, the first mortal and hence also the first to die and to discover the path to heaven.

ययाति, m. Yayāti, name of an ancient monarch, son of Nahuṣa, whom he succeeded to the throne.

यव, m. barley.

यवपूर्ण, adj. filled with barley.

यशस्, n. glory, fame.

यशस्विन्, adj. 'possessing glory', glorious, celebrated, famous; splendid, beautiful. यस्मात् . . . तस्मात, causal correl. conj. because . . . (therefore).

√या (याति, class II), go; perf. ययौ; aorist अयासीत्; fut. यास्यित; ppp. यात; infin. यातुम्; gerund यात्वा, -याय.

√याच् (याचित, °ते, class I), request, ask, ask someone (acc.) for something (acc.); perf. ययाचे; aorist अयाचिष्ट; fut. याचिष्ये; ppp. याचित; infin. याचितुम्; gerund याचित्वा, -याच्य.

याच्या, f. a request.

यात, ppp. √या (याति, class II), (having) gone.

यावत्, conj. while.

यावत् ... तावत्, correl. conj. as long ... so long, until.

युक्त, ppp. √युज् (युनिक्त, class VII), disciplined (as derived from the same root as योग 'discipline'); adj. provided with (+ instr. ).

यग, n. an age or eon.

युगपद्, adv. simultaneously.

√युज् (युनिक्त, युङ्क्ते, class VII), join, connect; set (said of a trap or snare); perf.
युयोज, युयुजे; fut. योक्ष्यित, °ते; ppp. युक्त, joined or provided with (+ instr.);
engaged upon (+ loc.); infin. योक्तुम्; gerund युक्त्वा, -युज्य; caus. योजयित,
harnesses, yokes.

युद्ध, n. a battle.

युद्धिष्ठिर, m. a Yuddhisthira, son of Pāṇḍu and Kunti, to whom the sage Bṛhadaśva tells the story of Nala and Damayanti.

√युध् (युध्यते, class IV), fight; perf. युयुधे; aorist अयुद्ध; fut. योत्स्यते; ppp. युद्ध; gerund -युध्य; infin. योद्धृम्; gerundive योद्धव्य; desiderative adj. युयुत्सु.

युपुत्सु, adj. desirous or about to fight (a desiderative adj. from √युध्).

युवराज, m. a crown prince, heir-apparent. [literally 'young king' from युवन् 'young' (with regular loss of न् in cpds.) + राजन् 'king' (with loss of -न् as final of a cpd; cf. महाराज]

युष्मदीय, possessive adj. of second person plur. your.

युवन्, m. a youth, a young man.

यूथ, n. a herd.

येन, instr. n. sing. relative pron. यद्, 'on account of which', for which reason.

योग, m. intense, effortful action, discipline; also Yoga, as one of the six orthodox systems of Indian philosophy. [The 'Limbs of Yoga' योदाङ्गानि) are given and defined in note 15, Lesson 32.]

योगस्थ, adj. abiding in discipline.

योजन, n. a measure of distance, said to be about nine miles.

योजयित, harnesses, yokes, caus. √युज् (युनिक्त, class VII).

योद्धकाम, adj. 'having a desire to fight', desirous of fighting. [on this cpd. v. Lesson 27, note 5]

योध, m. a fighter, warrior.

योनि, t. a source or origin.

योषित्, t. a young woman.

यौवन, n. the condition of being a youth (युवन्), the time between childhood and maturity.

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√रक्ष् (रक्षति, °ते, class I), protect, guard; pert. ररक्ष; aorist अरक्षीत्; ppp. रिक्षत; infin. रिक्षत्म; gerund -रक्ष्य.

रक्षस्, n. harm; one who harms, a harmer, an evil being or demon.

रिक्षत्, m. a protector.

বন্ধ, m. theatre or amphitheatre.

 $\sqrt{\text{रज्}}$  or रञ्ज् (रज्यति, °ते, class IV), be colored, esp. be red; be affected with a strong feeling, be delighted; caus. रञ्जयित, 'causes to be delighted', delights, pleases; ppp. रक्त.

रजक, m. a washerman.

रजस्, n. atmosphere; region of clouds and darkness, the space between heaven and earth; darkness; dust; in the Sāṃkhya philosophy, रजस् is one of the three

guṇas of matter (the others being तमस् and सत्त्व). रजस् is the principle of activity, that which makes things move, and the source of pain in human experience, as opposed to pleasure.

रजोहीन, adj. devoid of dust, free of dust.

रज़, m. a rope or cord.

रण, m. or n. battle.

रत, ppp. √रम् (रमते, class I 'take pleasure in'), taking pleasure in, devoted to.

रति, f. pleasure.

रत्न, n. a jewel, precious gem.

रत्नभूत, adj. 'become or being a jewel', jewel-like.

रथ, m. a chariot.

रथोपस्थ, m. the well of a chariot.

√रम् (रमित, °ते, class I), stop (transitively in active, intransitively in middle); rest, take one's ease *or* pleasure, find pleasure; *perf*. रराम, रेमे; *aorist* अरंसीत्, अरंस्त; *fut*. रंस्यते; *ppp*. रत, taking pleasure in, devoted to; *infin*. रन्तुम्; *gerund* रन्त्वा, -रम्य.

रमणीय, adj. charming, enjoyable, pleasant. [gerundive of √रम् literally 'to be enjoyed', worthy of being enjoyed]

रिव, m. the sun.

रस, m. taste, flavor; juice or essence.

रसातल, n. Rasātala, name of one of the seven hells beneath the earth.

रहस्, n. solitude; a lonely place; acc. as adv. in secret, secretly.

रहित, adj. devoid of; ppp. √रह (रहित, class I, 'separate').

राक्षस, m. a demon.

राग, m. love, affection, desire, longing, passion.

राजन्, m. ■ king.

राजपुत्र, m. a king's son, a prince.

राजिष, m. a royal sage.

राजेन्द्र, m. 'lord of kings', best of kings.

राज्य, n. a kingdom;  $+\sqrt{7}$  'rule'.

रात्री (later also रात्रि), f. the night.

राशि, m. a heap.

राहु, m. Rāhu, a Dānava who, at the churning of the ocean, took the form of a god and drank of the Amṛta; upon seeing this, the sun and the moon informed Viṣṇu who cut off Rāhu's head, which having become immortal, eternally

takes vengeance on the sun and the moon by periodically swallowing, *i.e.*, eclipsing, them.

√रिच् (रिणिक्त, class VII, रिच्यते, class VI), leave; pert. रिरेच, रिरिचे; aorist औरक्षीत् / अरिक्त; tut. रेक्ष्यिति; ppp. रिक्त; caus. रेचयित.

√रुच् (रोचते, °ति, class I), shine, be bright; appear beautiful, hence please; pert. रुरोच, रुरुचे; aorist अरुचत्, अरोचिष्ट; tut. रोचिष्यते; ppp. रुचित; intin. रोचितुम्; in caus. रोचयति, chooses someone as (with two acc.); periphrastic pert. रोचयामास.

रुचिर, adj. splendid; beautiful.

रुचिरानन, adj. 'having a splendid or beautiful face', fair-faced.

√रुद् (रोदिति, class II), weep; pert. रुरोद; fut. रोदिष्यति; ppp. रुदित; infin.रोदितुम्; gerund रुदित्वा, -रुद्य.

ষ্ক, m. in plur. the Rudras, sons of Rudra (later called Siva), also called the 'Maruts', storm gods of the Rgveda.

रुद्र, m. Rudra, an early epithet and name of Siva.

√रुध् (रुणद्धि, रुन्द्धे, class VII), hold back, obstruct; lay siege to, besiege; perf. रुरोध, रुरुधे; aorist अरौत्सीत्, अरुधत्; tut. रोत्स्यित, °ते; ppp. रुद्ध; infin. रोद्धृम्; gerund रुद्धवा, -रुध्य.

रुधिर, adj. red; as n. blood.

 $\sqrt{8}$ ह (रोहित, °ते, class I), grow; pert. रुरोह, रुरहे; aorist अरुहत्, अरुक्षत्; fut. रोक्ष्यिति, °ते; ppp. रूढ; infin.रोढुम्; gerund रूढ्वा, -रुह्य; caus. रोहयित, रोपयित.

रूप, n. form, shape; color; रूपं + कृ 'assume a form'.

रूपयौवन, n. beauty and youth.

रूपवत, adj. 'possessing (beautiful) form', beautiful, handsome.

रै, f. wealth, prosperity.

रोमन्, n. the hair.

रोमहर्ष, m. the bristling of the hair of the body, horripilation.

रोहितमत्स्य, m. a kind of fish, Cyprinus Rohitaka. [so called because it is red (रोहित)]

ल-

लक्षय (लक्षयित, °ते, denom. verb from लक्ष 'a mark'), mark, notice; ppp. लिक्षत. लिक्षत, ppp, √लक्षय (denom. verb), (having been) marked, noticed.

लक्ष्मी, f. prosperity; beauty, loveliness; splendor, lustre. [Unlike words of the नदी or देवी type, लक्ष्मी adds -h in the nominative: लक्ष्मी:.]

√लग् (लगति, class I), be attached to; fut. लगिष्यति; ppp. लग्न.

लगुड, m. a club or cudgel.

लग्न, ppp. √लग् (लगति, class I), adhered or stuck to; attached to (as of a design to a pot prior to baking).

√लज् (लज्जते, class I), be ashamed; pert. ललजे; ppp. लज्जित; intin. लजितुम्.

लजा, f. shame.

लज्ञावत्, adj. 'having shame', embarassed.

लब्ध, ppp. √लभ् (लभते, class I), gotten, received, obtained.

√लभ् (लभते, class I), receive, get, obtain; + स्वर्ग, attain heaven, go to heaven; pert. लभे; aorist अलब्ध; tut. लप्स्यते; ppp. लब्ध; gerund लब्ध्वा, -लभ्य.

लाघव, n. 'lightness', making light or little of; disdain.

लाङ्गल, n. a plow; with caus. √चल् (चलति, class I), plow (a field).

লাম, m. 'the act of getting, acquiring', attainment, acquisition.

√लिख् (लिखति, class VI), scratch, write; pert. लिलेख; aorist अलेखीत्; tut. लिखिष्यति; ppp. लिखित; gerund लिखित्वा, -लिख्य.

লিক্ব, n. a mark (whereby a thing is recognized), characteristic.

लिङ्गधारण, n. wearing one's characteristic marks.

√िलप् (लिम्पति, °ते, class VI); smear, besmear; pert. लिलेप; aorist अलिपत्; ppp. लिप्त.

√लिह् (लेढि, class II), lick; desiderative लेलिह्यते 'licks constantly'.

√लुप् (लुम्पति, class VI), break, attack, plunder; pert. लुलोप; ppp. लुप्त; gerund लुप्त्वा, -लुप्य.

लुप्त, ppp. √लुप् (लुम्पति, class VI), broken, broken off; interrupted.

लेखक, m. a writer; a copyist or scribe.

लोक, m. the world; people, folk.

लोककृत, adj. 'world-making', world-creating.

लोकपाल, m. plur. 'world-protectors', guardians of the four quarters.

लोचन, n. the eye.

लोभ, m. strong desire; greed, avarice.

लौकिक, adj. belonging to the world (लोक), worldly; hence, not sacred.

a.

वंश, m. stock (as of bamboo); stem, lineage, family; a flute.

वंशकर, adj. making a family, propagating a family or dynastic line.

वक्त, n. the mouth or face.

√वच् (विक्त, class II), say, speak; pert. उवाच (plur. ऊचु:); aorist अवोचत्; fut. वक्ष्यित, °ते; ppp. उक्त; infin. वक्तुम्; gerund उक्त्वा, -उच्य.

वचन, n. speech; words.

वचस्, n. speech; words.

वज, m. the thunderbolt or weapon of Indra.

वणिज्, m. a merchant.

√वद् (वदति, °ते, class I), speak, say; speak to, say to (+ acc. of person addressed); pert. उवाद, ऊदे; aorist अवादीत्, अविदष्ट; tut. विदष्यित, °ते; ppp. उदित; intin. विदतुम्; gerund उदित्वा, -उद्य; caus. वादयित 'causes (a literary work) to speak', i.e., recites, or 'causes (a musical instrument) to play', i.e., plays. वदन, n. the mouth.

वध, m. killing, slaying, slaughter; + √कृ (करोति, class VIII), as equivalent of √हन् or of caus. √म 'kill'.

वध्य, gerundive of √वध्, going to be killed, to be killed, i.e., should be killed.

वन, n. a forest or woods.

वनवासिन्, adj. 'forest-dwelling', as m. a forest-dweller.

√वन्द् (वन्दते, class I), praise, salute reverentially; pert. ववन्दे; ppp. वन्दित; infin. वन्दितुम्; gerund वन्दित्वा, -वन्द्य.

वपुस्, n. form, aspect; beauty.

वयस्, m. youth, marriageable age.

बर, adj. choice, excellent; at end of tatpuruṣa cpd. best of such-and-such, the best such-and-such; as m. a choice, wish; a thing chosen as a gift or reward. बरवणिन, adj. 'having an excellent complexion', of fair complexion.

वराङ्गना, f. an excellent woman. [cf. परमाङ्गना]

वरण, m. Varuṇa, name of a Vedic god, the personification of truth, one of the Aditvas.

वर्चस, n. vital power, energy; brilliance, lustre.

-वर्ज, adj. free from, devoid of; -वर्जम्, as an indeclinable at end of cpd. except, excluding.

वर्जित:, ppp. ot caus. √वृज् (वृणक्ति, class VII), devoid of, without (at end of cpd.).

वर्ण, m. cover, coat; color; class, caste.

वर्णय (वर्णयति, denom. verb from वर्ण 'color'), color, paint; depict, describe. वर्ण्यमान, pres. pass. part. of √वर्णय, being described.

वर्ष, m. (sometimes n.) a year; rain.

वर्षों, t. plur. the rains, the monsoon.

वश, m. controlling power, control, influence.

वशी-√कृ (वशीकरोति, class VIII), make submissive, bring under one's control; ppp. वशीकृत, controlled, subdued.

वश्य, adj. being under one's control, submissive, obedient.

<sup>1</sup>√वस्, (उच्छिति, class VI), grow bright, light up.

2√वस्, (वस्ते, class II), wear; pert. ववसे; aorist अवसिष्ट; fut. वत्स्यति; ppp. वसित; infin. वसितुम्; gerund वसित्वा, -वस्य.

 $3\sqrt{a}$ स्, (वसति, class I), stay, abide, dwell, live; pert. उवास; aorist अवात्सीत्; fut. वत्स्यति; ppp. उषित; infin. वस्तुम्; gerund उषित्वा, -उष्य.

वसति, f. a dwelling, home.

वस्, adj. 'shining', excellent, good; as n. goods, wealth; as m. plur. the Vasus, name of a troop of Vedic deities, closely associated with Indra.

वसुंधरा, f. 'holding treasures', the earth. [The stem form वसु (not वसुं) is expected in part A, but it has been replaced by an analogical acc. m. sing. वसुम् (written with anusvāra), as found in many cpds. with a case form instead of a stem form in part A, e.g. धनंजय 'winning (जय) wealth (धन)', प्लवंगम 'going (गम) by leaps (प्लव)', i.e., a frog or monkey.]

वसुधा, *adj.* 'bestowing *or* giving riches *or* wealth'; *as f.* the earth (as a provider of wealth).

वसुधाधिप, 'overprotector of the earth', a king.

वसुसंपूर्ण, adj. full of riches.

वस्त्त:, adv. really, actually, indeed.

वस्त्र, n. a garment or article of clothing.

√वह् (वहति, class I), carry, bear, draw, pull, drive (a chariot); pert. उवाह (plur. ऊहु:); aorist अवाक्षीत्; fut. वक्ष्यिति; ppp. ऊढ; infin. वोढुम्; gerund ऊढ्वा, -उह्य; pres. pass. उह्यते.

√वा (वाति, class II), blow; pert. ववौ; aorist अवासीत्; tut. वास्यित; ppp. वात; intin. वातुम; caus. वापयित.

वाक्य, n. a sentence; speech; words.

वाच्, f. word; speech; the voice.

वाजिन्, m. a horse.

√वाञ्छ् (वाञ्छति, class I), wish, desire; ppp. वाञ्चित.

बाट, m. an enclosure.

वात, m. the wind.

वाद, m. a saying, a word.

वादक, m. a musician.

वाद्य, n. a musical instrument.

वाद्यमान, being played, pres. pass. part. of caus. √वद् (वदति, class I).

वाद्यविद्या, f. the art of playing a musical instrument.

वानर, m. a monkey.

वाय, m. Vāyu, the Vedic god of the wind; the wind.

वारं वारं adv. phrase, sometimes.

वाराणसी, Vārāṇasī, the city of Benares or Banaras in NE India, a seat of great learning and sacredness in the proximity of the Ganges River.

वारि, n. water.

वार्ष्णिय, m. a descendant of the tribe or family of Vṛṣṇi, a patronymic of Kṛṣṇa.

वास, m. dwelling, abiding; an abode, dwelling.

वासव, m. Vāsava, a name of Indra as chief of the Vasus, a class of gods mentioned in the Rgveda, but of vague function and character. [वासव means literally 'relating to or derived from the Vasus' and used as a noun denotes one who is connected with the Vasus in some way, whence the specific application to Indra as their chief.]

वासस्, n. a garment, clothing.

वासुकि, m. Vāsuki, name of the serpent-king used as a churning-rope by the gods and demons when they churned the ocean.

वास्देव, m. son of Văsudeva, patronymic of Kṛṣṇa.

नाहन, n. the act of carrying, a means of carrying; a vehicle or beast for riding.

बि, as a verbal prefix, hither and thither, here and there, away; as an adverbial prefix to adjectives, denotes intensity or variation, e.g., विचित्र, very colorful or variegated; as a negative prefix in विप्रिय, not dear (= अप्रिय).

वि-अति- $\sqrt{q}$  (तरित, class I), cross over (अति) completely (वि); tut. व्यतितरिष्यिति.

वि-आ-√पर्द् (पद्यते, class IV), fall away, perish; caus. व्यापादयति 'causes to perish', kills; gerundive of caus. व्यापादयितव्य.

वि-आ-√ह (हरति, class I), bring out (वि-आ), then utter; + वाचं, utter words, speak; perf. व्याजहार.

वि-√ईक्ष् (ईक्षते, class I), look upon, behold.

वि-√कम्प (कम्पते, class I), tremble, waver.

वि- $\sqrt{\mathbf{p}}$  (किरति, class VI), scatter; ppp. विकीर्ण.

विक्रम, m. courage, might, prowess.

वि-√क्री (क्रीणाति, class IX), sell. [वि reverses the meaning of √क्री 'buy'.]

विगत, ppp. वि-√गम् (गच्छति, class I), gone off or away (वि).

विगतसंकल्प, adj. 'having one's purpose gone away', whose purpose has gone away. वि-√गम (गच्छति, class I), go off or away (वि); ppp. विगत.

विगृहीत, ppp. वि-√ग्रह् (गृह्णाति, class IX), 'held apart (वि)', (having been) separated, kept away.

वि-√चर् (चरति, class I), move hither and thither (वि), move about; caus. विचारयति 'causes to move hither and thither', figuratively, deliberates, ponders; gerund of caus. विचार्य.

बि-√चि (चिनोति, चिन्ते, class V), investigate, explore; scour.

विचित्र, adj. very (वि) variegated or bright, colorful.

√विज् (विजते, class VI), move suddenly, dart (from fear); perf. विविजे; fut. विजिष्यति; ppp. विग्न.

विजय, m. conquest, victory.

विज्ञप्त, ppp. of caus. वि-√ज्ञा (जानाति, class IX), (having been) informed.

वि-√ज्ञा (जानाति, class IX), understand, know; caus. विज्ञापयति, विज्ञपयति 'causes to know', informs.

1√बिद् (वेत्ति, class II), know; perf. वेद 'knows', i.e., with present meaning! (plur. विदु:); aorist अवेदीत्: fut. वेदिष्यति, °ते, वेत्स्यति, °ते; ppp. विदित; infin. वेदितुम्, वेत्त्म; gerund विदित्वा, -विद्य.

2√विद् (विन्दति, °ते, class VI), find; passive विद्यते, literally is found, is; perf. विवेद (विविदे); aorist अविदत्, अविदत; fut. वेत्स्यति, °ते; ppp. वित्त; infin. वेत्तुम्;

gerund वित्त्वा, -विद्य.

विदर्भ, m. plur. Vidarbhans, name of a people and their country, south of the Vindhya Mountains, corresponding roughly to modern Berār. [v. note in Nala story under विदर्भेषु, I.11]

विदर्भनगरी, f. the city of Vidarbha, i.e., Kuṇḍina, capital of Vidarbha, south of the Vindhya Mountains, whose king was Bhīma, father of Damayantī.

विद्धि, imperative of ¹√विद् (वेत्ति, class II), know!

विदित्वा, gerund 1√विद् (वेत्ति, class II), having known.

विद्या, f. knowledge.

विद्याधरी, f. one of a class of fairies or supernatural beings, possessed of vague magical powers. [विद्याधरी is the f. of विद्याधर, the male counterpart, the

literal meaning of which is 'bearing or possessing knowledge', i.e., some sort of esoteric or magical knowledge.]

विद्युत्, f. 'that which shines hither and thither', lightning. [root noun from वि-√द्युत् (द्योतते, class I), 'shine apart or hither and thither', hence lighten]

विद्युसता, f. a lightning-flash, forked lightning [literally 'lightning-creeper', a cpd. of विद्युत 'lightning' + लता 'creeper'; -त् changed to -ल् by regressive assimilation]

विद्वजन, m. a wise man. [विद्वत् is the perf. active part. of ¹√विद् (वेत्ति, class II, 'know') with present meaning: 'knowing', hence wise + जन.]

वि-√धा (दधाति, class III), 'put or place here and there (वि)', arrange; determine, ordain.

विधेय, adj. compliant, subject, obedient.

वि-√नश् (नश्यति, class IV), perish, come to naught.

विना, postp. without (+ acc. or instr.).

विनाश, m. ruin, destruction.

विनाशन, n. destruction.

विनाशिन्, adj. destroying.

विनिर्मुक्त, ppp. वि-निस्-पृमुच् (class VI), delivered, liberated, free from.

वि-नि-√वृत् (वर्तते, class I), turn away; cease, disappear.

वि-निस्-√चि (चिकेति, class III), 'look out (निस्) this way and that (वि)', deliberate on, consider; gerund विनिश्चित्य.

वि-निस्-√पिष् (पिनष्टि, class VII), 'crush out(निस्) apart (वि)', crush to bits.

विनिष्पिष्ट, ppp.वि-निस्-√पिष् (पिनिष्ट, class VII), crushed to bits. [Note change of -स् of निस् to -ष् by sandhi; as in अग्निषु from \*अग्निस्.]

वि-निस्-√सृ (सिसर्ति, class III), go forth (निः) hither and thither (वि); ppp. विनिःसृत.

विन्दु, m. a drop.

विन्ध्य, m. Vindhya, name of a low range of mountains running across central India.

√विष् (वेपते, class I), tremble, shake; pres. middle part. वेपमान; perf. विवेषे; aorist अवेषिष्ट.

विपरीत, ppp. वि-परि-√इ (एति, class II), turned around, reversed; perverse, contrary to rule, wrong; adverse, inauspicious.

विपश्चित्, adj. inspired, wise, learned.

विप्र, m. a priest.

विप्रतिपन्न, ppp. वि-प्रति-√पद् (पद्यते, class IV), 'having stepped back (प्रति) away (वि)', averse.

विप्रिय, adj. not (वि) dear, unpleasant; as n. what is unpleasant, an offense.

विबुध, adj. 'very (वि) wise', as m. a god.

वि-√भज् (भजति, class I), divide.

वि-√भिद् (भिनत्ति, class VII), split apart (वि); perf. °िबभेद (plur. °िबभिदुः); gerund °िभद्य.

विभू, adj. pervading, far-reaching, unlimited; powerful; as m. lord, ruler.

विभ्रम, m. 'a moving here and there', faltering, confusion.

वि-√मा (मिमीते, class III), 'measure across', traverse.

विमान, n. a sky-chariot, aerial chariot (of the gods). [v. note at Canto II.59 of the Nala story]

वि-√मृह (मृह्यति, class IV), be confused or infatuated.

विमृढ, ppp. वि-√मुहू (मुह्यति, class IV), bewildered, confused.

वियुक्त, ppp. वि-√युज् (युनिक्त, class VII), 'dis-joined', separated from, devoid of. वि-√रम् (रमित, °ते, class I), stop, cease.

विरव, m. crying, clamor, noise.

बिरहित, ppp. बि- √रहू (रहति, class I), abandoned, given up, relinquished, deprived of, free of, devoid of.

वि-√राज् (राजति, class I), shine forth or in different directions (वि); caus. विराजयित 'causes to shine forth', adorns.

विराजित, ppp. of caus. वि-√राज् (राजित, class I), 'caused to shine far and wide (वि)', adorned.

विराव, m. sound; noise; buzzing.

विरूपाक्ष, m. Virūpākṣa, name of the great elephant that holds up the eastern quarter of the earth. [literally 'having variegated or deformed eyes']

विलग्न, ppp. वि-√लग् (लगति, class I), fastened or attached to, clinging to. [The prefix वि here has an intensive force.]

वि-√लज् (लज्जते, class I), be ashamed. [वि is an intensive prefix here.]

विलञ्जमान, pres. middle part. of वि-√लज्ज् (लज्जते, class I), being ashamed.

वि-√लम्ब् (लम्बते), hang around, delay, linger.

विलम्ब, m. delay.

वि-√लिप् (लिम्पति, class VI), smear all over (वि); ppp. विलिप्त.

विलिप्त, ppp. वि-√लिप् (लिम्पति, class VI), (having been) smeared all over (वि).

वि-√ली (लीयते, class IV), be dissolved; fut. विलेष्यते.

वि-√वद् (वदते, class I), 'speak at variance (वि)', dispute or argue about.

विवर, m. an opening, hole.

विवर्ण, adj. 'having apart-color', having no color, without color, pale.

विवर्णवदन, adj. 'having a face without color', pale-faced.

विवाह, m. 'carrying away (वि)', fetching home of the bride, wedding, marriage.

विविध, adj. having different (वि)' kinds, of various sorts, different, various.

वि-√वृध् (वधते, class I), grow, increase.

विश्, f. 'a settlement', community, folk; then the folk or people as distinguished from the Brahmans and Kṣatriyas, the third class of Hindu society, later called the Vaiśyas.

√विश् (विशति, °ते, class VI), enter; pert. विवेश (plur. विविशु:), विविशे; aorist अविक्षत्; fut. वेक्ष्यति, °ते; ppp. विष्ट; intin. वेष्टम; gerund -विश्य; caus. वेशयति.

विशाल, adj. broad, spacious, wide, large.

वि-√शिष् (शिनष्टि, class VII), 'leave apart', separate; ppp. विशिष्ट, 'left apart', separated: distinguished

विशिष्ट, ppp. वि-√शिष् (शिनष्टि, class VII), 'left apart', separated, then distinguished, excellent.

विशुद्धि, f. purity.

विशेष, m. distinction, difference; kind, sort; विशेषेण, instr. used as adv. especially. विशेषत:, adv. especially, in particular.

विश्रब्धम्, adv. confidently, without hesitation. [adverbially used acc. n. sing. of ppp. वि-√श्रम्भ् (श्रम्भते, class I), put confidence in]

विश्रम, m. rest, repose.

विश्रुत, ppp. वि-पश्च (शृणोति, class V), 'heard here and there or far and wide (वि)', well-known, then attenuated to 'known as, called, famed as'.

विश्व, adj. all; विश्वजित्, adj. all-conquering; as m. an all-conqueror.

विश्वतोमुख, adj. 'having the face or faces in all directions', facing in all directions.

विश्वामित्र, m. Viśvāmitra, name of a sage, father of Sakuntalā by the apsaras Menakā.

विश्वास्य, gerund of caus. वि-√श्वस् (श्विसिति, class II), 'having caused to have confidence', having inspired confidence.

विश्वे, m. plur. the All-gods, more fully called विश्वे देवा:; a group of Vedic deities originally conceived as embracing all the gods of the pantheon, but later evolved into another class of deities, not all-comprehensive.

विष, n. poison.

विषम, adj. not (वि) even, uneven, rugged, rough; as n. difficulty, distress.

विषय, m. an object of the senses; matter, subject or topic.

विषाद, m. despair, dejection, despondency, sorrow.

√विष्ट् (वेष्टते, class I), wrap; caus. वेष्टयित (without caus. meaning).

विष्टभ्य, gerund वि-√स्तभ् (स्तभ्नाति, class IX), having stopped.

विष्णु, m. Viṣṇu, name of one of the principal deities of Hinduism, a member of the trinity or triad (त्रिम्ति) along with Brahmā and Siva.

विष्फुलिङ्ग, m. a spark.

वि-√सद् (सीदति, class I), sink down, be depressed or dejected.

वि-√सृ (सिसर्ति, class III), go in various directions (वि); caus. °सारयति causes to go or move in various directions, directs here and there; gerund of caus. °सार्य.

वि-√मृज् (सृजति, class VI), let go, release; pert. °ससर्ज; ppp. °सृष्ट.

वि-√सृप् (सर्पति, class I), move apart, move hither and thither (वि), separate, scatter, disperse; pert. °ससर्प (plur. °ससृपु:); ppp. विसृप्त.

विसुष्ट, ppp. वि-√सृज् (सूजित, class VI), (having been) released, let go.

वि-√स्तभ् or √स्तम्भ् (स्तभ्नाति, class IX), prop asunder, then make firm or immobile, stop; gerund विष्टभ्य.

विस्मय, m. astonishment, amazement.

विस्मयान्वित, adj. 'provided with astonishment', (having been) astonished.

वि-√स्मि (स्मयते, class I), be astonished.

विस्मित, ppp. वि-√स्मि (स्मयते, class I), astonished.

विहग, m. a bird.

वि- $\sqrt{\epsilon}$ । (जहाति, class III), leave apart or aside (वि), discard, cast aside, give up.

विहित, ppp. वि- $\sqrt{धा}$  (दधाति, class III), (having been) ordained.

वि-√ह (हरति, class I), pass one's time, wander about for pleasure, enjoy oneself; perf. विजहार.

वीत, ppp. वि-√इ (एति, class II), 'gone away (वि)', (having) departed.

वीर, m. a man, a hero.

वीरसेन, m. name of a king, father of Nala.

वीर्य, n. manliness, courage, strength.

1√वृ (वृणोति, वृणुते, class V), cover; surround; guard; pert. ववार, वब्रे; aorist अवारीत्; ppp. वृत; intin. वरितुम्, वर्तुम्; gerund वृत्वा, -वृत्य; caus. वारयित, hinders, impedes, stops (without caus. meaning!); tut. of caus. वारयिष्यित, °ते.

2√वृ (वृणीते, class IX), choose, select; pert. वब्रे; aorist अवृत; tut. वरिष्यते; ppp. वृत; intin. वरीतुम्; gerund वरित्वा; caus. वरयित, °ते, chooses (without caus. meaning!).

वक, m. a wolf.

वृक्ष, m. a tree.

√वृज् (वृणक्ति, वृङ्क्ते, class VII), turn away from, avert, exclude; perf. ववर्ज; fut. वक्ष्यिति, °ते; ppp. वृक्त; gerund -वृज्य; gerund of caus. वर्जियत्वा, as a virtual postp., excluding, with the exception of.

√वृत् (वर्तते, °ित्, class I), turn, move; take place; be concerned with (+ loc.); perf. ववर्त; aorist अवृतत्; fut. वर्तिष्यति, °ते, वर्त्स्यति, °ते; ppp. वृत्तः; infin. वर्तितुम्;

gerund -वृत्य; caus. वर्तयति, °ते.

वृत, ppp. 1√वृ (वृणोति, class V), '(having been) covered', enclosed, surrounded.

वृत्त, ppp. √वृत् (वर्तते, °ित, class I), (having) taken place, occurred.

वृत्तान्त, m. occurrence, happening; story [ppp. √वृत् (वर्तत, class I), 'happened, taken place' + अन्त 'end', whose function seems redundant].

वृत्ति, f. way of behaving, conduct.

√वृध् (वधते, class I), middle grow, increase, thrive; active make grow, strengthen; perf.ववर्ध, ववृधे; aorist अवृधत्, अविधिष्ट; fut.वर्त्स्यति; ppp. वृद्ध, grown up, old; prosperous; infin. विधितुम्.

नृद्ध, ppp. √नृध् (नधते, class I), grown, increased; as adj., old.

वृषभ, m. a bull.

वृहिण, m. plur. Vṛṣṇi, the tribe or family from which Kṛṣṇa was descended.

वेग, m. rush, onset, impetus, momentum; vehemence.

वेणु, m. a reed; ■ flute.

वेत्तृ, m. a knower.

वेदिविद्, adj. 'Veda-knowing'. [¹√विद् (वेत्ति, class II) 'know', here used as final of acc. tatpurusa cpd. as equivalent of pres. part.]

वेद्य, n. an object of knowledge. [gerundive of 1√विद् (वेत्ति, class II), 'know' used as a neuter noun]

वेपथ, m. a quivering, trembling.

वेपमान, pres. middle part. of √िवप् (वेपते, class I), trembling.

वेश्मन्, n. an abode, house; chamber.

ने, postpositive particle, in the Epics used mostly as a verse-filler; sometimes it may throw some emphasis on the prior word.

वैकुण्ठ, m. Vaikuṇṭha, name of Viṣṇu's heaven.

वैदर्भ, adj. 'pertaining to or connected with Vidarbha', as m. the king of Vidarbha.

वैनतेय, m. the son of Vinatā, metronymic for Suparņa (or Garuḍa), the chief of birds.

वैर, m. enmity, hostility.

व्यक्त, adj. manifest.

√व्यथ् (व्यथते, class I), be disturbed or agitated; caus. व्यथयित, 'causes to be disturbed or agitated'; disturbs, agitates.

व्यथा, f. agitation, perturbation.

√व्यध् (विध्यति, class IV), pierce, hit (as with an arrow); perf. विव्याध; fut. वेत्स्यति; ppp. विद्ध; infin. वेद्धम्; gerund विद्धवा, -विध्य.

व्यपेत, ppp. वि-अप-√इ (एति, class II), gone away, vanished.

व्यवसाय, m. resolution.

व्यवसित, ppp. वि-अव-√सो (स्यति, class IV), determined, resolved.

व्यवस्थित, ppp. वि-अव-√स्था (तिष्ठति, class I), 'standing here and there (वि)', arranged, arrayed.

व्यसन. n. vice.

व्याकरण, n. grammar.

व्याकुल, adj. confused, puzzled.

व्याघ, m. a tiger.

व्यात्त, ppp. वि-आ-√दा (ददाति, class III), 'taken apart (वि)', wide open.

व्याध, m. a hunter.

न्याधि, m. disease, sickness.

व्यापादित, ppp. of caus. वि-आ-√पद् (पद्यते, class IV), 'having been caused to perish', caused to fall away, caused to fall apart'; (having been) destroyed, killed.

न्यापार, m. business, affair.

व्यापृत, ppp. वि-आ- $\sqrt{q}$  (पृणोति, class V), busied with or engaged in (+ loc.).

व्याप्त, ppp. वि-√आप् (आप्नोति, class V), (having been) pervaded.

व्यत्पन्न, ppp. वि-उद-√पद (पद्यते, class IV), originated or derived.

√त्रज् (त्रजित, class I), go, walk; perf. बन्नाज; aorist अन्नाजीत्; fut. न्रजिष्यिति; ppp. न्रजित; infin. न्रजितुम्; gerund न्रजित्ना, -न्रज्य.

त्रण, m. a wound.

त्रणित, adj wounded.

श-

√शक् (शक्नोति, class V), be able, can; perf. शशाक (plur. शेकु:); aorist अशकत्; fut. शक्ष्यति, °ते; ppp. शक्त; pres. pass. शक्यते; negative pres. part. अशक्नुवत् 'not being able to (+ infin.).

शकट, m. a cart or wagon.

शकल, n. a piece; a half (of an eggshell).

शक्य, adj. able (+ infin. having passive value).

शक्र, m. Sakra, a name of Indra. [literally the 'powerful one']

शंकर, adj. 'effecting (-कर) or conferring a blessing (शम्)'; as m. Samkara, epithet and name of Siva.

शची, f. might or strength; Saci, name of Indra's wife (v. शचीपति).

शचीतीर्थ, n. a place of pilgrimage at which Sakuntalā and her escort stopped on their way to Dussanta's palace. [v. note 21, Lesson 15]

शचीपति, m. 'lord of might (शची)', an epithet and name of Indra, then by a misunderstanding of पति (which can also mean 'husband') interpreted as 'husband of Saci'; v. note on Canto I.24 of Nala story.

शत. n. a hundred.

शत्रु, m. an enemy.

शनै: शनै:, reduplicated adv. gradually, slowly.

शपथ, m. a curse; an oath;  $+\sqrt{2}$ , swear an oath.

शब्द, m. ■ sound or noise.

शम्, n. welfare; happiness; blessing.

शम, m. quiet, peace.

शयित्वा, gerund √शी (शेते, class II), having lain, having lain down.

शय्या, f. a bed or couch; lying down, sleep.

शर, m. an arrow.

शरण, n. refuge, shelter.

शराव, m. a plate, dish.

शरीर, n. the body.

शरीरान्तकर, m. 'maker of the end of (men's) bodies', epithet of the god Yama, ruler of the departed spirits or dead.

शरीरिन्, adj. 'having or possessing a body', embodied; as m. the soul.

शर्मन्, n. shelter, refuge; comfort, joy [frequently used as terminal member of Brahman names, e.g., Visnuśarman, q.v.]

शश. m. a hare.

शशक, m. a hare. [a sort of diminutive of शश, but without substantial difference in meaning]

शशाङ्क, adj. 'having a hare as its mark', marked by a hare; as m. the moon; v. शिशन्.

খাখিন্, adj. 'possessing a hare (খাখা)'; as m. the moon (so-called because in Indian mythology it is believed to contain the imprint of a hare on its surface).

शस्त्र. n. a cutting implement, a knife or sword, a weapon [not to be confused with शास्त्र !].

शाखा, f. a branch (of a tree).

शान्ति, f. peace.

शाप, m. a curse.

शार्दूल, m. a tiger.

शावक, m. the young of an animal or bird.

शाश्वत, adj. eternal, everlasting, continual.

√शास् (शासित, class I, शास्ति, °ते, class II,), teach, instruct; direct, govern; perf. शशास; aorist अशिषत्; fut. शासिष्यति, °ते; ppp. शासित, शास्त, शिष्ट; infin. शासितुम्, शास्तुम्; gerund शासित्वा, -शास्य, -शिष्य.

शास्त्र, n. literally 'an instrument of teaching' (from ज्ञास 'teach'), a manual of instruction, a book or treatise of any kind; discipline, science, art.

शिखर, n. a peak or top, pinnacle.

शिथिल, adj. loose, unsteady.

√शिथिलाय (शिथिलायते, denom. verb from शिथिल 'loose'), 'become loose (शिथिल)'. शिरस्, n. the head (of the body).

√शिष् (शिनष्टि, class VII), leave, leave apart; perf. शिशिषे; aorist अशिषत्; fut. शेक्ष्यति, °ते; ppp, शिष्ट; gerund शिष्ट्वा, -शिष्य.

शिशुमार, m. a dolphin.

शिष्य, m. a pupil.

√शी (शेते, class II), lie, lie down, recline; rest, sleep; perf. शिश्ये; aorist अशयिष्ट; fut. शयिष्यति, °ते, शेष्यति, °ते; ppp. शयित; infin. शयितुम्; gerund शयित्वा, शय्य; pres. middle part. शयान.

शीघ, adj. fast, quick; शीघम् acc. n. sing. as adv. quickly.

शीघतरम्, adv. more quickly, faster; comparative of शीघम्, quickly.

शीत, adj. cold.

शीतांश, adj. 'having cool (शीत) rays (अंश्)'; as m. the moon.

शीर्ष, n. the head.

√शुच् (शोचित, °ते, class I), grieve, sorrow; perf. शुशोच; aorist अशोचीत्; fut. शोचिष्यित; infin. शोचित्मु; gerund शोचित्वा..

श्चिरिमत, adj. 'having a radiant or beaming smile', brightly smiling.

√शुभ् (शोभते, class I), adorn; look beautiful; shine.

N. adj. pleasant, agreeable; good; beautiful; fortunate; as n. fortune.

√शुष् (शुष्यति, class IV), be dry; caus. शोषयति, 'causes to be dry'.

शून्य, adj. empty, void, deserted; destitute of (+ instr., or as second element in a cpd.).

शूर, m. a hero.

शूल, m. a stake; pike, spear.

शूलिन्, adj. 'possessing a spear (i.e., a trident)'; epithet of Siva.

शेष, m. the remainder or rest.

शैल. m. a mountain.

शोक, m. sorrow, anguish, pain, grief.

शोधन, n. 'the act of purifying', purification.

शोभन, adj. beautiful.

श्रम, m. fatigue, weariness.

পার, n. an oblation to the Manes or ancestors.

√श्रि (श्रयित, °ते, class I), lean, lean on, rest on; perf. शिश्राय, शिश्रिये; aorist अशिश्रियत्; fut. श्रयिष्यति, °ते; ppp. श्रित; infin. श्रयितुम्; gerund श्रयित्वा, -श्रित्य.

পী, f. light, lustre, splendor; beauty; prosperity, good fortune; Sri personified as the name of the goddess of beauty and welfare, also called Lakṣmi.

√श्रु (शृणोति, शृणुते, class V), hear; perf. शुश्राव (plur. शुश्रुवु:); aorist अश्रौषीत्; fut. श्रोष्यति, °ते; ppp. श्रुत; infin. श्रोतुम्; gerund श्रुत्वा, -श्रुत्य; pres. pass. श्रूयते.

श्रुत, ppp. √श्रु (शृणोति, class V), (having been) heard.

श्रुति, f. 'hearing', revelation (i.e., the Veda); hearsay, report.

श्रुत्वा, gerund √श्रु (शृणोति, class V), having heard.

श्रेयस्, adj. more beautiful; better; (comparative of an unused adj. \*श्री 'beautiful' corresponding to the noun श्री, q.v.); as n. welfare, benefit; prosperity.

श्रेष्ठ, adj. most excellent, best, superlative of श्रेयस्, more beautiful; better.

श्रोत्र, n. the ear.

श्लक्ष्ण, adj. slippery; smooth.

श्लाघ्य, gerundive of √श्लाघ् (श्लाघते, class I), '(going) to be praised', worthy of praise.

श्लोक, m. a sound, noise; voice; fame, glory (cf. पुण्यश्लोक, 'of good fame or glory', epithet and name of Nala); praise, hymn; a stanza ('śloka'!); a

particular metre used in poetical stanzas or ślokas, viz., the anuṣṭubh (on which v. Lesson 27).

श्वन्, m. a dog.

श्वश्र, m. a father-in-law.

√श्वस् (श्वसिति, class II, and श्वसित, class I), blow; breathe; sigh; perf. शश्वास; fut. श्विसिष्यति; ppp. श्विसत, श्वस्त; infin. श्विसतुम्; gerund -श्वस्य; caus. श्वासयित.

ম্ব:, adv. tomorrow.

श्वेत, adj. white.

ष-

षण्ड, m. a clump, thicket. षण्मास, m. a period of six months, half a year. षष्, numeral adj. six. षष्टि, f. sixty.

स-

संयतेन्द्रिय, adj. 'having one's sense organs restrained', having restrained or controlled senses, adept at yoga.

सम्-√यम् (यच्छति, class I), hold together (सम्), hold in check, restrain. [संयच्छति] सम्-√या (याति, class II), go together (सम्), join. [संयाति]

संयमिन्, adj. 'possessing control or restraint', controlled, restrained.

संयुक्त, ppp. सम्-√युज् (युनिक्त, class VII), joined with, provided with (+ instr.).

सं-√युज् (युनिक्त, class VII), join together, unite. [संयुनिका]

संयोग, m. 'a joining together', union; contact, connection.

संवत्सर, m. a year.

संविग्न, ppp. सं-√विज् (विजते, class VI), agitated, disturbed. [संविजते]

सं-√विष्ट् (वेष्टते, class I), be rolled up; caus. संवेष्टयित 'causes to be rolled up', wraps or winds around; gerund of caus. संवेष्ट्य, having wrapped around.

संवृत्त, ppp. सम्-√वृत् (वर्तते, class I), having become. [संवर्तते]

संशय, m. doubt.

सम्-√श्रु (शृणोति, class V), hear; accede to a request; promise; gerund संश्रुत्य. [संश्रुणोति]

संसर्ग, m. contact.

संस्कार, m. an impression (as of a design applied to an unbaked clay pot or of an impression made on the mind in the past, especially in a prior rebirth).

सम्-√स् (सवति, class I), flow together (सम्). [संसवति]

सम्-√ह् (हरति, class I), bring or draw together (सम्), withhold, withdraw. [संहरित] सकल, adi. all.

सकाश, m. presence; + gen. or at and of cpd. in the presence of, before.

सक्त, ppp. √सञ्ज or √सज् (सजित, class I), stuck to, attached to.

सिंख, m. a comrade, friend, companion. [for declension v. note 15, Lesson 32]

सखी, f. a female companion.

सख्य, n. companionship.

सगण, adj. 'having accompanying hosts or attendants', along with attendants.

सगर, m. name of a king of Ayodhyā.

संकर, m. 'a mixing together', intermixture.

संकल्प, m. will, wish; purpose.

संकीर्त्यमान, pres. pass. part. of सं-√कीर्तय (कीर्तयति, denom. verb from कीर्ति 'mention'), being mentioned or announced.

संख्य, n. conflict, battle; field of battle.

सङ्ग, m. a sticking to, attachment.

संगम, m. 'a going together', union.

संगीत, n. a song, singing.

सं- प्रह (गृह्णाति, class IX), gather together; collect, take; gerund संगृह्ण.

संग्राम, m. battle, war.

सङ्घ, m. a crowd or throng.

संघर्षण, n. 'a rubbing together', friction.

सचराचर, adj. with the movable and immovable, with moving and unmoving things (i.e., all animal and plant life).

सचेतस्, adj. conscious.

संचय, m. a heap, accumulation.

सञ्जी-√कृ (करोति class VIII), prepare, get ready.

√सञ् or √सज् (सजति, class I), stick to, be attached to; perf. ससञ्ज; aorist असाङ्क्षीत्; ppp. सक्त; gerund -सज्य.

संजय, m. Samjaya, name of the bard of the blind king Dhṛtarāṣṭra, who reports to him the happenings on the battlefield in the war between the Pāṇḍavas and Kaurayas.

संजात, ppp. सम्-√जन् (जायते, class IV), (having) arisen.

सत्, pres. part. √अस् (अस्ति, class II, 'be'), being or existing; pregnantly, truly being, hence good, excellent; as n. that which is or exists; the existent.

सत्तम्, adv. constantly, continuously.

सत्कार, m. 'good treatment', hospitality.

सत्तम, adj. most excellent, best, superlative of सत्, 'good, excellent'.

सत्त्व, n. being, living being, creature.

सत्य, adj. true; as n. the truth; reality.

सत्यवाद, m. truth-speaking.

सत्यवादिन्, adj. 'truth-speaking', truthful.

सत्वरम्, adv. quickly, right away, immediately.

सत्यन्नत, m. 'having a true vow', true to one's word, always truthful.

√सद् (सीदित, °ते, class I), sit, sit down; settle down; sink, sink down; give way,

weaken, falter; perf. ससाद (plur. सेंदु:); aorist असदत्; fut. सत्स्यित; ppp. सत्त, सन्न; infin. सत्तुम्; gerund -सद्य; caus. सादयित, °ते.

सदृश, adj. of like appearance, like unto or similar to (+ instr. or gen.).

सधन, adj. rich, wealthy.

सनातन, adj. everlasting, eternal.

संतति, f. 'continuation (of one's family)', hence offspring.

संताप, m. heat, fire; pain, distress.

सं-√तुष् (तुष्यति, class IV), be satisfied, be pleased; ppp. संतुष्ट, satisfied, pleased.

संतुष्ट, ppp. सं-√तुष् (तुष्यति, class IV), satisfied or pleased, content, happy.

संतोष, m. joy.

संदेह, m. doubt, uncertainty.

संध्या, f. morning twilight.

संध्यांश, m. evening twilight.

संनिधि, m. 'a putting down (नि) together (सम्)', juxtaposition, nearness; presence.

संनिपातित, ppp. of caus. सम्-नि-√पत् (class I), (having) brought together, assembled.

संनिभ, adj. resembling, like.

सपदि, adv. immediately.

सप्त, numeral adj. seven.

सप्तम, f. सप्तमी, ordinal numeral adj. seventh.

सफल, adj. fruitful.

सभा, f. assembly, assemblage.

सभार्य, adj. 'having an accompanying wife or whose wife is accompanying', along with one's wife.

सम्, adv. prefix, mostly before verbs and verbal derivatives, with, together; sometimes merely intensive or without perceptible meaning.

सम, adj. like, like unto, similar or equal to (+ gen.); even, level, the same; indifferent.

समग्र, adj. all.

समितिक्रान्त, ppp. सम्-अति-√क्रम् (क्रामित, class I), 'having gone completely (सम्) beyond (अति)', exceeding, surpassing (+ acc.); fulfilled. [The prefix सम् is intensive.]

समत्व, n. state or condition of being equal or indifferent.

समन्तत:, adv. on all sides, everywhere, all around.

समन्तात्, adv. all around.

समन्वित, ppp. सम्-अनु-√इ (एति, class II), gone along or after (अनु), accompanied; hence, endowed with, possessed of (+ instr.).

समम्, adv. equally with, along with, with (+ instr.).

समय, m. 'a coming together', then, an agreement, arrangement, stipulation, condition.

समर्पित, ppp. of caus. √ऋ (ऋच्छति, class VI), delivered unto, given to.

समलंकृत, ppp. सम्-अलम्-/कृ, (करोति, class VII, 'adorn'), well-adorned.

सम्-अव- /आप् (आप्नोति, class V), come to, attain, reach.

सम्-अव-√इ (एति, class II), come together (सम्), assemble, approach; ppp. समवेत.

समवस्थित, ppp. सम्-अव-√स्था (तिष्ठित, class I), fully (सम्) arrayed, in full array.

समस्त, adj. whole, all.

सम्-आ-√गम् (गच्छति, class I), come together, gather; ppp. समागत.

समागम, m. a coming together, assemblage.

समाधि, m. or f. fixing of the mind on, deep concentration.

सम्-√आप् (आप्नोति, class V), obtain or reach completely (सम्); reach, get, attain; find.

सम्-आ-√या (याति, class II), come hither (आ) together (सम्), assemble.

समावत, ppp. सम्-आ-1√वृ (वृणोति, class V), surrounded.

समिति, f. a coming together, meeting.

सम्-√ईक्ष् (ईक्षते, class I), see, look at, look upon, behold; gerund समीक्ष्य. [The prefix सम् is meaningless and merely provides a variant form.]

समीप, n. nearness, vicinity; presence; acc. समीपम् + gen. with verbs of motion 'to'; loc. समीपे + gen. 'near'.

समीपस्थ, adj. neighboring, nearby, near.

सम्-उद्-√पत् (पतित, class I), fly up (उद्) together (सम्); gerund समुत्पत्य.

सम्-उद्-√पद् (पद्यते, class IV), go forth (उद्), arise; ppp. समुत्पन्न.

समुद्भव, m. source or origin.

समुद्यम, m. 'a lifting or raising up', effort, exertion, enterprise.

समुद्र, m. the ocean, sea.

सम्-उद्-√श्रि (श्रयति, class I), raise up; ppp. समुच्छित, 'raised up', elevated, high.

सम्-उद्-र्पत् (पतित, class I), fly up (उद्) together (सम्); perf. समुत्पपात (plur. °पेतुः).

सम्-उप-आ-√गम् (गच्छति, class I), go to (उप) together (सम्).

सम्-उप-√इ (एति, class II), go to (उप) together (सम्), assemble; ppp. समुपेत, joined or provided with (+ instr.).

सम्-उप-√क्रम् (क्रामित, class I), step up to (उप), go up to, approach; begin; perf. middle सम्पचक्रमे.

सम्-उप-√द्रु (द्रवति, class I), run up to (उप) together (सम्).

सम्-उप-√धाव् (धावति, class I), run up to (उप) together (सम्).

समुपस्थित, ppp. सम्-उप-√स्था (तिष्ठति, class I), approached, come to; befallen.

सम्पेत, ppp. सम्-उप-√इ (एति, class II) 'come or gone up to (उप)'; accompanied by or provided with (+ instr. ).[ सम् is an intensive or without meaning here.]

सम्-√क (क्रच्छति, class VI), come or join together; caus. समर्पयित, sends, gives (connection of meaning between the simple verb and the caus. is unclear).

समृद्ध, ppp. सम्-√ऋध् (ऋध्नोति, class V), much, abundant. [literally 'succeeded, accomplished, fulfilled, prosperous, full-grown, well-nourished' then attenuated to 'much, abundant']

समेत, ppp. सम्-आ- $\sqrt{\xi}$  (एति, class II), (having) come together, assembled; along or

together with.

सम्-√कीर्तय (कीर्तयित, denom. verb from कीर्ति 'mention' + meaningless सम्), mention; announce; pres. pass. °कीर्त्यते; pres. pass. part. °कीर्त्यमान, being announced.

सम्-√क्रीड् (क्रीडित, class I), play together.

सम्-√चिन्त् (चिन्तयित, class X), think, reflect. [सम् is meaningless here.]

सम्-√दृश् (only in passive, संदृश्यते), be seen, appear.

सम्-नि-√पत् (पतति, class I), fall or fly down (नि) together (सम्); caus. संनिपातयित 'causes to fall together or come together', brings together, assembles; ppp. °पातित; perf. °पातयामास (periphrastic as from caus.).

सम्-√पत् (पतित, class I), fly together.

संपद्, f. 'a falling together (harmoniously)', harmony, proportion; perfection.

संपन्न, ppp. सम्-√पद् (पद्यते, class IV), 'fallen together', joined or endowed with (+ instr. or in tatpuruṣa cpd.).

संपात, m. 'a falling together', collision, clash.

संपूर्ण, adj. filled up (सम्), completely full, quite full, full of (+ instr.); completed. [properly ppp. √प (पिपर्ति, class III 'fill)]

सं-प्र-√आप् (आप्नोति, class V), arrive, come; ppp. संप्राप्त; gerund संप्राप्य.

संबन्धिन्, adj. 'having a connection'; as m. a relative, kinsman.

संभावित, ppp. of caus. सं-√भू (भवति, class I), (having been) honored.

संभान्त, ppp. सम्-√भ्रम् (भ्रमति, class I or भ्राम्यति, class IV), very (सम्) confused, agitated, in a flutter.

संमत, ppp. सं-√मन् (मन्यते, class IV), 'thought together (सम्), being of the same opinion', hence agreed, approved, highly honored.

संमृढ, ppp. सम्-√मुह (मुह्यति, class IV), perplexed, bewildered.

संमोह, m. stupefaction, bewilderment, infatuation.

सम्-√प्लु (प्लवते, class I), flow together, be heaped together; caus. संप्लावयित 'causes to flow or be heaped together', submerges, inundates; perf. संप्लावयामास (periphrastic as from caus.).

सम्- पभू (भवति, class I), 'be together', then 'take form', become, arise (as something

else); ppp. °भूत; gerund °भूय.

सम्-√भ्रम् (भ्रमति, class I or भ्राम्यति, class IV), be confused, agitated, be in a flutter.

सम्राज्, m. a sovereign.

सरयू, f. Sarayū, the river beside which is situated the city of अयोध्या.

सरस्, n. a lake, pool.

सरित्, f. a stream or river.

सर्प, m. a serpent.

सर्पिस्, n. clarified butter, ghee.

सर्व, adj. all, every. [declined like तद्, except for nom. / acc. n. sing., which is सर्वम्, not \*सर्वद]

सर्वगत, adj. 'gone everywhere (सर्व = सर्वत्र)', being everywhere, prevalent in all respects. [v. note on this word in Nala story, Canto II.27]

सर्वत:, adv. from all (sides); on all sides; in every direction.

सर्वत्र, adv. everywhere.

सर्वत्रगत, adj. 'gone everywhere', being everywhere, prevalent in all respects.

[= सर्वगत, Canto II. 27 of Nala story, on which v. note]

सर्वथा, adv. 'in every way', by all means.

सर्वदा, adv. always, all the time.

सर्वलोककृत्, m. 'making the whole world or all the worlds' i.e., maker or creator of the whole world or all the worlds.

सर्वशः, adv. wholly, all together; from all sides.

सलिल, n. water.

सविनयम्, adv. politely.

सस्य, n. crop; grain.

√सह् (सहते, class I), hold out against, withstand; bear, endure, tolerate; have patience with, be kindly towards (+ gen.); perf. ससाह, ससहे; aorist असिहष्ट; tut. सिहष्यते; ppp. सोढ; intin. सिहतुम्, सोढुम्; gerund -सहा.

सह, postp. with, along with (+ instr.)

सहवाहन, *adj.* 'having accompanying vehicles', having their vehicles along, along with their vehicles (*i.e.*, beasts on which the gods rode).

सहस्, n. might, strength.

सहसा, *adv.* straightway, suddenly, immediately. [in origin *instr. sing.* of the noun सहस्, 'might, force, violence', so *literally* 'with might, forcibly, suddenly'] सहस्र, n. a thousand.

सहस्रकृत्वः, multiplicative adv. a thousandfold.

सहस्रश:, adv. by the thousands.

सहसाक्ष adj. 'having a thousand eyes', thousand-eyed, as an epithet of Indra (v. note on Canto II.26 of Nala story).

सहाय, m. a companion, attendant [literally 'one who goes with', from सह 'with' + -अय, 'go-er', from √इ (एति, class II 'go')]

सहित, adj. united with or accompanied by (+ instr.); in plur. all together. [a pseudo-participle from सह 'together' + -इत, a common participlal suffix; literally 'togethered']

सहेन्द्र, m. 'lord of strength (सह = सहस्)', a mighty lord.

साक्षात्, adv. openly, plainly; embodied, in person. [abl. of an unused adj. \*साक्ष 'with eyes, provided with eyes']

सागर, m. the ocean or sea.

सागर, m. plur. the sons of King Sagara of Ayodhyā.

साग्निक, adj. 'having accompanying Agni', having Agni along, with Agni.

सांख्य, n. the Sāmkhya doctrine. [v. summary in Lesson 32, note 1]

साध्, adj. good, noble; as m. a good or noble person; acc. n. sing. as adv. well done, bravo!

साध्य, m. plur. Sādhyas, name of a group of celestial beings.

सामर्थ्य, m. 'condition of having the same aim or object', accordance, fitness, ability. [secondary derivative from समर्थ 'having the same aim', सम् having the sense of 'with-ness' or accordance]

सारिथ, m. a charioteer.

साहाय्य, n. the office of attendant (सहाय), service.

सिंह, m. a lion.

सिद्ध, m. plur. Siddhas, 'Perfected Ones', name of a class of demigods.

सिद्धार्थ, adj. 'having one's goal or end achieved, whose goal has been achieved' [सिद्ध, ppp.  $\sqrt{$  (सिध्यति, class IV), be accomplished or realized].

सिद्धि, f. attainment, success.

√सिध् (सिध्यति, °ते, class IV), hit the mark, succeed; be accomplished; perf. सिषेध; tut. सेत्स्यति, °ते; ppp. सिद्ध.

सिन्ध, m. Sindhu, name of the great river Indus.

सीता, f. Sitā, name of a mythical river, possibly named after the goddess Sitā, who presided over agriculture and the fruits of the earth.

सु, inseparable prefix with value of adj. or adv., good, fair (usually in bahuvrihi cpds., e.g., सुकेशान्त 'having fair locks'); well (e.g., सुकृत 'well-done'); often as an intensive (e.g., सुधार्मिक 'very virtuous').

सुकुमार, adj. very (सु) delicate.

सुकुमाराङ्ग, adj. (f. -ई), 'having very (सु) delicate limbs'.

सुकृत, adj. 'well-done', meritorious; as n. a meritorious deed, merit.

सुकेशान्त, adj. 'having fair (सु) hair or locks', having beautiful hair.

सुख, n. pleasure, happiness; सुखेन, instr. as adv. pleasantly, in comfort.

सुखिन्, adj. 'having or possessing pleasure', happy.

सुचक्ष्स्, f. Sucakşus 'The Fair-eyed', name of a mythical river.

सुत, m. a son; [properly ppp. √सू (सूते, class II), 'produce, bear, generate', hence 'one who is generated, born']

सुतप्त, adj. very (सु) hot (तप्त, ppp. √तप 'burn'), hence very severe (said of austerities).

सुता, f. a daughter [f. of सुत, a son].

सुदर्शन, m. Sudarśana, name of Viṣṇu's discus; name of a king of Pāṭaliputra.

सुदारुण, adj. very (सु) hard or severe.

सुदुर्दर्श, adj. very (सु) hard to look at.

सुदुस्त्यज, adj. very (सु) difficult to abandon or risk.

सुधार्मिक, adj. very (सु) virtuous.

सुनास, adj. having a fair or beautiful nose.

सुन्दर, adj. (f. सुन्दरी), beautiful.

सुपर्ण, m. Suparṇa, name of the bird, also called Garuḍa, son of Kaśyapa and Vinatā, hence, known by the metronymic Vainateya; Suparṇa was the brother of Sumati, a wife of King Sagara.

सुपूजित, adj. well or highly (सु) honored.

सुप्त, ppp. √स्वप् (स्विपिति, class II), having slept, asleep.

सुप्रसन्न, adj. well-disposed, very (सु) favorably disposed.

सुप्रीत:, adj. well or very (सु) pleased or well-disposed.

सुमिति, f. Sumati, a wife of Sagara, daughter of Aristanemi and sister of Suparna, the overlord of birds. She bore Sagara 60,000 sons. The name means 'She who has good (सु) intelligence (मित्र), wise'.

सुमध्यम, adj. 'having a fair (सु) waist (मध्यम)', fair- or slender-waisted.

सुमहत्, adj. very (स्) great, very important.

सुमहाकक्ष्य, adj. 'having very (सु) great (महा) enclosures or walls or inner apartments'.

सुमृष्ट, adj. well or highly (सु) polished.

स्र, m. a god.

सुरिक्षत, adj. well (सु)-guarded.

सुरभि, adj. sweet-smelling, fragrant.

सुरभिसग्धर, adj. 'wearing sweet-smelling garlands'.

सुरा, f. spirituous liquor; Surā, name of a goddess, also called Varuṇāṇi.

सुलोचन, adj. 'having fair (सु) eyes', fair-eyed.

सुवर्चस्, adj. 'having good (सु) lustre', glorious.

सुत्रत, adj. 'having a good (सु) vow or good vows', hence strict in observing vows, very religious.

सुश्लक्ष्ण, adj. very (सु) smooth.

सुसमाहित, adj. very (सु) concentrated, very intense. [adv. सु 'well' + ppp. सम्-आ-√धा (दधाति, class III) 'put (the mind) upon'805, concentrate']

सुस्य, adj. safe and sound. [literally 'standing or being (-स्य, verbal of  $\sqrt{\text{स्था}}$ , 'stand or be') well (सु)']

सुस्वरम्, adv. very (सु) sweetly.

सुहृद्, adj. 'having a good (सु) heart (हृद्)', as m. a friend.

सूनत, n. a Vedic hymn. [literally 'what is well-said', from सु 'well' + उक्त, ppp. √वच्] सूक्ष्म, adj. subtle.

√सूचय (सूचयति, denom. verb from सूचि 'needle, pointer'), point out, indicate; ppp.

सूचित, ppp. √सूचय (सूचयित, denom. verb from सूचि 'needle', pointer, indicator, sign), (having been) pointed out, indicated.

स्त, m. a charioteer.

स्तपुत्र, m. 'son of the charioteer', a name applied to Karṇa, King of Aṅga, as the adopted son of the charioteer Adhiratha and his wife Rādhā.

सूर्य, m. the sun.

√मृ (सिसर्ति, class III, later सरति, class I), run, flow, move; perf. ससार, सम्रे; aorist असरत्; fut. सरिष्यति; ppp. सृत; infin. सर्तुम्; gerund सृत्वा, -सृत्य; caus. सारयित, °ते.

√मृज् (सृजिति, °ते, class VI), let go, release; spin, plait; create; perf. ससर्ज, ससृजे; aorist असाक्षीत्; fut. स्रक्ष्यित; ppp. सृष्ट; infin. स्रष्टुम्; gerund सृष्ट्वा, -सृज्य.

सेना, f. an army.

सैनिक. m. a soldier.

सोम, m. an extract; specifically the extract of a particular plant, now thought to have been the mushroom Amanita Muscaria L.; the moon (with which the Soma plant was identified).

सौदामिनी, f. adj. for सौदामनी from सौदामन 'connected with or born of the raincloud (सुदामन्)', as an epithet of विद्युत् 'lightning', v. note at I.26 of Nala story.

सौभाग्य, n. happiness, charm.

सौमनस, m. Saumanasa, name of the guardian elephant of the western quarter.

सौम्य, adj. mild, gentle, agreeable.

सौवर्ण, adj. golden.

स्कन्ध, m. the shoulder.

स्कन्धदेश, m. region of the shoulders, the shoulder.

स्तब्ध, ppp. √स्तभ् (स्तभ्नाति, class IX), made firm or immobile, immobile.

स्तब्धलोचन, adj. 'having immobile eyes', not winking.

√स्तभ् or स्तम्भ् (स्तभ्नाति, class IX), make firm; prop up; in middle, become firm, immobile; perf. तस्तम्भ, तस्तम्भे; aorist अस्तम्भीत्; ppp. स्तब्ध; infin. स्तब्धुम्; gerund स्तब्ध्वा, -स्तभ्य.

स्तम्भ, m. 'a support', a post or pillar.

√स्तु (स्तौति, class II), praise; perf. तुष्टाव, तुष्ट्वे; aorist अस्तौषीत्, अस्तोष्ट, अस्तावीत्; fut. स्तविष्यिति, °ते, स्तोष्यिति, °ते; ppp. स्तुत; infin. स्तोतुम्; gerund स्तुत्वा, -स्तुत्य, -स्तूय.

स्तुति, f. praise, laudation.

स्त्री, f. a woman.

-स्य, verbal of √स्था (तिष्ठति, class I), properly standing, but usually attenuated in meaning, situated, being; at end of cpd., being in, located or situated in.

स्थिवर, adj. firm, sturdy; thick, solid; strong, powerful; as m. an elder.

√स्था (तिष्ठित, °ते, class I), stand; be situated, stay, remain; be; perf. तस्थौ (plur. तस्थु:), तस्थै; aorist अस्थात्; fut. स्थास्यित, °ते; ppp. स्थित; infin. स्थातुम्; gerund स्थित्वा, -स्थाय; caus. स्थापयित, °ते, 'causes to stand', stops, brings to rest; gerund of caus. स्थापयित्वा.

स्थाण, adj. firm.

स्थान, n. a place or spot.

स्थापयित्वा, gerund of caus. √स्था (तिष्ठति, class I), 'having caused to stand', having

put or placed, having stopped.

स्थित, ppp. रस्था (तिष्ठति, class I), literally having stood, then standing as opposed to going or moving, firm, steady, settled, constant, invariable; then simply being, situated; भूतले स्थितम् (Canto II.54 of Nala story), being or situated on the earth, simply on the earth.

स्थिति, f. 'standing', hence, staying or remaining in a particular condition, continued existence (of the universe until its absorption); permanent

condition or state; devotion to (+ loc.).

स्थिर, adj. firm, steady.

स्थेयस्, adj. firmer, comparative of स्थिर, firm.

√स्ना (स्नाति, class II), swim, bathe; perf. सस्नौ; fut. स्नास्यति, °ते; ppp. स्नात; infin. स्नातुम्; gerund स्नात्वा, -स्नाय.

स्नात्वा, gerund √स्ना (स्नाति, class II), having bathed.

स्पष्ट adj. clear, distinct, evident; strictly ppp.√पश् (पश्यित, class IV), 'see', hence, 'seen', then pregnantly 'clearly seen or perceived'. [The initial स् was originally part of the root, as may be seen also in the Vedic perf. पस्पशे and aorist अस्पष्ट as well as in the cognate Latin specio 'behold' and Old High German spehōn.]

स्पष्टीकृत, ppp. स्पष्टी-√क् (करोति, class VIII), made clear, explained.

-स्पश, verbal of √स्पश (स्पशति, class VI), touching, reaching.

√स्पृश् (स्पृश्वित, class VI), touch; perf. पस्पर्श, पस्पृशे; aorist अस्प्राक्षीत्; fut. स्प्रक्ष्यित; ppp. स्पृष्ट; infin. स्प्रष्ट्म; gerund स्पृष्ट्वा, -स्पृश्य.

स्पृहा, f. desire, longing for (+ loc.).

स्म, enclitic particle, often imparting a past sense to a verb formally in the present, but sometimes otiose, as a filler.

स्मयमान, pres. middle part. √स्मि (स्मयते, class I), smiling.

√िस्म (स्मयते, class I), smile; perf. सिष्मिये; aorist अस्मियिष्ट; ppp. स्मित; gerund स्मित्वा, -स्मित्य.

स्मितपूर्व, adj. previously smiling.

√स्मृ (स्मरति, class I), remember; perf. सस्मार; fut. स्मरिष्यित; ppp. स्मृत; infin. स्मर्तुम; gerund स्मृत्वा, -स्मृत्य .

स्मृति, f. remembrance, the memory; tradition (handed down memorially by a continuum of teachers as authoritative, in contradistinction to श्रुति, q.v.).

स्यन्दन, n. a chariot.

स्याल, m. a brother-in-law.

√संस् (संसते, class I), fall, fall down, slip.

स्रज्, f. a garland.

सब्द, m. a creator; the supreme creator of the universe.

√मु (स्रवति, class I), flow; perf. सुस्राव; aorist अस्रावीत्; fut. स्रविष्यति; ppp. स्रुत. म्रोतस्, n. a stream, river.

ख, possessive adj. own, one's own; used of all persons and numbers: my own, your own, his own, her own, etc.

स्वक, possessive adj. one's own. [merely an extended form of स्व, q.v.]

स्वग्राम, m. one's own village.

स्वजन, m. one's own people, kinsmen.

√स्वप् (स्विपिति, class II), sleep; perf. सुष्वाप; aorist अस्वाप्सीत्; fut. स्वप्स्यित; ppp. सुप्त; infin. स्वप्तुम्; gerund सुप्त्वा; caus. स्वापयित, puts to sleep.

स्वप्न, m. sleep; dream.

स्वभाव, m. 'one's being', inherent nature.

स्वयंभू, adj. 'self-existent', an epithet of Brahman as the ultimate principle.

स्वयंवर, m. 'self-choice', the free choice of a husband by a woman of the Kṣatriya class.

स्वयम् invariable intensive adj. and pron. oneself, himself, herself, itself, themselves (all genders and numbers); by oneself (as though instr.).

स्वर्ग, m, heaven.

स्वर्गलोक, m. the heavenly world, heaven.

स्वलंकृत, adj. well-adorned. [सु + अलंकृत]

स्वल्प, adj. small, little; as n. a small amount, a little.

स्वस्ति, f. 'well-being', welfare, blessing; स्वस्ति nom./acc. sing. n. used as an indeclinable, hail! May all be well (with you)!

स्वस्य, adj. being in one's natural condition, feeling oneself, well, healthy.

स्वामिन्, m. a lord or master.

स्वार्थम्, adv. for one's own sake.

√स्विद् (स्वेदते, class I or स्विद्यति, °ते, class IV), sweat, perspire; perf. सिष्विदे; ppp. स्विन्त.

स्वी-√कृ (करोति, class VIII), 'make one's own', take, receive, accept. स्वेद, m. sweat, perspiration.

ह-

ह, enclitic particle. indeed, to be sure, but often a verse-filler and meaningless, esp. at the end of a verse.

हंस, m. a kind of goose, swan or similar aquatic bird; said to be endowed with the ability to separate milk from a mixture of milk and water.[v. Lesson Three, note 9 and Lesson 32, note 11]

हत, ppp. √हन् (हन्ति, class II), having been struck, hit or slain.

√हन् (हन्ति, class II), strike, strike down, kill, slay, destroy; perf. जघान; fut. हनिष्यति; ppp. हत, infin. हन्तुम्; gerund हत्वा, -हत्य; gerundive हन्तव्य, 'going to be killed', then having to be killed.

हन्तु, m. one who slays, a slayer.

हय, m. a horse.

हरि, m. Hari, a name of the god Viṣṇu.

हरिण, m. a deer.

हुत्, m. 'one who takes away', a thief, a robber.

हल, m. a plow.

हस्त, m. a hand.

हस्तिन्, adj. 'possessing a hand', as m. an elephant (with reference to its trunk); cf. the synonym करिन्.

हा, interjection alas! (of astonishment); oh, ah! (of surprise or approval).

2√हा (जहाति, class III), abandon, leave aside, give up; perf. जहाँ; aorist अहासीत्; fut. हास्पति; ppp. हीन (q.v.); infin. हातुम्; gerund हित्वा, -हाय; pres. pass. हीयते.

हानि, f. leaving, leaving aside, giving up, abandonment.

हि, enclitic particle for (expressing the reason for a preceding action); as an emphatic adv. surely, indeed; sometimes almost meaningless.

हिंसा, f. injury.

হিব, n. welfare, benefit. [strictly ppp. of √धा 'put, place', hence 'placed or put', but pregnantly in the sense of 'well placed or put', the participle then being used as a noun]

हितकाम्या, f. desire for (another's) welfare.

हित्वा, gerund √हा (जहाति, class III), having abandoned or disregarded.

हिम, m. the cold; winter; snow.

हिमवत्, m. Himavat or the Himālaya mountain; the name means possessing snow (हिम)', i.e., 'snowy'; Himavat, the Himālaya personified as father of Pārvatī (Siva's wife, also called गिरिजा 'daughter of the mountain') and Gangā, the Ganges River.

हीन, ppp.  $2\sqrt{\xi}$ ा (जहाति, class III), 'abandoned', forsaken; excluded, shut out; neglected, weak, inferior (cf. हीनयान 'inferior or lesser vehicle', one of the two great approaches to Buddha's teaching, the other being महायान 'the great vehicle'); abandoned by, then destitute or devoid of (+ instr. or at end of cpd.)

√हु (जुहोति, जुहुते, class III), offer, make an oblation; perf. जुहान, जुह्ने; aorist अहौषीत्; fut. होष्यति; ppp. हत; infin. होतुम्; gerund हत्वा.

हुत, ppp.  $\sqrt{g}$  (जुहोति, class III), offer; as n. an oblation.

हुताशन, adj. 'having the oblation as food', consuming the oblation; an epithet of Agni, who consumes the sacrificial food, hence, fire. [हुताश, m. is a synonym, formed in the same way.]

√g v. under √高ा.

√हू (हरति, °ते, class I), take, take away, steal; perf. जहार, जह्रे; aorist अहार्षीत्, अह्षष्ट; fut. हरिष्पति, °ते; ppp. हृत; infin. हर्तुम्; gerund हृत्वा, -हृत्य; pres. pass. ह्रियते.

ह्रच्छय, adj. 'lying in the heart', as m. love. [ह्रद् 'heart' + शय 'lying', verbal of √शी (शेते, class II), 'lie']

हुन्छयवर्धन, adj. increasing or arousing love.

हुद्, n. the heart.

हृदय, n. the heart.

√हृष् (हृष्यति, class IV), 'bristle', be excited or thrilled (due to pleasure or fear); perf. जहर्ष, जहर्ष, जहर्ष, क्रहण्ट and हृषित.

ह्रित, adj. 'bristling', erect (of the hair), horripilated (due to fear); not drooping, unwithered, fresh (of flowers). [strictly ppp. √हृष् (हृष्यति, class IV)]

ह्षितस्राजोहीन, adj. 'having fresh garlands and devoid of dust'.

ह्षीकेश, m. 'lord of the senses', an epithet of Kṛṣṇa. [ह्षीक 'sense organ' + ईश 'lord']

हृष्ट, ppp. √हृष् (हृष्यति, class IV), 'bristling' (of hair, due to excitement), excited or thrilled with joy, joyful, delighted.

हेतु, m. 'impeller', impulse, motivation; cause; gen. हेतो: as a quasi-postp. 'for the sake of, for' (+ gen. ).

हैम, adj. golden.

ह्रास, m. loss, diminution.

ह्लादिनी, f. Hlādini, name of a mythical river, 'The Gladdener'.

√ह्ना (ह्वयित, °ते, class IV), call, call upon, invoke; perf. जुहाव; aorist अह्वासीत्; fut. ह्विष्घ्यति, °ते; ppp. हत; infin. ह्वातुम, ह्वियतुम्; gerund हत्वा, -ह्य.

√हे, v. under √हा.



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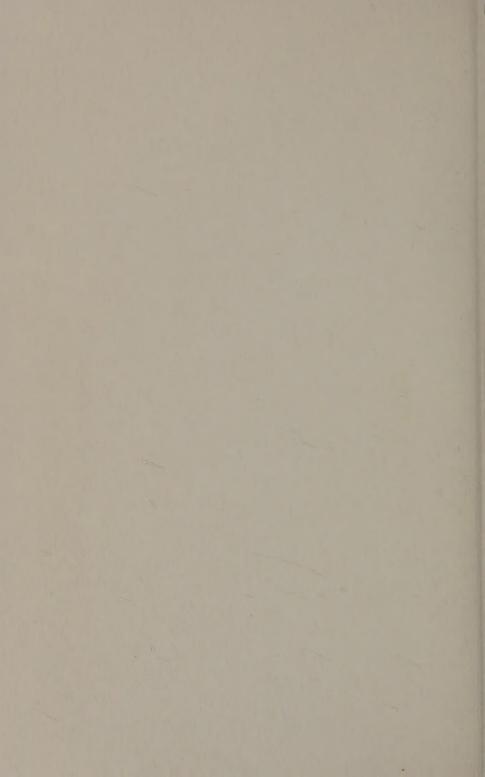
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